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

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NEW YORK NOTES.

Liberals, Etc.

How fast the seasons fly away. The warm weather is with us and the churches and halls that are given over to spiritual and liberal meetings are fast closing their doors until fall. I hope you will pardon me for mentioning a matter which I have referred to in the past, and that is, that there is no service that a Spiritualist or Liberal can go to in this large metropolis during the summer months but an orthox service. Is this right?

If one of our Unitarian churches could remain open during the summer there are many liberal clergymen pass ing through the city that would be pleased to devote one Sunday to the good cause.
A great shock to the community the

past week has been the passing away of Rev. George H. Hepworth, of the editorial staff of the New York Herald. His sermons in the Sunday issue for the past ten years have been read by thousands, and I notice The Progressive Thinker has copied many of them. They were clear Spiritualism in a condensed form. The paper is deluged with letters asking the Herald to reprint the old sermons over again, which The funeral was held Tuesday in the Manhattan Congregational Church in this city. The church was crowded to the doors, and as Chopin's Funeral March was played by organ and violin, there was not a dry eye in the church. Dr. Robert Collyer of the Church of the Messiah, and by the way had been a personal friend of Dr. Hepworth for forty years, delivered the eulogy, which was a grand effort because it was given from the heart.

A book published recently entitled "In the World Celestial," by T. A. Bland, M. D., I think ought to be read by every Spiritualist, it is so well written, and filled with good meat; in fact it is a book to make one think.

The Ray Grang C. Lovimor the Ban-The Rev. George C. Lorimer, the Bap-

tist minister, formerly of Boston, and now the pastor of the Madison Avenue Baptist church in this city, departs from his usual broad, temperate, and fust attitude in his volume on "Christianity in the Nineteenth Century," and makes a severe arraignment of Spiritualism, Christian Science, and other philosophic concepts which he classes as "Isms and schisms." In referring to Spiritualism he makes this statement, which to those conversant with the rich and deeply thoughtful liferature of Modern Spiritualism is truly amazing, and indicates a strange ignorance on the part of one who assumes to speak for those who believe in this grand It is stated that some years ago when countless alleged communications from the invisible world received since 1849 no ray of light has been thrown on the vexed problems which have for ages troubled mankind. We know no more of God, or the soul, or redemption, or destiny than we did before." And again he says, "Spiritualism, whatever else it does, has never illumined. There is no light in it. As a religion it is a religion without a message."

After turning from this ignorance (if I may be permitted to call it) on this subject, to another clergyman whose Lorimer's, to Rev. Minot J. Savage. who on the other hand after an exhaustive study of Spiritualistic literature, observes in his helpful work entitled Life Beyond Death, "The ethics of Spiritualism, as published by its best representatives, are as high and fine as you can find connected with any religion on the face of the earth." Does not this quotation show study and research?

Nellie Temple Brigham is on her way to Australia, where she will speak in many of the large cities of that country during the summer and fall. It is expected she will return to her own-soclety about Thanksgiving time.

Rev. Minot J. Savage preaches his last sermon for the season on Sunday, June 29, then will depart for his vacation, which he so well deserves after his hard Winter's work. Dr. Savage in a recent sermon said the following

"As spring recurs year by year, the first impression it creates in me is of its beauty. How fair the new, soft look in the sky, the touch of green that begins to show itself on the far-off hilltons, that little misty cloud of light and color the trees make against the blue, the beauty of the grasses as they appear wherever there is a place for a blade to grow. These common grass blades are much more important to the beauty of the world than the roses and the orchids, and something might be made of this thought if there

"On a certain occasion, looking upon something that suddenly touched him very much indeed, it is said that Lowell exclaimed, 'What a poet God is.' So we may say, what a lover of beauty God is, what a music lover God is, what an artist God is. How delicately he paints | much good for the cause.

the leaf of the plant.
"Gray has told us, and we are pt to take these sayings of the poet as very

'Full many a gem of purestarny serene Full many a flower is born to blush

And waste its sweetness on the desert New York. J. OSBORNE LUNT.

I have enjoyed the happiness of this world: I have lived and have loved:

The dnly sin which we never forgive in each other is difference of opinion. Care is no cure, but rather corrosive

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man .-Herbert Spencer,

DR. PHELON'S LETTER.

Meetings, Preachers, Spiritualists. Notes and Comments from the Their Discussion Not Always Prof- On Hospitals, Christian and Non-Pacific Coast.

More than anything else, have we been interested in the meat-makers commotion in Chicago. The point seem ing most worthy of attention is: how small a pebble is required to block the wheels of the largest enterprises. A hundred or two teamsters stop work, and at once thousands of people are thrown out of the opportunity to earn their daily bread. As we meditate upon this, a new idea flashes into the mental porizon. Is this not the subtile planning of the captains of labor, to make a fight for new advantages to labor, where the fewest men could do the most efficient work in the stoppage of the industrial wheels. We must grant the fact of these leaders being able to use their experience and be competent to create new situations, or they would not be able to hold the positions they occupy amongst their fellows. But it a new way of playing an old game. Thus far, it has been an undoubted success.

The witches' cauldron of politics is boiling and bubbling in this state and city, with the contention of clashing, selfish interests and the intense desire of the outs to become ins. The usual means of party machinery is put in operation to bring about two sets of conditions intended to occupy the same place at the same time. As this is a known impossibility, the spoils are divided on the white man's plan, who went hunting with one of the red children of the forest. They agreed to divide the game equally. They shot a turkey and a turkey buzzard. In dividing, the white man said: "I'll take the turkey and you take the buzzard; or you take the buzzard and I'll take the turkey." The Indian's quick reply: "You no say turkey for me one time." The white man's gun prevented further argument. The story is clear as applying to politics, and indicates the resting

place of the spoils. The expected Mystic Shriners, clad in festive costumes, have begun to arrive. The telegraph has announced that many more are on the way. Already we hear the voice of that red-skinned Chinese abomination, the fire-cracker as it is manipulated by the small boy who is the grand high-priest of Noise Elaborate preparations are being made for the public program of their week in

we hear the locust plague is falling heavily on some of our southern counters, where high hopes of large crops had been held. The event is all after San Francisco. one fashion: green fields—a winged cloud—brown branches and desolation. plague had begun to formulate in Utah, an army of sea-gulls appeared, where previously none had been known. They devoured the locusts and rested from their labors on Salt Lake, they are now safe from injury in the gratitude of this generation. The incident classes with the Egyptian miracles of Moses. Can anybody tell us the why The proposition in The Progressive

Thinker, for the sustaining of the Medium's Home at Reed City, Mich., is certainly a most laudable and feasible one. One dollar a year, less than two cents a week. There is not a Spiritualist in the United States that could not save that. At the very least, 25,000 Spiritualists ought to respond to the call for help. I like the way the proposition is put, for it makes the hearts of the subscribers to this constant fund, the treasury of the enterprise. many, will do this? There is a great deal of talk now-a-days about organization, if we would only organize! But an organization without money is in as bad a fix as a tramping hobo. The concentration of organization is the beginning of active work. But it is like the body, useless without vital action.

The vital fluid of all financial success is terms, for it is seldom we get anything so cheap. One dollar, every twelve months. Let us jump at the chance to of shelter, when they are no longer able to do for themselves. Remember Dean Swift's charity sermon. Text: He who giveth to the poor lendeth to the Lord. Sermon: If you like the security, down

To our disappointment, Nellie Brigham is not to lecture here as previously announced. She is to be in our city but three days. Her time is limited by the date of the sailing of the Australian steamer. The cause of our disappointment will only increase the for of those to whom she goes, as they will see her all the more quickly.

Anna L. Gillespie has gone East to fill her summer's engagements at the various camps. We are not informed whether her itinerary takes her through Chiengo or not. .

We understand that Mrs. E. B. Marcen has an engagement to speak for the Spiritual Union in San Jose during the summer. She is a strong and able speaker and is capable of working

The usual changes of vacations and summer arrangements are taking place in the spiritual camps and stated places of meetings throughout our city. But rarely does a vacancy occur without a supply. W. P. PHELON, M. D. San Francisco, Cal.

The heart must grow trangull before the thought can become searching .-Boyee.

Once every atom of this ground lived, breathed and felt like me.-Montgom

A well-governed mind learns in time to find pleasure in nothing but the tate and the just.—Anon. Every great writer is a writer of hishim treat on what subject he

may.-Landor. As pride is sometimes hid under hunility, idleness is often covered by tur

bulence and hurry.-Johnson. You cram these words into mine ears ngainst the stomach of my sense,-Shakspeare.

THREE GREAT QUESTIONS.

itable.

Permit me as a layman in the spirit ual fold, and a reader of your incompar able paper, to make a few remarks in reference to the three questions upper most in the minds of your many readers. The questions of Deity or no Delty, Education or no Education; and the seeming inharmony of good and evil side by side. We as Spiritualists having positive proof and knowledge of a future life, view with abhorrence and disgust the superstitions, bigotry, intolerance and false ideas taught by the adherents of the Christian and Pagan systems of religion.

The amount of energy and earthly treasure wasted in teaching and per-petuating these false systems of re-ligion is appalling to us who view the same from the standpoint of the spiritual phllosophy. If this misdirected energy and misapplied treasure were used in teaching the true philosophy of life, both here and in the spirit world, what an impetus it would give in elevating

to a higher life all mankind. It is proper for us Spiritualists to ask the question whether we are free from the errors and shortcomings of which we complain in our Christian and Pagan brethren. Are we not also superstitious, bigoted, egotistical and in-

Do we teach by precept and example the true philosophy of life?

Have we the whole truth and nothing

but the truth? When I read the pro's and con's on the question above referred to, in The Progressive Thinker from week to week, and note not only the direct antagonisms of the arguments, but also the unkind and unbrotherly personal allusions. I am not only amazed, but also ashamed, that we as Spiritualists are guilty of the same shortcomings and imperfections of which we complain in our orthodox brethren.

Viewed from the point of common sense the agitation of the God question is not only impracticable but also unprofitable.

The most exalted spirits from the highest spheres who ever communicated do not pretend to know anything about it. Then why should we if this lower life waste any time and energy in solving a question which the highest spirits have been unable to fathom. Brother A. J. Davis infers from

eometrical construction of a flower, there is a God.

Brother J. S. Loveland, with equal force and logic, and from the same premises and arguments, infers there is

To my limited understanding the and we as true Spiritualists should not waste much time and energy in agitating a question which can in no sense be of any practicable or profitable value in making mankind either wiser or better.

I am also astonished that among n progressive Spiritualists there should be any difference of opinion in regard to the value of an education obtained from any source or anywhere. The acrimonlous debate indulged in discussing this question by our intelligent and educated sister, Clara Watson, and our only and incomparable brother. Moses Hull, has demonstrated that in some re spects we are not much ahead of our orthodox brethren. Sister Watson must surely be mistaken if she insists that spiritualistic mediums need no education only such as is imparted to them by decarnate spirits. If the worthy sister had no education, only such as she has received from the spirit spheres. she would not be the intelligent and educated person that she is.

Brother Hull knows that the educa tion and knowledge received from the decarnate spirits, important as it is, would be comparatively of little value unless supplemented by all the knowl edge and education obtainable in the present life. The knowledge, education and experiences obtained in the earth give some of our dear mediums a place life are absolutely necessary as a foundation to build a progressive life upon in the spirit spheres. There should be no difference of opinion among Spiritualists on this subject.

So-called evil is as necessary in a progressive life as good, because we can only learn and enjoy the good in con-trast and juxtaposition of its opposite evil. No man would know or enjoy the exquisite pleasure of eating a hearty meal if he had never been hungry. No man could enjoy-the warmth of a cheer-ful fire if he had never been cold. No person would know or enjoy the satsfaction of being comfortably clothed and housed, if he had never been in rags or shelterless. No person could estimate the value of education if h had never experienced its opposite ignorance; and so on ad infinitum. The truth in a nutshell can be sum med up in the lines of the following

stanza: All nature is but art unknown to thee, All chance direction which thou cans't

not see: All discord harmony, not understood All partial evil universal good.
PHILIP LAMNECK.
Port Washington, Ohio.

Property in land was established by Property in mind was usurped by con-violence; land was usurped by con-quest, and afterwards given away or sold; and in spite of all the attempts to transform it into a right, it still exists only through the violence of the strong and the armed against the feeble and the defenseless.-Tolstoy.

Taking the care of people's lives out of their own hands and relieving them From the consequences of their own acts saps the very foundations of self-respect and self-control which are the essential conditions both of individual prosperity and of social virtue.-Mill. Every base occupation makes one harp in its practice, and dull in every sharp

other.-Sir Philip Sidney. It is not what he has, nor even what he does, which directly expresses the worth of a man, but what he la .- Anon,

SOME REFLECTIONS

Christian.

Rev. Mr. Clingan, of Quincy, Ill., on the occasion of presenting diplomas to Blessing Hospital graduates last Tuesday evening, stated that the hospital was the direct fruit of the works of Jesus Christ. The industrice of Christ's example and teachings in promoting charity and humanity need not be disputed but we should recognize the fact that provision was made for the sick as well as for the poor hefore the days of the Nazarene reformer. Even in pagan antiquity there was enough of innate goodness in the hunan heart to lead men to feel sympathetic with and to

provide relief for the unfortunate,
The hospital, as it has existed in
Christendom, had its origin largely doubtless in the arrangements of Christian monasteries for the poor and sick, but in one form, or innother the hospital existed outside of Christendom

and before the Christian era. Prof. Monier Williams says that the first hospitals for diseased people of which we have any historic knowledge were established by the Buddhists of India, who also established similar institutions for dumb animals.

In the fourth century before Christ, we are told an edict was promulgated in India by King Azoka, commanding the establishment of hospitals throughout the dominions, and these hospitals are declared to have been flourishing in the fifth and in the seventh centuries.

Says an encyclopedia; "Bearing some resemblance to our present hospitals were the public buildings for the aged women of Deles, built on the island called Rhenen, and those buildings which at a later period were erected near the temple of Aesculapius for sick persons coming in search of health."

Among the ancient flexicans there were hospitals in the principal cities.

Referring to them Prescott. Says: "I

Referring to them, Prescott, says: must not omit to notice here an institution, which in the old world, is ranked among the beneficent fruits of Christianity. Hospitals were established in the principal cities for the cure of the sick and the permanelli reroge of the sick and the permaneilt reroge of the disabled soldiers, and surgeons were placed over them, 'who were so far better than those in Europe,' says an old chronicler, that they did not protract the cure in order to increase the pay."

Prescott's "Conquest di Mexico," p. 57.
Bancroft, in "Native Pages of the Pacific States," volume 2, page 596, says: "For several cases the expenses of treating, which could not be borne except by the watthy classes hereitals.

cept by the wealthy classes, hospitals were established by the government in all the larger cities of Mexico, endowed with ample revenues, where patients from the surrounding country were cared for by experienced doctors, surgeons and nurses, well versed in all the healing arts."

Insane asylums were founded by Mohammedans before any had been established in Christendom. Lecky, the historian, tells us that "the first Christian asylum for the insane was established at Valencia, Spain, in 1400, 700 years after the first one was erected by the Mohammedans."

Says R. Bosworth Smith in his Mohammed and Mohammedanism, "No Christian need be sort to learn, or be backward to acknowledge, that; trary to what is usually supposed, two of those noble institutions (hospitals and lunatic asylums) which flourisl now most in Christian countries, owe their origin and their early spread, not to his own religion, but to the great heart of humanity which beats in two other of the grandest religious of the world." (Buddhism and Mohammedan-

ism:) There was a military hospital in Ireland, we read, 300 years before the

Christian era. The Romans had a medical staff in their army and must of course have had provisions for the sick and wounded of their armies. .. The Jews and Sargeens had medical

schools maintained in connection with cach other in some countries. The in-stitution was known as the Asclepious. It combined a hospital and a medical

Draper, in the "Intellectual development of Europe," volume one, page 386, says: "The destruction of the Asclep-lous was not attended by any suitable extensive measures for insuring professional education. The sick who were were at best rather under the care of kind nurses than under the advice of physicians; and the consequences are een in the gradually increasing credulity and imposture of succeeding ages, until, at length there was an almost universal reliance on miraculous

Ancient Egyptians had a college of physicians paid by the public, and their practice was regulated by law. In Egypt, centuries before the Christian era, there were many dispensaries, "where," according to a writer who has studied the subject; "the poor repaired to be treated of theli-discuses." It would seem that hospitals and in-

interventious."

stitutions of charity have been confined exclusively to no after or fiftion. They are the natural outcome of that compassion for suffering humanity which s a mark of all civilizations, ancient and modern. The same affirst that has caused communities recently to help the people of Martintone theo impelled the ancients to scull supplies to cities that were wrecked by earthquakes and impelled Rome to said grain to starying districts from the granaries of the empire. It remained for benevolence however to be extilibled in the most helpful organizations in this practical scientific age. B. F. INDERWOOD.

A man's reception depends upon his coat; his dismissal, infon the wit he shows.—Beranger. hows. Beranger Such as is the believer before thy

children's faces, such as theirs behind Great minds must be ready not only to take opportunities, but to make them.

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PHENOMENAL.

Daylight.

I have been a Spiritualist for over ten years, and have investigated the phenomena in nearly all its phases, but I had never before seen that which I will try to describe. I live about twenty miles from Baker City, Ore. Last Saturday I went there, and came home the next Monday. I attended two Spiritual meetings while there; one on Centre that street, and the other at the parlors of grip: Mr. and Mrs. McClelland, 1391 Third street, where there were between thirty and forty sitters, and while the seance was very good, it is not the one of which I wish to speak.

At the residence of Mr. and Mrs. Mc-Clelland is living a man and his wife, Mr. and Mrs. G. L. Colby. Mr. Colby is gifted with the power of having spirit pictures appear on newspapers while reading the same; but the best part is that he will sit, stand or walk about the room, and in broad daylight have pictures appear on canvas after having it prepared by stretching it in a frame and setting it in a window. The pictures seem to appear, and you can see the work going on all the time, no matter whether he is looking or not. All that seems to be required he must

be somewhere in the room. The pictures represent spirits, and the greater part of them seem to be Orientals, with peculiar head-dress or otherwise. He tells me he has never seen anyone whom he knew. He also tells me that he gave up the sittings for a while for the reason that such a large number would try to get their pictures all on the canvas at once, and would be drawn so promiscuously that the lines would interfere with each other; but since he has commenced lately they have been a little more systematic. Some of the pieces are not larger than a half dollar, while others are life size. A picture will appear right before one's eyes, and will develop while one is looking at the process. Now, when we take the canvas down away from the light, we can see nothing from either side but the white envas, so that it looks as though it was drawn through the center or between the front and back of the canvas, and is only seen by holding it up to the light.

I have seen spirit pointings and spirit photos, but nothing like the above. Colby tells me that he has no idea what is coming on the canvas while he is in the room, and he may be talking to others all the time, which would show that it is not by or through any suggestion of his.

Mr. Colby is a large, fleshy, good-natured man, of about fifty-five or sixty years old; is not much of says but little of his wonderful powers Now, if you or any of your readers wish for a more full account, Mr. Colby, who resides at 1391 Third street, Baker City, Oregon, will answer all questions that may be asked him in writing, by sending stamps; or, if anyone coming through Baker City would call on him, they can see such things for them-selves. Mr. Colby is a laboring man, Oregon Lumber pany at Baker City. A. L. SNELL. Medical Springs, Ore.

THE WINNER OVER THERE.

While humanity is racing to get money foul or fair,

While men scramble, push and hustle Through this life of bone and muscle oft wonder who the winner of the laurels will be there.

Over there, over there, wonder who'll be winner over there. Some are thriving, some are starving in

this world of do and dare, Some are rising, some are falling With alacrity appalling, And I wonder who the winner and the

loser will be there. Over there, over there, Who the winner and the loser over

trees.

there. Will it be the greedy grabber of a multimillionaire Or will it be true merit

The kingdom will inherit. Then the one they call the sinner may be winner over there. Over there, over there, Then the sinner may be winner over

there. If the just shall be rewarded and the unjust treated fair; If to wisdom all is trusted All this strife will be adjusted in an equitable manner in the future

over there. Over there, over there, in an equitable manner over there. DR. T. WILKINS.

IN FUTURO.

Better days are coming bye and bye, Dear heart. When oppression's cruel hand Has been banished from the land, Then old wrongs shall pass away, Truth and Justice have full sway—

In the better days bye and bye. Brighter days are coming bye and bye, Dear heart.

Hear ye not that glad refrain, "Pence on earth, good will to men?" Then the Golden Rule shall be Lived by all humanity In the brighter days bye and bye. Sweeter days are coming bye and bye,

Would I now could ease thy pain. Bring to thee, dear, peace again. loy and gladness thou wilt know In the sweeter days bye and bye. Restful days are coming bye and bye

Shall have reached the final goal-Leaving earthly cares and strife. Passing to the higher life, In the restful days bye and bye.

MRS, IRENE GAY. Willoughby, Ohio.

Dear heart.

When the tired, weary soul

SABBATH DESECRATION.

Spirit Paintings Produced in Broad | The First Baptist Church of Elkhart, Ind., Rebuked.

The First Baptist Church of Elkhart, Ind., petitioned the Honorable Board of Park Commission to prevent the sale of refreshments, etc., at Island Park, believing the same contrary to law and a desecration of the Sabbath. Below We give a characteristic reply of the Park Commissioners. It is spicy, and shows that intolerance is gradually losing its

To the Members of the First Baptist Church, City:

Ladies and Gentlemen:-Your communication of the 8rd containing copy of your action taken by you on Sunday, June 1, in refence to the sale of re-freshments on Island Park on Sundays and signed by the following list of ministers: Wm. Frazer, Somerville Light, S. Clarke, M. W. Sunderland, H. F. Schwarzkoff, Herman Lind, C. E. Rice, J. O. Mosier, A. U. Ogilvie, Wm. Galpin and Edward H. Emett, came duly to hand and was carefully considered. In reply thereto we will state that section 2086 of the Statute of Indiana, which you quote, contains "works of charity and necessity only excepted," which we interpret differently, and have acted in accordance with our interpretation of said law. We believe refreshments of the kind sold on Island Park are necessities in every sense of the word and are universally recognized as such, and are partaken of by all classes of people at any time the desire prompts them. In fact, the custom has been so long established that those engaged in catering to the wants of mankind are required by the existing customs to arrange their business hours in such a manner as will enable them to ple. And custom, good wholesome custom, such as a vast majority of the people indulge in and approve of has always been, we believe, and always will be, the underlying basis from which all laws pertaining to their welfare, comfort and happiness have their

Your next statement: "That persons engaged in catering to the wants of the people disturb the rest and quietude of the public and their enjoyment of the reason that the lease of F. S. Ulm-mins contains the following clause therein: "The method of said business to be under rules and regulation of the Board of Park Commissioners," and the superintendent of Island Park, Andrew Zigler, has been instructed fully in regard to his duties and has always performed them to the letter. Inasmuch benefit of the Baptist church that the only row that ever took place on Island Park during the past two years that the board has any knowledge of, and which is recorded, was started and carried on most vociferously by the pastor of your church, Rev. Edward II. Emett, on the day that his Sunday-School held a picele. In fact, his manner was so aggressive and offensive that Superintendent Andrew Zigler was compelled to rebuke him by saying: "Now, my dear sir, please be quiet; the Good Book does not teach people to act as you are acting, and if you will just be patient for a few minutes I shall arrange matters satisfactorily," and this was done. The cause of the disturbance was due to an oversight on the part of the secretary of the Park Board, giving a writter permission to his Sunday-School and hen forgetting to notify the super intendent of the park, who had given a similar privilege to the Riverside Sunlay-School. The latter arrived at the Island first and took possession of the dining hall, and when your Mr. Emett and Sunday-School arrived he began in manner to demand what he considered his rights, and after an understanding had been arrived at the Riverside party cheerfully vacated the dining hall and were provided with tables under the

The foregoing is the only knowledge the Commissioners have concerning the matter excepting that your Mr. Gold-thwaite did complain to Mr. A. M. Bickel, president of the Park Board and was by him invited to put his complaint in writing or to have interested or injured parties come before the board and make their statement. Nelther of these courses, however, were followed, and your Mr. Emett is and personally acquainted with secretary of the Park Board, Mr. James said picule but never referred to the matter. But we did hear indirectly through some members of the Common Council that considerable complaint had been made to them, and we can but believe that your Mr. Emett is very erratic and overly supplied with superfluous energy and lacks the right sort of opportunities for working it up urthermore, we can see fitness or propriety" in his deportment or action; on the contrary we are inclined to believe that if some arrange ment were made whereby he could be put at manual labor in some one of our factories for six (6) days every week of ten (10) hours or more each day, that when Sunday arrived his views on "moral fitness and propriety," and "rest and quietude," would be materially changed. We believe also that the pernicious activity he has displayed in this matter will do the cause of Christianity more harm than good, because during the past two years there have been at least 5,000 people at the Sunday concerts on Island Park, every one of them liberty loving, law-abiding, self-respecting, and respected people, and all of them capable of determining for themselves the "moral fitness and propriety"

Island prior to and since the commence-

ment of the Sunday, concerts is over

demeanor of any kind or even ordering anyone out of the park.

Therefore, ladies and gentlemen of the First Baptist church, and also reverend gentlemen, signers of the petition, we, the Board of Park Commissioners, exercising the authority vested in us, do respectfully decline to grant your petition, and our reasons for such action are based on the grounds as set forth in the foregoing, and the further fact that we believe your view of the situation to be injudicious and unwarranted for the following reasons: You gentlemen of the ministry are no doubt acting by pure motives, and well qualified to expound theology to your congregations, but your circumstances and method of gaining a livlihood are entirely different from that of the masses, who have to work long hours, six days each week, and the interval

between is largely consumed in rest and recuperation. Sunday arrives each week and is a day set apart and the manner of spending the day is a matter that concerns each individual only, providing his manner of doing it does not interfere with the happiness or comfort of any other person. We are well aware that law can be cited to show that people shall not do

this or that on Sunday, but we all know they do pretty much as they please within the law, and all public officials engaged in the making and enforcement of law recognize the limitations and complex problems connected therewith, and aim to so make and enforce them as to please the majority of the people whose servants they are. You know we all need wholesome diversion of some kind, and it is well known that the working people have very little time during the week, consequently a vast number of them secure their needed diversion and pleasure on Sunday, each according to his individual taste and circumstances. The financial condition of many is such that they cannot afford what others indulge in during the week, and we believe that these conditions largely influenced the establishing of public parks, and the aim of the present Board of Commissioners has always been to provide for the most wholesome accommodations and attractions on Island Park that the money provided by the tax levy would permit. With this end in view it was deemed advisable to construct two additional buildings on Island Park, one a refreshment stand and the other a band stand, the revenue from the former to be applied on the cost for the services of the band. We believe that in doing our work in the above described and in other ways too numerous to mention. we have done our full duty, and we feel confident that our work meets with the approval of almost the entire community. Some of you may say, we are not opposed to band concerts but we as you have brought up the question of rest and quietude, we will state for the brought of the sale of refreshments, but the clamor raised last winter with reference to those concerts indicates the contrary, and our candid opinion is that you are opposed to band concerts on Sunday and not the least bit opposed to the sale of refreshments, as ou have been seen enjoying them on Sunday the same as other people. Then there is another phase of this matter we desire to dwell on to justify and con-vince the reverend gentlemen on the statement we have made herein, and that is their perverted view point and the cause underlying the same. Their labor is practically all done on Sunday in conducting services etc., and during the week there are many days from which they can select one to enjoy a holiday suitable to their desires. Some of them like to go fishing, others enjoy a buggy or bicycle ride in the country, and thus in these and various other ways, they are able to get the diversion so necessary to retain their health and vigor, thus enabling them to perform

the duties devolving upon them. Volumes of space could be used in discussing this subject, but we believe that until the law of evolution, assisted by scientists, philosophers and theolo-gians, change conditions throughout the world, all the people will spend their Sundays in a manner that to them seems best, and secures to them the diversion they desire within the law.

Respectfully yours,

Board of Park Commissioners, A. M. BICKEL, President; WM. SEIDEL, Vice-Pres.; J. A. BELL, Sec'y and Treas.

THANKS TO THE PRESBYTERIAN COUNCIL.

Let's hold a mothers' jubilee! Since all our bables are set free From hades, by a wise decree Of Presbyterian Council!

All hall! the prattling cherub throng: With forms, "not even a span long;" Now marching up to heaven, strong; Released, by that same Council!

Sweet little babes! how pleased they To join their Christian mammas there,

And rest in heavenly mansions fair. Through kindness of that Council! Their Heavenly Father bids them

And welcomes these sweet culprits home, Who have escaped "eternal doom" By Presbyterian Council!

Kind Jesus folds them to his breast And soothes these "little ones" to rest. While "giving thanks" with fervent

To Presbyterian Council,

For favors he did not expect, To infant sinners, "non-elect:" However, he will not reject The wisdom of that Council!

Rejoice, ye mothers, now be glad; No longer let your hearts be sad; Your babes in angel robes are clad By Presbyterian Council!

Saint Peter's agent, too, is "free"— The Roman pontin; "Holy See!" of purchasing such refreshments as are By that "Divine authority, sold on Island Park either on Sunday The Presbyterlan Council! or any other day, as the history of the

A. HARTER REYNOLDS. Auburn, N. Y.

whelmingly convincing to any unbiased Nor cell, nor chain, nor dunge speaks to the murderer like the voice there never has been nor was occasion of solitude.-Maturin. for arresting any person for mis-

THE PHILOSOPHY OF SPIRITUALISM.

It Embraces Whatever is Worthy in Every System.

NUMBER FIVE,

The philosophy of Spiritualism first nnd foremost recognizes the truth of that assertion made by "the angel Jesus sent" to John in Patmos—that "Mystery is the mother of all abouting-tions" (Rev.)—So instead of mystifying in order to rule the Spiritualist must not on the principle that regarding this world or that language was invented but to conceal but the conceal but t not to conceal but to express thought and while it is not always expedient or edifying to tell the truth, the whole truth and nothing but the truth to people afraid of it, prejudiced and used to taking it in a mixed alloyed diluted form so far as admissible, he must try to say what he means.

of one who knew it long ago that "there is a spiritual body," he only repeats what the orthodox never refused to repeat, but differs in that he means it. A body that has reality, substantlality, objectivity-a body that has size, form, color, weight, although lighter than our atmosphere perhaps; a body that has organs with functions to perform; a body that has all the important qualities of the physical body but composed of a finer substance, so refined that your coarse instruments cannot weigh it nor the nervous system of a "non-sensitive" so embedded and en-meshed in the flesh respond to the deli-cate sensations of seeing, hearing, or feeting its proximity, Spiritualism says that the "things" of the spirit worlds have a reality or substantiality appreciable by the senses of the spiritual body as truly and more vividly than the grossest matter of this world has a reality appreciable by the senses of the physical body; that as it is by contact through the organs of sensation in the physical body you awaken to a consciousness of the terrestrial world and life so is it by contact through the organs of sensation in the spiritual body, that spirits arrive at an intelligent consciousness of any spirit world and life. Spiritualism says that nature abhors a vacuum and that-well we shall not say matter, but substance in varying degrees of density-in the various states of motion, pervades the boundless universe-the higher and lower spirit zones differing thus in degrees of density. Spiritualism teaches that the laws which govern manifestations of energy through matter here are universal laws and govern manifestations of energy through the finer substance of any spirit realm; being rougher, stormler, more violent in action and reaction generally, as the substance is dense or course. So von may expect upon awaking to a clear consciousness of your spirit home, that so far as nature is concerned she manifests in more symmetrical forms, melodious sounds, delicate colors, fragrant odors and delicious tastes—that the "anseen things of God are made known by the visible things." (This passage may be interpreted otherwise, but it also fits here)

Spiritualism teaches that within you new permenting the physical is the spiritual substance of which that body is composed, and at death good clairvoyants see the separation take placethe spiritual body assuming generally the shape of the physical body. Now this physical instrument, as you know, responds under adverse conditions in a degree to the will, the form and features reflecting the ideal or dominating aspiration; or, at the worst, indicating to a sharp observer what the man or woman would like to be. Immeasurably better does the plastic, flexible, spiritual instrument respond, and the person who cherished faithfully here the ideal of gentleness, nobility, youth, beauty, even if the physical, but dimly reflected that ideal will, to the angels appear as they spiritually are-beautiful and noble. This explains why the angels sometimes love most dearly those whom people that see only flesh despise. In the physical body beauty may to an extent be "skin-deep," but in the spiritual body so responsive to the will, it is as deep as the fondest aspiration is high. The spiritual face is no mask.

If your eyes were on the X-ray principle, in looking at me you would most clearly see my skeleton—the flesh being dim and hazy. Different yet comparable, spirits unless materializing to parable, spirits unless materializing to a sufficient degree see clearly only my spiritual body—the flesh and bones be-ing dim and cloudy or shadow-like. Now primarily spiritual development is equivalent to properly nourishing and exercising this spiritual body which

von now possess. Behold the lilles of the field; they toll not neither do they spin but they transform the black and shapeless mud into forms the most beautiful, and colors the most exquisite and gorgeous. In all that may be said about spirit return and life in the spirit realms there is told no miracle to equal this. Consider how the cow, the pig and the goose eab the russ or grain, one transforming it into hair of a certain color, another into hair of another color, and the third into feathers of another hue. So by subtle alchemy does the spiritual-minded person transform the finer elements of food into the substance of a spiritual body-there being a great truth poorly reflected in the heathen custom of feasting at funerals and burying choice morsels in order the spirit on its journey. The Chinese leave choice viands on the grave for a little, in order, as they explain, that the spirit may extract the spiritual elements of that food. In all such customs is dimly reflected the same truth I point out, and the one that underlies the custom of grace be-

fore meat—that underlies the dogma of transubstantiation—the sacrament of the Lord's Supper. All ceremonles have been more less wisely instituted to impress the mind, stimulate the imagination, direct the will, with a view to this transformation; and our old earth is not dy-ing any more than we, but through countless agencies is continually being refined and giving off the finer elements of which the spirit realms surrounding us are composed. For there is no arbitrary dividing line in nature between the physical and spiritual resims, any more than between a temperate and tropical zone. Today the selentist with his finest appliances is touching on the spiritual—associating with and temperature in the spiritual association with and temperature in the spiritual association with a spiritual association with the spiritual results and the spiritual results as the spiritual resu inspired by his comrades and teachers "over there," who with their spiritual heads and hands conceive and construct implements to experiment with natural phenomena on their plane, as we do on this one. Your scientist to-day finds it necessary to predicate the existence of agencies—of real sub-stances which his implements cannot weigh or measure, not unless medium-istic can be see, hear or feel; for instance, personal magnetism and the dog who follows the scent of my emana, llons along a path where a hundred feet have trod and leaves it where I

inwest out twenty hours ago, should

have inught us long ago not to deny the

existence of substances-of worlds

which our physical senses are not yet qualified to deal with. And if you will not learn from the dog this lesson of humility, go lower yet, and learn it from the telescope and microscope.

That without extraordinary excitement or fear you are now much interested in spiritualism is "presumptive proof" that the spiritual within you is pressing upon the fleshly restraints, trying to break its fetters; that you are already in possession of an organism which, emancipated from physical re-straints, will enable you in an import-ant degree to realize the fluor sensations of a decarnate life; that you do not need to return into the dust and mud and fogs of this world (although not so spiritual but you can be bene fited by occasionally associating congenial mortals) but will find a world you can appreciate far better; the spirit realms one and all being duplicates, finished, polished and refined copies of this world, differing essentially in degrees of refinement. So with an orderly imagination chastened by reason, qualified by such facts as you may gather, you can paint a picture, When therefore he says in the words rough but reliable, of your spirit abode. The most delectable sensations you now get are due to action of spirit influences upon the spiritual organism.

NUMBER SIX.

We can every one to a large degree be his own philosopher. As a scientist picking up here and there the bones of a prehistoric animal, fits them together and constructs the image of that animal, so can you by associating the dis-connected facts and varying revelations of common mediums, formulate a rational philosophy of Spiritualism. In this most significant of all facts—the one of continued mentality; of known mental processes; of the persistence of a nature like your own in your spirit visitors, you have the whole backbone of your skeleton—the basic fact upon which must rest any sound philosophy or creditable revelation. Upon this rock must be built every reasonable conlecture, every sane dogma, all sustaining faith, hope and love. This is the "Rock of Ages," and building on it "the heathen groping blindly in the dark-ness touches God's hand in that darkness." With this fact so well estab-lished-practically sustained by all mediumship past and present, even if a spirit would try to deny it he could not do so intelligently without betraying it) you will not be afraid to assume broadly "as on earth, so in the skies:" broadly "as on earth, so in the skies;" to infer that the conditions which sustain are not fundamentally at variance with the conditions that for untold ages have been persistently fashioning this human nature but must generally correspond to perpetuate with the conditions that evolved it. If there be anywhere spirits who do not manifest this human nature, there is between us and them the impassable gulf.

really do communicate with mortals. In America to-day it is a question of fact rather than argument, for in almost every community if you use equal diligence in the inquiry as you do to learn where they sell the most sugar for a dollar or to find where they sell whiskey in a prohibition town, you will discover facts that fit into no other theory. In the strictest sense you can only know and be free from doubt regarding what you have seen, felt, heard, and you will by inquiry find more convincing proof of this than of the statement that Boers live in South Africa, for that you take on the testimony of other men. And putting the question of spirit communication on the same basis of testimony, upon no question other than that of the possibility of mortal communicating with mortal has testimony been so overwhelming. Ever since the human race advanced to record in writing, or hieroglyphics, or hand down traditionally their convic-tions, all races and conditions of men practically have agreed on the general proposition and "believe in the communion of saints." To me it seems a far less wonderful thing that a spirit should come back, than that they came here the first time. Spirit return is nothing like the wonder that the birth of a child is. "Why should it seem to you a marvelous thing that one rose from the dead?"

So far I have assumed that spirits

J. T. MACDONALD. Seattle, Wash.

A New System of Medicine.

The practice of Blochemistry is the most advanced science in medicine. The renowned Dr. Schuesler, of Ger many, has discovered a new system for the practice of medicine by supplying the deficient natural cell-salts in the

blood.

If skilfully chosen these chemical salts; which are called the Tissue remedies, reach each diseased organ or tissue, and speedily restore it to its natural healthy condition.

There is no poison or narcotic in these delicate but powerful remedies. The system must retain its full complement of these chemical constituents to maintain perfect health.

We are able to select with fine accuracy the proper remedy each particular disease demands.

Every element required for sustaining the body in a state of health is contained in the food we eat, the water we drink, and the air we breathe. Therefore a frequent change of diet and residence is often required. Science has not reached its zenith of

perfection in prescribing a perfect regime of diet to nourish the body and provide a proper ratio of these elements nature requires. Every known disease can be cured by the application of these chemical agents.

There would be no premature gray

hair, no bald heads or defective teeth no cancers, nor other deadly disease were there no deficiency in these cell-salts in the blood. Small-pox and other contagious' diseases could not be con tracted, if the system was fortified by the required elements.

Microscopy reveals both red and white corpuscles in the blood. The red ones (amoeba) are alive and active: the white corpuscles are dead. The red ones must far outnumber the white for normal blood, or the patient will exhitit pallor of the skin, a leading symptom. Now the Biochemic system of practice aids nature by supplying these amoeba with proper food for carrying

on their work.

A medical student, before being vaccinated, had his blood corpuscies counted, and then again afterward, which revealed the fact of a visible alminution of red corpuscies and a corresponding increase of white ones, demonstrating the effect the vaccine virus had on the blood: virus had on the blood:

Every disease is due to the lack of one or more salts. Every pain or unpleasant sensation indicates a lack of some constituent of the blood.

The great secret of combating disease is to strictly adhere to nature's divine law, and aid her by supplying the deficient tissuo remedy.

R. I. SNELL, M. D. Detroit, Mich.

"The Kingship of Belf-Control," By Wm. Goorge Jordan. It treats of the win, 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.

Rrice 80 cents. For sale at this office.

THE HIDDEN LIGHT.

Delving into the Mysteries of Human Nature.

Life is the soul of things. Light is the soul of life. The mystle decirine of the mierocosm or "world in little," is too refined, too subtle, us some think, for such times as these. The disposi-tion is to simplify—to get, rather, hard learness and superficial consistency han the hidden secret of the inner life

of things.
In our days it is customary to take more superficial view of man, as a creature of organization or of circumstances; a mass of partially animated clay; a product of brute force, that here and there crops out in forms of intelligence. Like the coral reef he is supposed to bloom faintly at the top-all beneath being dead limestone. The psychologist burrows deep to dis-

cover the roots of mind, and works at last in a region "where the light is as darkness." At times in his doctrine the heir of all the bestiality that has gone before, he seems about to reproduce the 'doctrine of the microcosm; a little more feeling mixed with his investigations would class him among

the mystics. The latest words of the psychologistsuch men as Wm. James, E. B. Titch-ener, R. P. Halleck, and others—go far to throw a flood of light upon this doctrine so long neglected, on account of its mystic implications. So it comes about that the first shall be last and the ast first. For many theories are called but few are chosen,

Let us note some of the forms in which this hidden life is demonstrable with us; day by day, although un recognized, it is present as the "Unseen Real," as Theodore Parker sang it: 'Yes, I am nearer thee! Though still

Thy presence fills my life's diviner

part. Now that no earthly shadows intervene I feel a deeper sense of what thou art."

There is a hidden life of organization which is familiar to all. It is simply true that our physical constitution is the result of innumerable influences near or remote, that deposit themselves in the blood, bones, tissues, nerves, and act there beyond the reach of our will. If you ever observed a child, in its infuncy, you have noticed the ceaseless activity of its waking hours; the experiments it makes at seeing, hearing, feel ing, moving: the slowness with which it comes to the use of its senses, as if was practicing the rudiments of exist

The experiments finished, the results remain. They deposit themselves in the system as a permanent possession. The hild uses them, but thinks of them no more. His conscious life is, perhaps, on the surface, idle, thoughtless, passionate. Yet beneath it, all the powers acquired in infancy go on silently, never slumbering or sleeping, working while he rests, active while he sleeps, still renewing what he wastes.

The physical functions are automatic. The digestion of food is accomplished by a series of intricate processes which only experts pretend to understand, and which they could not reproduce by any mechanism of their own. Yet on the fidelity of these unwatched functions, the mere thought of which makes us marvel that we live at all, our daily existence depends.

As the poet, George Hubert, expresses: it.

"Man is all symmetry,"
Tull of proportions, one thing

And all to all the world besides; Each part may call the farthest brother. For head with foot hath private amity individual being.

And both with moons and tides. Nothing hath got so far But man hath caught and kept it as his prey. His eyes dismount the highest star,

He is the little all the sphere; Herbs gladly cure our flesh, because that they Find their acquaintance there."

Really, the heaviest portion of all our mental labor is done for us by the power that is stored up in its living battery. We study, ponder, speculate, arrange, but the intelligence that solves the problem at last, lies below our the probability ast, hes below our thinking. After the student lays the matter down, goes off to something else, falls asleep, perhaps, and on returning finds the difficulty solved by the latent intelligence of whose activi-

ies he was unaware. This fact of common observation gives rise to theories of "unconscious cerebration," and of the "double" and the "subconscious personality," and the "Inner Life." Do these explain? The facts remain. It reminds us of the discussion as to who wrote Homer's Iliad. After many years of "erudition" they decided that it was certainly another

man of the same name.

Mathematicians have been known to wake in the morning holding the clue they had been groping after the whole preceding day.
Poets have received from the in-

visible spirits that dwelt either within or without the recesses of their brain. conceptions of beauty and of truth which they despaired of conjuring up by an effort of the imagination. This is one of the unsounded mysteries. Psychologists say they are on the track of it. Some are confident and full of plausible theories, but the humbler are only hopeful that one day it may be

Passing from this hidden life of organization, we come upon a life of exerience which also has its mystery.

As organic power is accumulated, so are thought and sentiment accumulated from the inner depths of life. They are seemingly attracted from the unseen, and even unsuspected Light of Life. The sentimental nature is below the reach of the will, or perhaps above it.

Our. loves and our hates, our sympathies and our antipathies, our drifts of emotion, our set of tendency, our umors, moods, dispositions are gendered in spiritual recesses or com-binations we never think of exploring, ever suspect of being there to be ex-

Out of these abysses come dark shadows that steal over the mind; glooms of fear, despondency, despair, hat spread their pall over existence shutting out the sun, and the songs of hope; turning all bright things and be to ghastly black; shapes of terror and spells of oppression we cannot hrow off, mists from the unseen ocean of-life driving in upon us and choking our hearts.

Every day of domestic life leaves its layer of impressions on us as imperceptibly as the snow-flakes gather perceptibly as meadows, or the forest the winter meadows, or the forest eaves cover the ground with materials for new soll. It is simply impossible that people should remain unaffected by what they pass through. Joys and sorrows, failures and successes, pains and pleasures, meetings and partings, experiences great and small insensibly do

ferent Beople when we come out of a long of bevere trial, from what we were when We west into it. None but keen eyes may seatthe difference, but there is a great difference. We are sometimes metamorphosed by griefs.

We may be inconscious ourselves of the clampe of course we are, for consclousness is winly of the present moment all'he "Eternal now" is with us all, for a season, in this earthly life, if we would but improve the moment. See Emerson's Gift of "Days" and

learn that lesson. I doulet saythat we are wiser or better, sweeter or larger, but we are not the same. We may be worse-more loose, more bhaotic, more capacious waste-baskets; more plethoric rag-bags; but we are not the same.

Oftener, let us hope, a hidden light of life has been formed which may be quite at variance with the revealed life and yet may be more carnest, more genuine, more truly worthy to be called ourself—a life that makes its character felt, possibly, in unrest, disturbance, fretfulness and discontent because the common, conscious life is out of accord with it.

Below this deep experience, or through some rift above it, opens the light of character, more impressive, more solemn. It is the educated will of the aspiring soul!

This is not some idle, loose accumulation; it is the result of steady thinking, purposing, resolving and doing. It is this hidden Light that we see in the reformer, the revolutionist, who by a deep necessity, a moral fatality, consecrates himself to a cause, as Garibaldi for Italian freedom, not choosing it so much as being chosen for it by the pow

ers above.

It is this figt we see in the philan-thropist like John Howard; who gives himself to his fellow men, as John G. Whitter gave himself to the cause of

the slave.
It is this nobler, inner life that makes the true gentleman or lady do beautiful things by instinct, avoiding things ungracious and ignoble by an unerring sensibility that needs no admonition or prompting from rules of etiquette or

maxims of prudence.
It looks as if that Great Central Mind of the Cosmic Life were psychologizing the world of man just sufficiently to awake their thought and bring their inner life to suspect the truth of that love and light beyond the other blue that attracts all those who are ready for the love-light to open up the secret depths

of their emotional natures. It is a satisfaction to know that the latest words of science tell us that their affirmations are rooted in an inner "something." 'We call it the living Light of the Oversoul.

According to Prof. Titchener, the given fact from which a theory of the niverse must set out-is the concrete, individual human experience. (Being awakening in matter to the illusion of tifcince through evolution not-being, and progressive spiritualization "be-coming" and moving onward to true being or manhood's spirit, in the Life of the Inner Light!)

This life of experience is at first neither spiritual nor material, subjec tive nor objective, neither experience of the self nor of the outer world. It is single and undifferentiated. By slow degrees of divides into halves, subject and object stand opposed to each other separately. The objective taking shape much more quickly than the subjective. When the division has been com pleted and the man has reached a high stage of development, each half be

comes the bashs of a group of special sciences. The objective half is taken sciences, and the subjective half is and worked upoin the group of natural worked up into the mental sciences, The former treat of experience abstractly as independent of the experiencer. The latter treat of it by a similar abstraction solely in its dependence upon the experiencer-or the

the two philosophical disciplines. The theory of knowing on the one side and metaphysics on the other. It is the for-mer's problem to explain how the con-crete experience is originally fused in he one consciousness; how it has come to be divided up under an objective and a subjective aspect; what there is in the nature of truth to make this division necessary and helpful; and what measure of truth attaches to each side of the division at the present stage

of thought.

It is the legitimate problem of metaphysics, which unifies and harmonizes the principles and laws of all the sciences, to take the conclusions reached by way of the two abstractions from experience, the conclusions of both the natural and the mental sciences and in again, the "presence" still following. I mediums and supporter of honest effort, their light to explain the given fact traveled very quickly to my starting will arrive about the same time and from which they are both derived; i. e., the concrete experience itself.

Is not this the grand synthesis in which both matter and quasi-spirit disappear in the unitary conception of Being or experience? The story of the soul as it is in God, the Central and Universal Being, in whom "we live and move and have our' experience.

It is of vast import to us to realize that we are eternal souls having hodies again. or ultimate expressions, and not bodies destitute of a central organizing life or principle. The real man is eternal in God, was never born and never dies. It eternally is of its own isness. A breath of the Eternal Consciousness. The all heard the two raps at the outer door,

mind and the gross body are continually changing, becoming, for created things exist through the law of change. But the soul attracts and bullds the hody, an attractive centre of a stream of matter, drawing the refined and the spiritualized to itself.

The truth and reality of this matter of all living. Faith are in it. The springs, I say, of Living Faith; not of any special kind or form of dogmatic faith, not any special kind or form of dogmatic heterodoxial not or devotion or church beterodoxial not or devotion or church which gives assurance of the presence and ordering of a supreme will and mind. Faith in the validity of virtue; in the dignity, or mind; in the supremiant of the dignity, or mind; in the supremental causes and effects, faith in the strong, causes and effects, faith in the strong, causes and effects, faith in the strong, the steady central hold of principles. This steady central hold of principles in the strong, he stay to the strong of is peculiarly impressive. The springs My hearts keeple singing this song of

His love, 7 2.
That Good is the Positive Power And so asimy thoughts keep time with

and so I sing, and sing in my heart Of Good and its love and power, And it is to me in my daily walk Boston, Masseson, AJ. P. COOKE.

"Poems of Progress." By Lizzle Doten. In this volume, this peeriess poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bottod Price \$1.

"Never-londing Life Assured by Eclperiences great and small insensibly do ence." By Daniel Kent Tenney, A The same thing happened the next time their part in making us interiorly what strong and conclusive argument from I was chloroformed; still postry, but we are. we are. We may not know it, but we are dir office. Price 6 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

THE SPIRIT PASSING OUT OF THE BODY.

An esteemed correspondent has sent us the following extract from a letter received from a friend, and which she sent to its publication:

auxious about me. That was in the those who die-or rather leave this morning. I was taking no nourishment world-as infants or little children, except a little milk occasionally. In the grow up to maturity in the spirit land. evening nurse had gone out for an hour Dr. Paul Gibler's "Remarks on Maudy" or two, and about eight o'clock Mr. seem to throw some light on this sub-Johnston, Bessie, and Acta were in the ject, and I will therefore translate the kitchen, having late ten. I had said passage in which they occur. This is they could leave me for a time, and I at the conclusion of his account of his would knock if-I wanted anything. I experiments with Mrs. Salmon in New lay very still and quiet, in too much York; and my translation is from the pain to move, when gradually there German in "Psychische Studien" of came a beautiful feeling of rest; but I September, and not from the original was not sleeping. I then felt a sensa-tion of gently sinking, sinking; then of being still for a moment, then going outwards; then gradually being en-veloped in a grey mist, and I knew I was yet an infant in the cradle, she, were killed by veloped in a grey mist, and I knew I was yet an infant in the crade, she, was passing out of the body. This mist seemed an endless passage, about a Indians in the far West. Ten years yard in width, and on each side, so as ago I asked her how it was that, as it to form as it were walls, were all kinds was so long ago since she had died, she of machinery, from the first rude con- did not look older. Her answer was struction up to the present and latest inventions; and every conceivable kind of architecture, from huts formed of mud and stone up to mansions and palaces, but no vegetable matter; everything you can imagine that man can ceptible change in her form, manner, or make. I had no sense of fear, only a feeling of novelty. I was traveling along this road so quickly, and it seemed hundreds and hundreds of miles long. I cannot explain clearly how I traveled. I neither walked nor floated, by it to her spiritistic friends and it I simply seemed to travel by thought. was easier to materialize in an already I simply seemed to travel by thought, was all well-known form than in that of a difthe time conscious of a "presence" close ferent and older person; that to do this

that I should get an answer: am I?" I did not hear, but felt, a voice speaking for several minutes together. in reply. The voice came from the presence," saying: "This is the Valley of the Shadow of Death." I then asked by in its masal tone, and this leads natthe meaning of all these things that urally to the suspicion that Mrs. Sal. were ranged on each side, and the voice mon is a ventriloquist. But when we things that were, things fashioned and little materialized figure of not more formed by man." I asked: "Have I than three feet in height, a figure much farther to go, and what is beyond?" yond?" The answer came: "Look and allows them to touch it with their see," and I looked forward. I had hands, while the medium is bound in many miles to travel in the "Valley of Shadows," but space being no object to are forced to look for some other ex me, I could see beyond. How can I deplanation. I have seen "Maudy" scribe what I saw? It was a revelation least twenty times and always of beauty. There were meadows carpeted with the softest of grass, like vel- big blue eyes, and fair hair. When she vet, dotted with dalsies and buttercups some of them, and some all green. I clad like a little girl, in a loose nightsaw, also, the most exquisite flowers; gown, with bare feet, who wishes to fruit trees laden with rine fruits; rocks, say good-night to the friends of the heather growing on them; lovely rip-pling streams of purest water, and in the far distance a calm blue sea. And liar photograph, taken on two different I had such a feeling of calm and peace occasions away from my laboratory. that I thought of the text: "He leadeth me beside the still waters." I asked:

and all the beauties and wonders of the animal kingdom? Where are they?" The reply was: "You will see them in brightness of intellect which characterthe third stage later on; you must be lize "Maudy." This is the situation which confronts I thoroughly rested before you continue your journey so far." By this time I had come very near to the end of the "Valley of Shadows," and for the first time I thought of the earth and my duties there, and I said: "Oh, I must go back; my children and husband; what first five days, from the 2nd to the folwill they do without me?" The voice lowing Thursday, Harrison D. Barrett, sald: "Wait and consider; you must de- president of the N. S. A. He is a fa cide now. If you pass this Valley there vorite with the people of Wisconsin is no going back, and if you go back and that he will be with us at the openthere is much physical pain for you to ing means a good attendance from the endure. You can go on, if you like, to first; Mrs. Catharine McFarlin, who the perfect rest. I may not advise you." has won the hearts of all who have met I felt tempted for just a moment to go on, for I thought: "Oh, to rest on those green fields!" Then I thought: "That is selfish; I must go back; duty calls me to the earth again." As soon as I had the season; Will C. Hodge, the able exthus decided I felt myself going back ponent of Spiritualism, the friend of point. I was standing outside the door, on the landing (we were living in a flat). when I thought: "I cannot pass through this door, I must knock." I willed to knock, and gave two loud raps on the door. I cannot remember how I got through the door, but was presently conscious of standing at the head of the bed, just behind the head of my body, and wondering how to get into my body Now as to my husband and two girls: I told you they were in the kitchen. They had left me some time, and were

sitting talking when my husband heard | camp with such force last summer, will me call "Willie" (his name), and they My husband said, "There is something wrong with ma." They came into my room, and I looked so strange that they thought I was passing away. The girls were crying. I felt this, and wanted to speak to them, but could not get control | yet have not given the time they expect of my body. I can hardly explain what to be on the ground. followed. I felt still the "presence" (I Phenomenal mediu knew it was the same that was with me during the journey, forming as it was with me were, a link between my spirit and hody. I fall the grounds, and tenters can furnish for themselves when desired. Those suffering that followed for weeks afterwards.

I have, as I told you, been chloroformed 'twice since then, but I am utterly unable to recall anything; it was a perfect blank to me each time. I remember the doctor telling me to count, and I kept counting for a few minutes; then total unconsciousness came until after the operation. Just before the doctor administered the chloroform was very nervous, but the "presence" stood beside me, saying, "Have no fear; I will guard your body during the operation," The nurse, doctor, and Mr. Johnston (whom I wished to be present) told me afterwards that when I stopped counting for a minute, I began to speak in a strong, powerful voice (the same voice, Mr. Johnston says, that moke before), and spoke for about ten minutes, giving some wonderful poetry. was chloroformed; still pontry, but BESSIE JOHNSTON.

CHILD CONTROLS.

Among the band of controls, or spirit

guides, of professional mediums, there is generally a child control, usually the spirit of a little girl, who is sometimes an Indian or black child, and generally very vivacious and playful. Such are those bearing the names of Daisy, thinks may be of interest to our read- Frieda, Clssie, or Maudy; and although ers. She has obtained her friend's con- the manifestations in which they take sent to its publication:
I must try to tell you of a wonderful journey I had. It was about the seventh or eighth day of my illness; I was grow any older. This fact is freyery weak and low, and the doctor had quently commented upon with surprise, told Mr. Johnston that he was very as we are always led to believe that

> that, in the first place, she had not died -she had only changed her condition; and that in the spirit-world develop-ment was not so rapid as in this. As since that time I have remarked no perspeech, though the latter is perhaps rather more serious, some months since I put the same question again. She re-plied that after having taken that form twenty-five years ago, she was known

to me, behind, as though guarding me.

I was too interested for a long time demand more power. Her voice is that with what I saw to want to know the of a child of six or eight years old, with meaning.

At last I asked the "presence," feeling pronunciation and expression. When, "Where as frequently happens, she has been "These are the shadows of hear the same voice proceeding from a which plays around the spectators and the cabinet or confined in the cage, we least twenty times and always the same; with her pretty little round face, comes out of the cabinet, she is usually the most wonderful grasses and family. Her figure is so familiar to me that I immediately recognized it in a "psychic" chalk portrait, and in a similar photograph, taken on two different She is lively and witty and often laughs at her own rather sarcastic remarks; her laugh being quite different from "What is that place?" her laugh being quite different from the reply was: "That is the shadow that of the medium. With apologies to of things that are, unspoiled by man." Mrs. Salmon, I may just say, that in Then I questioned: "But what of man, the frequent conversations which we

Waukesha Camp Meeting.

The programs will soon be out for Wisconsin State Camp at Waukesha. The talent so far engaged is: For the her, will take a leading part until the first of the next week, when the Rev. Moses Hull and his estimable wife Mattie, will arrive and remain the rest of remain indefinitely; Will J. Erwood, the justly popular speaker, worker and medium, will be on the ground the en-tire season and take an active part in all the interests of the camp, filling the pulpit in whatever capacity the need may be. For music, the famous Parker and Bowen musicians, of Niagara Falls, N. Y., have been engaged for the last ten days which means a rare treat for western Spiritualists. They will train a chorus on the ground and give several concerts. Dr. Nellie C. Mosier, who carried the people of Wonewood be with us the entire time. And last, but by no means least, Geo. W. Kates and wife will be present the last five days. Who has heard Mrs. Kates give tests and does not want to hear her again?

Other workers will take part, but as

Phenomenal mediums of all phases are expected. Meals will be served on who intend renting tents should notify Secretary Will J. Erwood, 1334 Pine street, LaCrosse, Wis., as soon as possible, so that tents and floors will be ready. The camp will open August 2, and close the 31st.

CLARA L. STEWART, President W. S. S. A.

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OGGULT MYSTERIES.

AN AUSTRIAN PROFESSOR SEES HIS SPIRIT MOTHER.

man or woman who claims to have seen youngest son, her favorite, was deadghosts, for, while there may be no that explained everything, love them-I have done it myself.

had loved each other dearly-friends called us "the inseparables." So fond of me was the good woman that, when whom I expect, my youngest." I went to college, she broke up her I looked up in astonishment. A ghost home to follow me to the big city, keep in broad daylight! house for me, care for me and assist me in my studies, for this was a wise and Madame von Maytner. "I know that

literary work-she burned the midnight daily. I must see him-I do see him, oil to help pay for my education. When and talk with him-it's such a consolathrough, she usually crept in where I tion to me." was sleeping, to see whether everything was right, the window open, but not too far; the little wax light affame in the cian, particularly, instead of putting floated on a larger bit of water.

her eyes rest on my face with tender difficulty after a prolonged struggle. care.

almost forgotten.

But when mother was dead all came a heavy mental and physical strain, and lieved me. as I lay myself down to sleep."

any length of time. I dreamed that him no end of pleasure. once more I was a student in that big, strange, university town, and that Presse office to fetch away a roll of mother was walking with me in the manuscript from Etienne's desk; his nearby forest, of which we knew every wife had asked me to do her that nook and corner. The mother of those service. bygone days was young and pretty and It was 1:45 o'clock a. m. when I enhealthy, and so was the central figure | tered the late editor's room, holding a of my dream. Ah, how glad I was I lighted candle in my hand, which, of and found her again. She talked as course, lit up only certain portions of usual and gave me much good advice the vast apartment. As I walked in as mothers are wont to do.

many hours-it may have been only for in the great fantenil behind his writing glorious Jubilee. the infinitesimal part of a second ac- desk that stood between two windows. cording to dream laws, but I thought | He looked as life-like as ever in his best | it an eternity of loy. But suddenly I days—the type of a healthy, prosperous, was overcome by the recollection that good-natured, blond Teuton. mother was dead. I looked up to her | Hundreds of times I had seen him

aspect changed. She looked twenty to come nearer. years older and her face was now

mother at the foot of the bed, as she grand face. was wont to do in days gone by. And as of old those mild, big, dreamy eyes was too much, but after a moment or which was mainly due to the increase rested on me with tender attention. There was no delusion, I am positive of that. I was as completely awake as one can be, yet the spectre didn't frighten me in the least. On the con- smilingly, complacently. If this was a The contributions had increased £7-15trary I liked its presence and responded | ghost he was of a most pleasant sort. | 71/2; the collections had increased £10-8to its tender gaze with eyes full of joy- Another step, and yet another. When 21/2; and the traveling expenses had de-

in science-"the dead don't rise, but lovtheir former sphere."

of the third month she came again, re- together. or shorter intervals.

mother for the last time. As on all fora private railway carriage. I had the in perfect unison to conjure up what I | ing books of those pledges with him | They raised £33-10-101/2 the first year. carriage all to myself, for being unable did see.

helstered benches at full length, weighing in mind some scientific problem, and all possessed an imaginative mind. while my eyes were closed. When, In addition, they were mostly religious after half an hour or so, I opened them men and women, who believed in life quicken the children's interest in these suddenly I noticed my mother seated at after death, in heaven and hell, in my feet. The upper part of her body eternal joy and the opposite. Their rewas bent toward me, her eyes sought ligious views seemed to emphasize their dressed the following Lyceums during year being £148-3-416, and its Cr. bal- tal, undying spirit. I believe in living mine, her attitude was that of the lis- belief in ghosts, indeed many assumed the past year: Richton, Dyceum Anni- ance at £134-11-8. The number of Ly- a good, clean life here to fit me for that tener. I could distinguish every feat that ghosts had a legitimate business versary, New Ardenick, in conjunction ceums had increased from 60 to 136, of l'life to come." This is my religion. It ture, for the light of the ceiling shone here, that of carrying news from the with the District Visitor. He was sorry with unusual brightness, the train hav- other world to their friends on this. to find much local disaffection which He trusted the work of the next ten my Spiritualist brother says he knows, ing only just started. I didn't move, Ghosts warned and encouraged them, had since caused the Lyceum and So- years would prove equally successful. and rather pities me because I can only or the Future Life According to Science. By but after gazing upon the beloved prophesied evil and brought good figure for some time, closed my eyes tidings. again, thinking of her and of the many pleasant years we had spent together. To make sure that I was fully awake, though, I pressed the button of my repeating watch, 12:30. After a while I consulted the watch again, 1:15, and the are founded on fact, as my own experispectre still there, immovable, mild,

Three quarters of an hour later, by the clock, I opened my eyes a third time, and there was mother as I had seen her before, in dream and life. But as I was going to make certain and nrise, the spectre faded away never to Cold Process. Do not heat or seal the fruit, just return. My fantasy was never strong almost nothing; can put up a bushel in ten enough, thereafter, to conjure up the minutes. Last year I sold directions to over 120

Here is another ghost story founded Francis Casey, St. Louis, Mo. on facts: Some little time ago there died in Vienna an old friend of mine, her nom de plume, Marguerite Halm. Voice from the Higher Criticism. A a new but promising Lyceum. At the comrades were present with them that Mmc. von Maytner, better known under Where? How? Is It Infallible? A standard of excellency. Todmorden is want a Spiritualism without spirits. untrammeled thinker, Spiritualists who She was an eccentric woman, full of Few Thoughts on Other Bibles," By heaven storming ideas, her mind Moses Hull. Of especial value and infreighted with thought for which she terest to Spiritualists. For sale at this didn't always find clear and concise expression according to accepted notions. "Origin of Life, or Where Man Comes However, I understood her and appre- From."

pened to pass through Graz, where she For sale at this office.

BY PROFESSOR EARL VON THA. was then living, and, not having seen LER - SPECIAL CORRESPOND- her for some time, made an unceremonious call. I found her in a state bordering on collapse; she had aged ten Vienna, Austria.-Don't ridicule the years since our last meeting. Her

ghosts, one may see ghosts. May see When I said good-by she begged me them and talk to them, and cuddle and to come again before leaving Graz-"But not between 5 and 6," she said Ten years ago my mother died. We quickly, "that's my son's visiting hour." "Which of the boys is living in Graz?"

"Don't think that I am mad," pleaded

there is no such thing as rising from the All her evenings were devoted to dead, but, nevertheless, I see my son

glass where a small quantity of oil himself in a grieving mother's place, let cold reasoning get the better of his And after arranging my linen and power of diagnosis. Stirred up by the clothes for the morning she used to sit | neighbors, he committed Madame von sdown by the bed and listen to my Maytner to an insane asylum from breathing. Often, when I awoke, I saw which her eldest son rescued her with Here is another experience of my Of course, when I grew to man's own: Michael Etienne, the great editor the Fiftleth Anniversary of the First the Union as it had been the official orestate, professional duties put a stop to of the Neue Freie Presse, was dead-a the idyl. Drawing away from child- wise, kindly, generous and jovial man delphia. hood habits these pleasantries were he had been, for though strenuous and gradually shelved and, in the end, even terrible in his anger, his disposi-

tion was that of a child. As one of his nearest friends I sat up back to me, her kindly attentions, her with the body the night before the fuacts of self-sacrifice, her enduring love. neral until 1 o'clock in the morning, The funeral of the dear one put me to when members of the editorial staff re-

when, late in the night, I went to bed, The body was lying in state in a large I was thoroughly exhausted and cried hall appropriately draped and lighted. with grief and nervousness. As I got I sat at the foot end, gazing upon my into bed I thought over and over again: | dead friend's characteristic face, which | had lain down to sleep after a day's now re-assemble with you in honor of Australia. I don't think I remained awake for hard work, and as if this sleep gave your Jubilee. All hail! to the Ploncers

After being relieved I went to the

and before I knew what I was doing there, his ample limbs generously dissaid: "I thought I buried you this posed, his head thrown back, his chest afternoon; was that a dream or is out, left hand resting on the arm of the chair, the right grabbing the inevitable As I pronounced the words the good blue pencil. And the good-natured smile woman's face fell, the smile playing that made so many friends for him was around her lips vanished, her whole in evidence, too-it seemed to invite me

I should interpolate here that I am somewhat short-sighted. If the editor Seeing this I awoke with a start. If had really been in his chair I might my body had been plunged into ice-cold have been physically debarred from water I couldn't have been more awake making the minute observations above than I was. And there before me in the recorded. As it was, I noted every feamild light of the waxen taper sat ture, every wrinkle and line in that

> two I approached fearlessly. I had had some experience, you know.

I was near enough to touch the figure | creased £0-7-41/2. "The dead," argued my mind, trained (if it was one) it vanished.

ing remembrances often recalls them to ber, I had been alone with the dead for year was £134-11-8, as against £81-4-7½ must bestir themselves and live ex My mother's ghost, still clothed in the pleasant aspect of his face was still creased from £99-16-101/2 in 1900 to garb she were in life, appeared to me vivid in my mind when I entered the £148-3-41/2 in 1901. And the stock in twelve times all told. After her first editorial rooms. Moreover, on my way hand, at cost price, had increased from visit I waited several months in vain, to the Presse office I had thought only £40-16-3 in 1900 to £233-2-71/2 in 1901. awakening at certain hours in the night of Etienne, reflecting on the many hapto look for the dear woman. At the end py hours and days and years we spent ing that the Union was in a thoroughly

peating her visits thereafter in longer. These thoughts and recollections, I | The Secretary's report reviewed the reckon, created the picture of the man | work of the past year. The necessity | There were only sixty Lyceums in Two years after her death I saw my that I saw with my physical eye. The "how?" is a question which exact New Constitution, the Four-Fold mer occasions it was night. I was science will solve sooner or later. Cerspeeding toward the Italian frontier in tain it is, that mind and brain worked Gambling and Swearing. He was tak-

to sleep on the train I never make use For the rest I can only repeat: There them. He appealed to the officers to ond year, with an expenditure of \$74of the sleeping car and instead bribe are no gnosts, yet we see them, at least the conductor to give me a whole car- some of us do. I know many people adopted throughout the movement, and the Union received, as a free gift, the who claim to have seen ghosts, or what form a strong protection to the young convright of Outlines of Spiritualism. I had stretched out on one of the up- looked like ghosts. All of them, like people. He was pleased to say that a myself, were of a nervous disposition

> Such, of course, are the sort of ghost stories that free-thinkers laugh to scorn but to characterize them simply as lies and superstitions won't do, for, if not all, certainly a great many ghost stories lings was marred by a severe thunder- ceum. The Lyceum movement was not | ter. The end to be attained is the same

A CHANCE TO MAKE MONEY I have berries, grapes and peaches a year old fresh as when picked. I used the California dear woman.

Many who read this will undoubtedly say: "He dreamed with his eyes open."
I'deny that I did, with all emphasis.
On all the twelve occasions mentioned
I was fully awake no decention pos-I was fully awake no deception pos- and full directions to any of your readers for sible, upon my word as a man.

"Our Bible: Who Wrote It? When?

"The Evolution of the Spirit However, I understood her and appreciated her as a brave, brainy and good hearted woman.

The Evolution of the Spirit and They are the completion of their new one, which the completion of the completion of their new one, which the completion of the completion of their new one, which the completion of t clated her as a brave, brainy and good from Matter Through Organic Pro-

FROM ENGLAND.

The British Spiritualists' Lyceum

11th of May, 1902.

The Thirteenth Annual Conference was held at Walsall on the 10th and

The president, Mrs. Albert Wilkinson, of Nelson, was supported by Councillor A. E. Sutcliffe, treasurer; and Alfred Klison, secretary. After the opening trusted the conference would be harmonious. Their united aims was for the welfare of the children, and he felt in the highest spirit of love.

The president responded. After which tellers and a messenger was elected. After a brief introductory address by the president, the conference got to 136.

business, taking the minutes of the last Annual Conference and the Interim Conference. These disposed of it was "None living here-it's my favorite decided to suspend the "standing or-

to attend, and enclosing a cheque for £5 towards the Permanent Secretary Fund. Mr. A. E. Kealing (Liverpool) delivered a congratulatory message from Mr. A. J. Davis, America, which was received with loud applause. Letwhich the following is a copy:
"April 26, 1902.

British Spiritualists' Lyceum Union. "To all who are assembled in honor of Association of Spiritualists of Phila gan for a number of years.

"Fraternal greetings and congratula-

pray that this your celebration will be gates: Total 70. of that bright company: the arisen Mar- used in our Lyceums. tyrs and Pioneers of Modern Spiritualand Martyrs both in the spirit and the

"And while you are celebrating your Jubilee may we be allowed to suggest that you mark and emphasize the occasion by some scheme, some project that shall have for its aim and object the inbest that Modern Spiritualism has revealed unto you being given unto the children in the most attractive form. with care, to avoid coming in contact | So shall future generations meet to cel-We enjoyed each other's company for with the furniture, I saw my friend sit ebrate the anniversaries of this your

Council. "ALBERT WILKINSON, Pres. "ALFRED KITSON, Sec'y." as it was being read to the conference. The conference decided to cable congratulations and endorsement of the

It was decided to renew the appeal for subscriptions to the Permanent Secretary Fund. The experimental year of a partial engagement of the secretary's time, would terminate on September 24, 1902, and it was felt to be urgently needed that his whole time should be devoted to the Union.

The Auditors' report stated that the general fund for the year ending 1900, showed a deficit of £18-18-21/2; while for the year ending 1901, showed a balance I stopped in my tracks—the surprise of £3-18-41/2, an increase of £22-16-7, of contributions, collections at the propaganda meetings, conferences, and the Michael continued to regard me decrease in the train fares, as follows:

The publishing department showed several hours and the peaceful and the previous year. The sales had in-The Anditors had no hesitation in stat good financial condition.

matters of moral reform.

clety to lapse. Blackhaven (Northgate). Lyceum Anniversary. There was a hearty enthusiastic spirit, which augurs well for its future prosperity. Sheffield United Lyceums gathering in the large | make it here and assist in the training | prejudice. But I am not stubborn.

from participating in them in order to would see that the fraternal bonds of light in spiritual things. make more room for the elders. Great sympathy were binding those hearts Harwood has a good Lyceum, full of and souls with them on the other side the spirit of harmony and enthusiasm. of the globe. [Applause.]

It is well officered, and has a good rec- arose en masse.) He called the angels ord. Manchester (Temperance Hall), to witness their pledge to work for the assisted by Miss Burton: The open ses- | Children's Progressive Lyceum. sion was excellent, and the eyening service deeply interesting. The Secretary was pleased to find on his last visit to and desired to enlist the sympathy of Lancaster that the fixed pews had all. He referred to the temperance been replaced with movable benches question and pleaded for a fuller recog-John Venables; J. J. Morse, of London; which rendered the hall much more nition of its importance. If they serviceable for Lyceum purposes, He | worked for the children they would rewas very sorry to find during his last ceive the inspiration and presence of exercises, Councillor Venables gave a visit to Oldham that, inharmony was the angels to help them. hearty welcome to the delegates. He creeping into this otherwise well oraccorded each a hearty welcome. He dered and well officered Lyceum. The Bromley Road, Hanging Heaton, Dewssessions were good, and the service ex-

The Executive Council had held four sure that all matters that came under propaganda meetings during the year, their consideration would be dealt with which had been addressed by the members. These meetings were enthusiastic. soul-inspiring, and highly appreciated. He had enrolled 18 Lyceums during the past year. There were 116 on the Union's register; and 20 others. Total,

The Presidential address was delivered on the Sunday morning, and was loudly applauded. The President alluded to the arrangement re the Permaent: Secretaryship; Mr. H. A. Ker-Among the correspondence was a sery's great kindness in presenting the letter, smedley regretting his included. Union with the copyrights of The Lysery's great kindness in presenting the Alfred Smedley, regretting his inability ceum Manual; The Spiritual Songster, and the valuable stereotypes of the lat- and the Inquisition. All of this is very ter. And also to Mr. Alfred Smedley's distressing—to them. It doesn't hurt splendid gift of the entire edition of us, not a bit. "Some Reminiscences," value over £200. He hoped soon to see every Lyceum enrolled in the Union, and then instead of and we have consulted dictionaries gaters were also read from Mrs. M. E. asking, "What are the benefits derived lore, to answer the question, This is Cadwallader, Philadelphia, U. S. A., re- from it?" they may testify to the bene- well enough, but now I suggest let us lating to the celebration of their Golden fits derived, through close fellowship find what it actually does mean. What Jubilce. A congratulatory letter had with the national body. He desired to do people mean when they use the been sent to Mrs. Cadwallader, of support the secretary's remarks re the word? That is the way to find out. I importance of the four-fold pledge. He look at a certain kind of tehicle and say should like to see the Lyceums give it a | "baggage car." An Englishman calls very prominent place in their work. He it a "luggage van." To understand me tions from the Executive Council of the also referred to Mr. J. J. Morse's gen- he finds out just what it is I refer to, erous offer of the Lyceum Banner to then he knows what the words "bagthe Union, and hoped to see it belong to gage car" means.

The Credential Committee reported "As distance prevents us from being the presence in conference of three offiwith you in bodily presence, then in cers, four members of the Executive spirit we cross the blue waters of the Council; two auditors; three district broad Atlantic to greet you in the true | visitors for the Union; two district vis-

all that your hearts' best aspirations It was decided to publish a small have died and gone "over there." It is can wish, and your souls' holiest ideas pamphlet, setting forth the aims, ob- a spirit world. can conceive, crowned by the presence jects, teachings, principles and methods They believe that at death their spir-

The conference decided to accept Mr. ism, who, during those last fifty years | Morse's offer of the Lyceum Banner, "Poor boy that I am, no mother to love bore the usual aspect of joylal satisfac- have devoted the best part of their and to give its editor and publisher a the body." and care for me; no one to cuddle me tion. Indeed, it looked as if Etlenne lives to our glorious cause, and who hearty send-off ere he leaves us for

> paid a warm and appreciative tribute to with the good spirits over there. The of the Children's Lyceum. The motion | to regulate their conduct is found in a was carried with acclamation. The Constitution was considered at

some length, and greatly improved. The next Conference will be held in an example. culcation of the highest, grandest, and the new Spiritual Temple, Blackburn on the 9th and 10th of May, 1903.

The elections were as follows: President. Mr. Jonah Clarke (Nottingham) Past President, Mr. Albert Wilkinson (Nelson); Executive Council, Messrs. John Venables, S. S. Chiswell, and Mrs. "Signed on behalf of the Executive Jessy Greenwood. The Treasurer, Sec- spirit world. These three things are unanimously. Messrs. S. S. Chiswell known to man. There is a spirit in of the age fully support his position. The thought of and the Secretary were elected repre-The above was frequently applauded | sentatives to the Spiritualists' National | to live right here prepares for happi-Unions Conference.

> The evening's meeting was large and enthusiastic. The President was supported by the President-elect, Mr. J. Clarke, and Mrs. Clarke. Madames Jessy Greenwood and Place-Veary. Messrs, J. J. Morse, S. S. Chiswell, Will Phillips, the Secretary, and Councillor John Venables.

The President's opening remarks were hearty and full of pathos for the children's cause. He bore testimony of the children's love for the Lyceum and how delighted they were with its sessions. Mr. Alfred Kitson drew attention to the Four-Fold Pledge against intoxicants, tobacco, gambling and swearing, religion. It has not added but has and pleaded for the hearty co-operation of all officers of the Lyceums, and the parents. It was sad to contemplate that nearly all criminals were once Sunday-School scholars, and they should ask themselves the question, "Is our Lyceum work to be as big a failure in influencing and molding the adult life of our scholars as that of the Sun-I think this a typical case. Remem- great prosperity. The Cr. balance this day-Schools has been?" If not, then all emplary lives before the children, as children were, in a large measure, wonderful imitators of their elders.

Turning to the publishing depart ment of the Lyceum Union, he said that ten years ago they decided to commence a publishing fund to enable the Union to supply all Lyceums with the requisite books for Lyceum work. for reconsidering certain Articles in the | England at that time, and twenty-six of them were not connected with the Pledge against Intoxicants, Tobacco, Union. The amount they desired to raise was the modest sum of £100. when visiting Lyceums, and presenting This was increased to £87-13-6 the secsupport his efforts that they may be 15-71/2. This was further increased, and

by the Secretary. That was duly pubgentleman had promised several pounds lished as being the only book written friends claim for it. I cannot say for for the best essays on the subjects of especially for Lyceum children. From myself. The absolute demonstration of the pledges, which should help to that time forward, the fund had been the truth of Spiritualism has not yet augmented by donations of books, and stereo-plates, until its stock stood at yet I can only say "I believe" in a fu-The Secretary had visited and ad- £233-2-71/2, its turn over for the past ture life. I believe I possess an immorwhich 116 were members of the Union. is identical with Spiritualism, except Mr. J. J. Morse said the assistance of | believe.

Music Hall. The success of the meet- of the children in the Progressive Ly- Call it right living, if it please you betare rounded on fact, as my own experi. Storm which passed over the town just once abundantly shows.—Milwaukee spirit of harmony and enthusiasm was a recruiting ground. It was not to be looked upon as a recruiting ground. If with the best in the spirit world. all that could be desired. The orchestra to society that they should do their was filled with Lyceumists, whose sing- best so that their children should grow ing and recitations evoked loud ap up honorable men and women. The speaker briefly alluded to the four-fold Ramtenstall Anniversary was marred | pledge, and the importance of the same. by the non-presence of the children. In bidding farewell to the meeting he The officers had dismissed them to spoke of the lack of Lyceums in Ausmake more room for the adults. The tralia, and he intended to advocate same mistake was made by the officers | their claims. He avas mleased to say | lishing Co., Springfield, Mass. Paper, of the Halifax (Alma Street) Lyceum at | that he had a commission to take 400 | postpaid, 17 cents. Especially interesttheir Lyceum Anniversary. These Anni- copies of the Lyceum Manual, a quan- ing to those who have read the auversaries are the Children's Days and it lity of the Spiritual Songster, and Out- thor's books published before his transiis a serious mistake debarring them lines of Spiritualism. From this they ition, indicating a mind receptive to new

> lzed their Street) Lyceum is in a good, James Swindlehurst, were present by healthy condition. Their hall is too his side. Those who had taken up the small. They, are eagerly waiting for noble work of Spiritualism would never

brating its first anniversary. The Sec- the children's movement, which was so retary was pleased to see a strong spirit | dear to them. Let those who were of fraternal fellowship binding the lit- willing to consecrate their lives anew tle band of workers. Accrington (China to the children's cause arise and hold Street) is a well established Lyceum. up their right hand. (The audience

> The President-elect referred to the dearth of workers in the spiritual cause,

ALFRED KITSON, Secretary, bury, England.

SPIRITUALISM.

Why Not Call It a Religion?

I observe on the part of some of the scribes an aversion to the word religion, that is almost hysterical. They are wrought up to a frenzy if any one dares to call Spiritualism a religion. It may be a science, or dubbed a philosophy, but a religion, never! Say the word only, and they begin to hurl Calvin and Servetus at you, and to conjure up lurid pictures of Torquemada

Latin roots dug up for our edification

Well, many people say religion. What is it? I am not afraid of the word, provided the thing it describes is harmless.

Millions of people believe there is a future life, another world than this. In that world they believe is a God, a Son essence of fraternal fellowship. We itors for district councils; and 55 dele- of that God, created angels, and a host of the spirits of men and women who

its will also enter into that spirit realm to be joined to the others and to be "rewarded according to the deeds done in They further try to live what they

call an ideal life to prepare them for Messrs, S. S. Chiswell and A. Kitson the life to come and for association Mr. Morse's splendid labors on behalf | teaching, or ethics, by which they seek book called the New Testament. Specifically, it is the teaching of Jesus of which the Golden Rule may be taken as

Here are three things to observe and corelate: (1) The belief in a world of spirits. (2) The belief that at death human spirits pass at once to that spirit world. And (3) a better, or best, life to be lived in the flesh by men so that their spirits may be fitted for the man; at death it enters a spirit world; this book has become a part of the common inheritness over there. This is, beyond any cavil, what the word religion means and what, in current human speech, it always refers to.

Now, as a matter of fact, this is simple statement of Spiritualism also. Your Spiritualist affirms just exactly these three things. He tells us there is a spirit world; at the time of death the spirit of man enters into that spirit world, and last, but not least, a good life here is necessary to fit us for the best over there. In the three fundamentals this is identical with the Christian religion. In fact I boldly affirm that Spiritualism has not added a single valuable concept to the Christian only modified and subtracted.

Modern Spiritualism did not introduce the idea of a spirit world. The idea was here, rather a belief. Spiritualism only modified the idea, enlarged it, divested it of a certain crudeness as to details, and confirmed the belief by incontestible demonstra-

Modern Spiritualism did not originate the doctrine of the soul's immortality. or the persistence of man's spirit beyoud the grave. It found this idea here with men, this hope rooted in human affection, and it gave it a new lease of life by proof palpable that death does not end all.

Neither did Spiritualism introduce into the world the idea that a pure, good, just life here in this world is neccesary to the happiness of the spirit over there. Christianity taught this

Spiritualism did not originate or introduce a single one of these ideas. Moreover, when it came, it did not give up, renounce or destroy a single one of them. It modified some of them in re-

come to me. So far as I am concerned

the voung would maintain the vitality | The objection to calling Spiritualism | fine volume might well have been entitled Spiritualism | of the Spiritual movement. If they a religion is not well taken. It arises wished to find heaven, let them try to from an ignorant and unreasoning Gentryville, Mo.

BOOK REVIEW.

Henry Drummond in Spirit Life. [Mrs. Caroline E. S. Twing, Medium.] Published and for sale by the Star Pub-

"The Religion of the Future." By S. Weil. This is a work of far more than Newcastle-on-Type still maintains its Mr. S. S. Chiswell said they did not ordinary power and value, by a bold, spirit of unity and harmony character- night. Mrs. E. H. Britten, Mr. John well repaid by its perusal. For sale at spirit of units, Blackburn (Freck- Lamonts, and that good pioneer, Mr. this office, Price, cloth \$1; paper, 50 cents.

> "Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1



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porary, only for a little while.

voice once more, and know they were

just the same old friends as ever. I do

not believe that there is anything in the

fact of death that changes us any more than going to sleep last night and wak-

ing up this morning. Why should there

be? Death is only another kind of

birth: we graduate from this life; we

ake the next step in an ever-advanc-ing and ever-rising career, and we are just ourselves over there. There is another terror that has

haunted the imaginations of the world.

good or evil, for joy or sorrow, forever. Suppose in place of that we can believe that God is just as good on the

other side of death as He is on this side

Suppose we can believe that it is one

God and one law on both sides of

that there is no such thing as arbitrary

reward or arbitrary punishment, but

that throughout the universe there are

only results, inevitable results, benefi-

erse, rising under the impulse of infl-

nite lifting and guidance for millions of

years, is by and by to be snuffed out. is

by and by to plunge over an abyss into

eternal darkness and night. I cannot

believe that the end of all our knowl-

edge is to be that "there is nothing in

it. 1 cannot believe, as John Iriske says, we are to be put to a "permanent intellectual confusion." I cannot believe, as John Fiske

This life is but the prologue to a

great drama, illustrating infinite wis-

dom and infinite power and infinite

love. What we call death is only a

lowering of the curtain for the time

that precedes the first great act. Now

What was, shall live as before;

Church of the Messiah, New York.

Lost Her Fortune While in a Trance.

\$1,000 in cash. Finally she went to

she told him who she was, that she had

\$1,000 which she carried in a bag at-

safe.

tached to a string around her neck, was

After being in the office a short time

she told her love story and troubles to

the medium and asked him his advice.

He found out what month she was born

in and, after consulting the stars, told

her that he would have to put her into

a trance in which she would talk, and

he would afterward tell her what was

best to be done in the case. He made

a few passes with his hands over her

the man was snapping his fingers in her

face and calling upon her to wake up. She felt dazed for a time. The medium

afterward told her that the case was a

most complicated one, and one of the

most difficult he ever handled, as the

stars and planets did not seem to act in

her case. He told her to go home and remain in her room for two days and not to speak to any one, and to sit in

the room with her fingers crossed and

Mrs. Laveen went home and re-

mained in her room all that afternoon

and evening, with her fingers crossed, and did not appear to any one in the house. On removing, the package attached to her inck she was astonished

upon opening it to find that the money

fifty newspaper clippings the size of or-

dinary bills neatly folded had been in-

medium told her not to leave the house

matter to the police Aintil the next day,

when she called at the Malden police

station.
Mrs. Laveen went to Boston with In-

spector Wolf and showed him the office

In all the large cities there is a class

of disreputable mediums who prey upon the public. They are-simply vampires,

vultures, as it were, constantly looking

an experience of this kind which cost

a few days."

had been removed and some forty or

come within a week to see him again.

evil so much good more;

heaven, a perfect round.

let me ask you to read

implying sound;

cent results, wisely ordered results. I cannot think that this great unl-

death in this world and in all worlds

NATIONAL LIBERAL PARTY

Permanently Organized in Cincin-

Membership, \$1 a Year.

nati, Ohio, January 27, 1902.

OBJECTS.

and state, by which we demand-

The complete separation of church

ing the observance of Sunday as a holy-

2. By likewise resisting all encroach-

ment of ecclesiasticism upon the state.
3. The cessation of appropriating public funds for sectarian purposes—

for chaplains in our army, navy, legis-

OFFICERS.

T. J. Bowles, M. D., president, Muncie, Ind.; J. B. Wilson, M. D., vice-president, 206 E. Fourth street, Cincinnati, Ohio; Morgan Wannsley, treasurer, 225

E. Fourth street, Cincinnati, Ohio; W.

F. Jamieson, secretary; 1716 Western ayenue, Cincinnati, Ohio; Josephine K.

Henry, first vice-president, Versailles, Ky.; Harriet M. Closz, second vice-president, Webster City, Iowa.

METHODS.

1. By defending the freedom of speech and press in local courts and

3. By uniting with and assisting individuals and societies of whatever creed or party, when persecuted for religious and political expression or be-

ilef.
4. By direct legislation through the

5. By advocating equal rights and justice to all—giving women an equal

voice in all governmental affairs, and

ods, maintaining personal liberty, just

economic conditions, and all other es-

sentials upon which a secular and free

government must rest.

We are organized for the benefit of

all. Join us. I will address any Spir-

itualist camp-meeting, free of charge,

for bare expenses, upon this subjects

The Need of a National Liberal Party."
Address W. F. JAMIESON,

1716 Western Ave., Cincinnati, Ohio.

President Holder on Equal Suffrage

President Arthur 19. Holder, of the

Iowa State Federation of Labor said at

the Federation's annual meeting, held in

"Many organizations with elaborate

titles talk about the condition of women

and children wage-earners. Let the trade unions of Iowa do semothing for them. Open wide the avenues of dis-

cussion, illustrate the advantage of col-

lective bargaining, instead of destructive wage-cutting by individual competition. If we would be consistent by

saving, 'Equal rights for all,' regardless

of sex, and herald to the world that the trade unionists of Iowa are willing to

take advanced ground, and declare

with no uncertain sound that we are

willing to give our sisters the ballot.

If we are, then let us conscientiously

ically declares that we draw no line as against creed, color, nationality, or

sex. Woman has taken her place side

by side with man in industrial and pro-

fessional pursuits. This is all a part of

our economic development, and no hu-

man power is strong enough to regulate

her; no one is audacious enough even

to propose it. We know where our duty lies, and that is to give women all the protection possible. If we are in earn-

est, and prevail upon them to see the

necessity of organization, can we say,

Stop at the threshold of the trade

union? No: we must show our sincer-

ity by adding, You are responsible citi-

wider opportunities they will improve

them, and no problem of child labor

DOUBT.

Our platform of principles emphat-

help them to get it.

Cedar Rapids, a short time ago:

Secretary N. L. P.

by all other practical and legal meth-

before legislative bodies.

initiative and referendum.

Address

latures, and other state institutious.

The taxation of church property. The abrogation of all laws favor-

The Progressive Thinker.

Published overy Saturday at 40 Loomis St.

J. R. FRANCIS. Editor and Publisher. Entered at Chicago Postoffice as second-class matter.

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THE PROGRESSIVE THINKER is furnished in the United States at \$1.00 per year, the postage thereon being but nominal, but when it is sent to foreign countries we are compelled to charge to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription 61.50. Please bear that in mind.

SATURDAY, JUNE 28, 1902.

Food, Material and Spiritual.

It appears from the Chicago Tribune that some scientists of Minnesota, who are connected with the State Agricultural Department have been investigating the nourishing qualities of various kinds of bread. Do you eat whole wheat bread? Are you friendly to graham flour? Is oatmeal mush your favorite breakfast diet? If so, your hygienic faith in their wholesomeness will be rudely shattered by a number of experiments made by the Minnesota State Agricultural Department.

The Minnesota scientists declare holdly that bread made of the ordinary finely ground patent flour of commerce contains more nutrition and is more easily digested than the whole wheat or graham variety.

This will sound like rank heresy to thousands of sufferers from dyspepsia who have deluded themselves into the belief that coarse bread is the only kind they dare eat.

In order to prove their case the Minnesota scientists secured a quantity of Hard Scotch Fife spring wheat, plump and of good quality, weighing sixty pounds to the bushel. This wheat they took to one of the largest mills in Minneapolis, where under the personal supervision of an experienced miller it was ground into five varieties of flourgraham, whole wheat, straight grade of patent, first patent, and second patent. All the five varieties of flour were ground from the same wheat.

The flour was then baked into the va rious kinds of bread required for the experiments. Three young men, in good health, all active and vigorous, were induced to put themselves on a dlet of bread and milk for a number of days under the watchful supervision of

The result was something of a surprise to the advocates of whole wheat bread. The amount of digestible protein and the amount of energy actually available to the body were greater in the standard patent flour than in the whole wheat or graham varieties. Graham contained the least digestible protein and available energy.
Incidentally the same experiments
were tried on pigs at the Minnesota Ex-

periment Station. It was proven that ground wheat was 10 per cent more digestible than the whole wheat.

From their experiments the Minne

sota scientists draw some interesting conclusions, the most important being that men who work the hardest should cat bread made from finely ground flour. The report says:
"To suppose that whole wheat meal,

as ordinarily prepared, is, as has generally been assumed, weight for weight more nutritious than ordinary bread flour, is an utter fallacy, founded on theoretical text book dicta, not only entirely unsupported by experience but inconsistent with it.

"In fact, it is just the poorer fed and the harder working that should have the ordinary bread flour rather than the whole meal bread."

The Minnesota scientists have also made a number of interesting experiments with other articles of food, from which the following facts are elicited: Beans are more digestible when combined with milk, butter, and other foods. They are more digestible when the skins are removed.

When milk was used as a ration with bread, butter, beans, eggs and potatoes, all the protein of the milk was digested, and in addition 4.91 per cent more of the protein of the other foods with which it was combined was digested than when the milk was omitted. The highest degree of digestibility was secured in a mixed ration.

Experiments made with butter showed that it has a high degree of digestibility, 98 per cent of it being available to the body.

Cheese should be used in the diet reg-

ularly and in small quantities rather than at irregular intervals and in large quantities, as is frequently the case. Cheese ordinarily is one of the cheapest and most nutritious foods that can be

Oatmeal like cheese and beans, is slow of digestion, requiring much intestinal work for the digestive process. But if well prepared and thoroughly cooked it is a suitable food for persons of all habits.

So much for nourishing the physical body, as set forth in the above.

What of Spiritual food?
That which the various orthodox churches provide for the hungry multitude furnishes no nutriment whatever to the soul. In no sense does it increase those forces so necessary in the process of evolution to a higher plane of exist-

That which is absolutely false does not contain one atom of spiritual food.
That which has no basic foundation of truth can not produce a basic foundation for one's spiritual nature to The only genuine spiritual food can be found in Spiritualism, and those who are properly nourished by it, advance the most rapidly in everything that pertains to one's spiritual welfare.

"Woman, Church and State" A his torical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gllt, \$1.50. For sale at this office.

Spiritualism and Dowle. The reason Spiritualism is so finan-

cially behind all the religions of to-day is, first, there is nothing in the principles to take hold of the fear of people, the weak side of humanity; second, more attention is paid to the spiritual than to the material side of life and the financial success of the cause depends upon the long perverted generosity of a priest-ridden people; third, the unselfishness of most of our able ones is expected to begin at the brink of the grave and Spiritualism must await the change in humble poverty or work some hypnotic scheme on people, a la

Dowle and the churches.

In a recent sermon of this self-appointed Elijah, he in one breath blessed the little children and in the next or dered the mother of a squalling child to "take that brat to the baby house, so I won't have to be annoyed with its noise."

At the same meeting, Dr. Ward, health officer of Zion, brought all his surgical instruments out, explained their use and said the reason he had been induced to lay them aside for Dowleism was, that a spirit with a voice like his own had told him to join Dowle. "Did he tell you I was the prophet of Christ?" asked the healer.

"Yes, dear Doctor," was the meek reply. How do we know that this man is not influenced by the great Elijah, or the spirit of some departed priest who understands the laws of hypnotism and psychic force, and really is making the old healer imagine he is the veritable Elijah?

One thing certain, he has made some wonderful cures and has made many well-to do people lay their all upon his altar, and is on the high road to financial success through his power over his fellow-man. He has surely done that much, and more, he has compelled his victims to be generous, when no other power could, and has compelled the medical monopoly to let him alone, by his spirit of defiance and by bringing forth to his aid the spirit of the law regarding the free exercise of religious rites and ceremonies, which includes divine healing.

He has forbidden the "Santa Claus" fad from being practiced in Zion. In other words, he wants the children to unlearn this universal falsehood.

On the marriage question he says: "Marriage was given by God for two reasons-for the mutual society and comfort of the husband and wife sickness and death and for the bringing of children into the world. Every child that can be born into the world has a right to be born, and you dogs who in any way prevent it are sinning against God. This is the master sin of the world."

We do not endorse much of Mr. Dowie's illiterate harangue and take to stock in his being the re-embodiment of a person whose origin is so much a matter of doubt, and even whose exist ence is questioned, but he has stirred up an element that was fast gaining possession of a power that promised to become oppressive in the land, that of he medical fraternity. Dowleism has helped to break that mighty influence that has put its tyrannic hand upon our statute books, "Divine Healing" has gained and is in the ascendency, and the world is growing wiser. It is only magnetic healing under a name assumed to defeat its awful foe.

Mystery has ever been the trap to catch the people and the word "Divine" in this case is doing effectual work to beat down a great enemy to freedom. Call it "Divine" or "Devil," the power is the same, its work is the same, but the effect is greater when you place it touch with the understanding of the people and in harmony with their minds It is magnetism under the pro-

ecting cloak of religion. Dowle may be said to have gone mad with prosperity, but he has worked his scheme successfully for Dowle and has actually preached himself under the hypnotic hallucination to that extent of its becoming actual, a fact, or until he believes himself the second coming of Elijah, and invested with all the reputed power of that ancient patriarch Such is possible as shown in the science of psychology.

For financial prosperity Spiritualists are not very noted, and for natural reasons. Spiritualism teaches the brotherhood of man instead of acquisitiveness, material gain and ambition for power. It teaches that to be loaded down with wealth means selfishness and that will produce spiritual bondage in the life to come, means darkness as process of correction and unfoldment

that may last for ages of time. Furthermore, Spiritualists are with out unanimity, full of independence, which often makes them arbitrary when it would be better for the whole cause for them to try to agree upon at least foundation enough to make a

closer and stronger pull.

We have no Pope, no Bishops, ArchBishops or Priests; we have no infallible Bible that must be obeyed; we have no hell-fire and damnation to frighten us into the ranks and make us close up; we have no dictators, no Dowies; nothing but our various understandings of duty to the cause we espouse and our consciences to urge us into the union that it looks as though we should have to enable us to do the many things which seem needful both to the cause and the world.

The difference between Spiritualism and Dowleism could not be much greater. Dowie is simply making use of the one-man power and Spiritualism s without it, and it is well. We are not discouraged with the outlook, even if Spiritualism is financially poor. It is a fact, and that will stand where money and material prosperity fail. But to live up to our principles we would spend more time in doing good for humanity, in ascertaining the needs of people and giving aid and less in natting ourselves on the backs for what we know and twitting others of their

Note from Dr. Warne.

ignorance.

Kindly say to friends that the determined struggle to save Mrs. Warne from undergoing an operation for removal of an ovarian growth has not been successful. It will be necessary to take her to the hospital within a very few days. Her correspondents, as well as my own, will find explanation of their delayed answers in these circum-stances. GEO. B, WARNE.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appro-priate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. tests by H. F. Contes and others: All are invited. Good music and seats free.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

MINOT J. SAVAGE ABOLISHES DEATH.

And death shall be no more. Rev. | talks about the dether," a form matter

Toward the last of his life the late Colonel' Ingersoll said—I quote his thought, not his language—if he could only be certain of continued personal existence, then the funeral of a friend would become a triumphal procession, a harvest home, accompanied not by tears and heartbreak, but by songs of triumph. Many of the stories in the "Arabian Nights" close with the words: "And so they lived until he came who is 'the destroyer of delights and the

sunderer of companies." This was their way of looking at death. In the Old Testament the prevailing idea is that death is the end of all things that appeal to human hope or cheer. The old Greeks held a similar view. Achilles says that he would rather be a servant of a taskmaster engaged in the most menial of occupations here on the green earth than to be king of all the dead. During the middle ages death was the great terror of mankind, and to-day, in spite of the fact that people claim to believe, or think they believe, death is not robbed of its terrors.

Is there any way concelvable, then, by which death may be abolished practically for you and for me? Paul says, "To die is cain," and he cries out, "O, "To die is gain," and he cries out, "O death, where is thy sting? O, grave where is thy victory?"

He had, as he believed, a knowledge, not a faith merely—that abolished death and put a meaning death and put a meaning and a victory into human life such as it had not known from the beginning of the world good or evil, for joy or sorrow, forever until then. Do you worden the condition for the world good or evil, for joy or sorrow, forever the condition for the world good or evil, for joy or sorrow. until then. Do you wonder that young Christianity conquered Rome? Put into the hearts of several thousands of enthusiastic people a hope, a belief in the immortal life, a belief that the death of the body means only the triumph and glory of the spirit all the sooner, and you have an army without fear, and conquest for such is easy That was the belief of the early church

Has it persisted? Is it the belief of the church to-day? You know it is not When a friend is taken away see people heartbroken, see them covered with crepe, see them cast down. Never, since the dawn of Christianity were so many people doubting concerning the future life as there are now; and they are not the ignorant people, they are not the bad people. I cannot prove it scientifically as yet, but I believe that Jesus was seen alive after the crucifixion, and that out of that seeing sprang the great conviction which made the church triumphant over the empire of another Rome.

Why do I believe it? I cannot now go into any prolonged explanation of this faith. I can simply say that, if I can believe that anybody since that time, who has been called dead, has been seen again, then it is perfectly easy to that to which I have tried to give exbelieve that Jesus may have been seen and if there be any reason for believing a fact like this then the natural immor tality of man would be thereby demonstrated.

Let us note a few of those things which constitute the burden, the terror f death, and then outline a theory of things which, if we can accept, would abolish it and give us victory over the grave. I may not stop for proof, but I shall say nothing that is not entirely reasonable and consonant with all our scientific knowledge of the universe. The first terror of death is the fact that we must leave this fair and beautiful through life believing that old age is world, that we must go out into-what? Nobody knows, we are told. Suppose, walk through life antil. we come to in place of this, that we may believe what was the great terror, and look that this physical universe is immersed him in the face and find that he is a in what we may call, for lack of a bettriend.

MINOT J. SAVAGE, ter name, a spiritual universe. Science

Mediumship and Education.

The Morris Pratt Institute has awakened discussion and thought in the can that Mrs. Ethel Laveen, who lives Spiritualist ranks along lines that may lead to clearer views of mediumship tune of losing a sweetheart who had and its relations to education, or the twice promised to marry her, and also

relations of education to mediumship. It is a rather prevalent conception Boston to see a Tremont street trance among many Spiritualists that medium- medium and hypnotist, who was highly ship denotes a state of passivity in recommended as one who could see which the medium is used as a mere into the future and tell her whether automatic instrument by spirit influ- Runnels loved her dearly or not, and ences, as a flute or violin is played upon whether she would be successful in her by the performer, the medium being suit. Mrs. Laveen says she was deeply wholly irresponsible, and possibly impressed with the medium, as he told wholly unconscious of what is done her upon entering the office, and before through his or her organism.

No doubt there are instances-where a large sum of money about her. This this definition will apply; but taken as so astonished her that she immediately general statement, applicable to me- put her hand on her neck to see if the dlumship in general, it is incorrect,

misleading and very erroneous. Properly, mediumship does not imply that the medium is a mere passive puppet under the control of spirit intelligences, without independent will and thought of his own, for the time being, indefinitely; a mediumship in which one's own intellectuality is submerged or becomes dormant, and his individuality yielded to other and unknown influences.

One's individuality is a most sacred thing, and self-control should never be face and eyes and she was in the trance yleided to any power whatever. The for over an hour. When she woke up passive condition, while it allows pure spiritual beings to approach and manifest their power, it also renders the medium open to the approach of impure and depraved spirits, and also to mor-tals of low and degraded character.

Happily there is another grade and quality of true mediumship, a grade in which the medium is not passive, as passivity is generally understood, but is simply receptive; the medium does not yield his individuality, nor his selfcontrol, nor yield or auto-suggest his intellectuality into a state of dormancy, but with intellect awake and alert, listens to the "voice" of the spirit, weighs the "word" with keenest and most active judgment, accepting or rejecting the same just as he would accept or re-ject the word of mortal utterance, and iving utterance to the "word" so far as t was in conformity with his best judg-

ment of truth. In this receptively-active mediumship there is education; it often spurs the mind to highest mounts of thought, and for two days, she did not report the most active exertions of intellectuality, to follow and comprehend and assimilate the thought of the spirit thus given to—and not merely through—the me-

dlum. Those who are consciously gifted where the robbery is alleged to have with this grade of mediumship know occurred. The office was found closed by experience the high and rich mental with a sign on it, "Out of the city for stimulus given in this exercise of one's faculties. It gives expression, strength, and often carries one to heights un-known before, and depths of thought

beyond former attainment. Now education, the thorough culture for prey. They possess a certain degree of the faculties of the mind, prepares of mediumship, and being controlled by one's mind for the reception of a high a class of spirits whose moral nature is grade of spiritual intelligence, which of a low order, they are able to do a shall be uplifting to the mentality and great deal of harm. The above is only spirituality of the medium and to those one of many cases constantly occurring. to whom the medium communicates the In this city the venerable Dr. Cole had

livine message. "receptive" medlumship is him \$8,000. Others we might name strengthened by education, study and have been victims of this disreputable

Victims of a Flimmer. "Prof. Root," an alleged clairvoyant,

who held forth at No. 808 Harrison street, Elkhart, Ind., has disappeared, street, Elkhart, Ind., has disappeared, and up to 2 o'clock this afternoon ten victims had reported at the residence named an aggregate loss of \$206. The victims range from a thirteen-year-old intangible, invisible, inaudible, and yet more wonderful than anything else than can be touched or heard or seen; and it is demonstrated that such mat girl (\$8.50 to an old man whose name is ter exists. a Suppose, then, that we are not known, who paid \$101 for a com-Immersed in a universe like this-thrillmon horseshoe magnet and piece of ing, throbbing with life of which we writing paper inscribed with hierocan only dimly conceive as yet-and that, when we go away from the pres-

glyphics resembling stenographic notes. The amounts admitted to have been ence of the sun and stars we go into lost by the other victims are \$21, \$10 world grander, fairer than this. If we can believe that, then the terror is \$31, \$5, \$6.75, \$4.50, \$20.50 and victims, who began arriving at the resiinken away.

Another thing that seems bitterer, dence Sunday afternoon, freely admitted their folly, some regretting the loss of the money, some declaring they perhaps, even than this is the separa tion from friends, the parting with "didn't care," and others asking only that their names be not made public. those we love. But suppose we can believe that this separation is only tem-One woman whose appearance indicated she could ill afford the outlay, could put up with the fact of not seeing called with a babe in arms, told of her them again for ten or twenty years if experience and asked that her husband we could feel assured that some time be not informed. we should see them; that we could look in their eyes once more, clasp their hands once more, hear the familiar

The "Professor" promised to return to-morrow, but as he took all his effects—and the money—his return is not expected. His patrons say that he asked to be given the money, which he was to charm and thus have revealed to him the information which the patron was seeking. The old man himself carried the \$101 wrapped in the paper day to have the "Professor" go through some incantations, but on the last call, Saturday, the "Professor" surreptitiously removed the money, and when the old fellow examined the packet Sunday found nothing but the magnet, the remark that it cost him \$101.

The "Professor," who said he was 29, does not look to be over 25. He has a ight complexion, smooth face, silvery voice, perfect teeth and magnetic eyes, one of which has a slight cast. He was visited by scores of persons, chiefly young ladies, to whom he gave ordinary 'readings" for fifty cents.

The above is from the Daily Review. of Elkhart, Ind. We find at one end of end those who lack ordinary common sense, ranging near to actual idiocy. The trickster found them easy victimsso easy, no doubt, that they excited his contempt. If they had been constant eaders of The Progressive Thinker they never would have been so badly beaten out of their money; they would have been quick to discern the deceit practiced. In all the large cities and in some of the smaller ones, fake clairvoyants fatten off of the credulity of the people.

Impervious.

The whole earth doesn't pause from lines because they are so wonderful and beautiful and strong. They fitly crown its busy, hustling, rotation to quiver when a small pimple like Mount Pelee, or Mount Vesuvius bursts and tears a There shall never be one lost good. little hole in her side. The great ocean does not cease to ebb and flow because The evil is null, is naught, is silence some little water spout comes down from a passing cloud and takes a What was good shall be good, with for drink. The entire supply of air does On the earth the broken arcs; in the If we may cherish the great belief I have tried to suggest, then we may walk earth because some one died and set through life not as those impelled by an them back one number. Neither will evil force from behind-walk through life not dreading to grow old-walk not decay, but only ripening. We may spreads his ignorance of its principles and philosophy in long primer, wide measure, before his one hundred thousand, or one thousand prejudiced readers. Spiritualism seldom takes any notice of such small matters; her advocates are too busy with the higher thought and too peace-loving, and It appears from the Chicago Ameribroad-minded, and generous, and considerate to pay attention to people who in Malden, Mass., has had the misfordo not want to understand.

A LITTLE GIRL SEES AND TALKS WITH SPIRITS.

I wish to say a few words through your valuable paper in regard to the great work that Mrs. Clara Ferris is dolug for Spiritualism. I have been investigating this matter for some time, visiting local circles and mediums in different parts of the country, traveling mediums and lecturers, and have seen some considerable physical manifestations and gotten many tests, but none of these could satisfy the yearnings of my soul for knowledge as to the foun-dation and principles upon which Spiritualism rests; Mrs. Ferris, however, convinced me. She is not only finely educated and a cultured lady, outside of Spiritualism, but she possesses rare knowledge in that regard, and the most important part of it is, she has the gift of teaching those grand truths. She is a powerful medium and an ex-

cellent teacher. I have heard many lectures, but the rouble with them all is, while their delivery is excellent, and they may be full of the subject, the lecture is delivered and they are gone, and among the masses, the bulk of it is forgotten. They make statements, produce arguwith the magnet five days, calling each ments to sustain them perhaps, but the presentation is such that only those that are far advanced can understand and comprehend them. It seems to me that the best and most effectual way is the plan followed by Mrs. Ferris forming classes, and teaching thorwhich he gave to the interviewer with oughly the ground work and then encourage advancement.

Mrs. Ferris organized a class here and I put my little daughter, 11 years of age in the class. I had taken her to many mediums, lecturers, etc., and while she had gained some knowledge. it was superficial and theoretical and ot practical. The second lesson from Mrs. Ferris, she began to see and communicate with spirits, and the fourth lesson she could carry on conversation the rope an artful trickster; at the other | with those on the other side as well as any one in this life.

Mrs. Ferris teaches the development of our own individuality, and while my little daughter communicates as readily with the spirits as with us, she has never been in a trance.

I believe good literature should be circulated among the people, and every should be encouraged to pre C. A. PARKER. Omaha, Neb.

Mrs. Ellen Voorhees.

The death and funeral service of the late Mrs. Ellen Voorhees, of Chicago, took place at the residence of Mr. Fred Manchester, 824 O'Farrell street, San Francisco, Cal., June 3. The body was taken to her old home to be placed beside that of Mr. Voorhees who died two years ago. The service was conducted by Mrs. Anna Gillespie and Mrs. R. S. Lillie. Mr. Gillespie and Mr. Manchester sang two songs selected by Mrs. Voorhees, "Only Remembered," and "Passing out of the shadows." The large parlors were filled with friends whose faces grew tender and wet as not become putrid when a grasshopper the words of the beautiful songs were dies and decays. The human race does heard, for they had learned to love the not cease to multiply and replenish the brave woman who had been so long in the shadow of pain, and had so patiently borne the burden. Mrs. Voorhees fought the battle for

Spiritualism die because fraud besets it life with all power of her wonderful on every hand, or because some nar-strength of character, but when the row-minded editor of a big daily last hour came she folded her hands, closed her eyes, and with a smile passed on to be with the dear ones who waited for her on life's brighter side, and in death she looked not like one defeated, but like a victor. ANNA L. GILLESPIE.

> "Human Culture and Oure, Marriage, zens; you are our industrial associates; Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., and duties, as well as the responsibili-

LL. D. A most excellent and very val- ties, of your new station in life: the work, by the Dean of the College open door of the franchise shall of Fine Forces, and Author of other im- given you. When women are given Let us not worry, the truth is inde- portant volumes on Health, Social Science, Religion, etc. Price, cloth, 75

will stare us in the face." DO YOUR THINKING WITH LEFT SIDE OF YOUR BRAIN

'Tis nature's law; that once at rest, The boulder should forever lie Unmoved beneath the placid sky, Asleep upon earth's quiet breast; That once in motion, worlds shall

Forever on their destined way: That, through the night and through

keep. And so the mind of man would cling Forever to its old-time faith,

Whatever light the new suns bring. Unquiet are the waves of doubt That toss forever round the world, On which our restless ships are

whirled As tides flow in and tides flow out. But rotting on the oozy strands,

THE SOUL,S CRY.

O! for the light to pierce the clouds Whose pall-like folds my soul enshroud: The light, whose dayspring from on high, Before whose beams all shadows fiv.

No more to doubt and fear a prey, No more to falter by the way; The light of love my steps to guide And courage give whate'er betide. Within its pure and steady ray, My soul to strengthen day by day;

To hush the tumult of its strife, To live its deeper, truer life. The bulwark of its truth to be The rampart of its purity; What can of weakness or of sin

Its hallowed precincts enter in! Its deeps to sound, its heights to To seize and hold the truth sublime; 'Tis love, the captive soul sets free

From chains of sin and slavery. Is not this glimpse vouchsafed to me The heaven of heaven's true prophecy?

O! for patient faith to wait To pass within its shining gate.
HELEN R. BARNSDALL:
Buffalo, N. Y. "Elsie's Little Brother Tom," By Al-

wyn M. Thurber, is one of the best of ooks in the realm of stories for boys and girls, and not excepting older peo-ple. It is a fine birthday or holiday gift. Very interesting as well as in-structive, and of good, refining influ-ence. Price 75 cents. For sale at this office.

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structible as life and Spiritualism is impervious to these small javelins. cents. For sale at this office.

side and half on the right side. And all your thinking is done with let had passed through the central part the left side of it.

Such is the extraordinary announcement made by Dr. Charles Phelps, surgeon to Bellevue and St. Vincents's hospitals, in the May number of the "American Journal of the Medical Sci-

ences.'

But the slightest bruise on the left jury. But the signtest bruise of the brain may turn you into a gibbering idiot for the rest of your life.

Dr. Phelps gives as proof of his statebefore his death, yet a post-mortem ex-Vincent's hospitals.

In two hundred and sixty-two of tion he found that when the injury was on the right side of the head the mind the injury was on the left side, the patlent was insane or mentally affected. From this theory of Dr. Phelps some

very remarkable conclusions may be formed. For instance: 1. To be shot or struck on the right side of the head means no more than a physical injury.

side of the head means an injury to the patient was delirious or paralyzed, the brain, general insanity. 3, Every disorder of the mind is lo

ented on the left side of the head. head more carefully than any other toms of mental default.

2. The integrity of the mental facult. part of the body.

It may be that a man or woman of great genius uses both brains. A Shakspeare, a Webster or an Emerson may have had both the right and left departments in operation.

But in every one of the eight hundred cases examined by Dr. Phelps, the right side of the brain was of no m real use than a fifth wheel on a wagon or a second rudder on a boat. All the mental faculties were found to

be located in what surgeons call "the nall into his head and yet survive and left prae-frontal lobe of the brain." Dr. Phelps gives the following cases in which the right side of the brain was injured and even entirely taken out of the patient.

Case No. 1.-Pistol shot wound in right temple. Patient walked five miles to hospital and on admission was con- that was injured in each case. sclous, coherent and intelligent.

The human brain is shaped like a fourth day became unconscious and "dumb-bell" tenement—half on the left died. An examination showed that the bul

of the right frontal lobe. Yet there tal injury in the patient.

Case No. 2.—A boy of six years of age was struck upon the right side of the head by a piece of scantling thrown from the roof of a five-story building. A large part of the right frontal lobe It is possible, says Dr. Phelps, to and part of the brain substance were

have the whole right side of your brain removed, yet the boy's mental condition taken out without doing the slightest remained normal, his disposition was injury to your intelligence or reasoning cheerful and in every way he appeared to be free from any sort of mental in-Case No. 3-A clergyman preached

ment an account of eight hundred cases amination showed that half of the right of brain trouble that have come under hemisphere of the brain was completehis personal notice in Bellevue and St. ly decayed and changed into a yellow substance. Case No. 4-In an accident a man had

these cases he made post-mortem ex- the whole right side of his brain deaminations. Without a single excep. stroyed. He recollected being taken to the hospital. In eighteen months the wound was healed and his mind from of the patient was normal, but when first to last was absolutely uninjured and clear. Dr. Phelps also reports twenty-six cases in which the patients had

ceived gun-shot wounds on the right side of the head, yet in not one instance was the patient injured mentally. On the other hand, in fifty or more cases of gunshot wounds on the left physical injury.

2. To be shot or struck on the left had penetrated to the brain substance,

the following two propositions: cated on the left side of the head.

1. The more absolutely the lesion is
4. When in danger of physical in-limited to the left prae-frontal lobe, the jury, always protect the left side of the more positive and distinct are the symp-

Dr. Phelps sums up his conclusions in

ties remains unimpaired in right frontal lesion, though it involves the destruction of the entire lobe, or even extends to the entire hemisphere. Many a medical mystery is explained by Dr. Phelps' hypothesis.

If his conclusions are correct, it is clear how a man has often been known to live for years with a bullet wound in his brain. It is no mystery any longer how a would-be suicide can drive a four-inch

talk rationally for days. It is not a staggering problem when a man has the whole side of his head kicked in by a horse and yet retains all without doing any damage to the mind his mental faculties for many years afterwards.

> The answer to all of these problems is-it was the right side of the brain

The right side of the brain is not at There was no paralysis, no affection all necessary, according to Dr. Phelps, of special senses, no loss of control. Up and the loss of several pounds in weight to the third day the patient responded is the only result that would follow its rationally to questions, but on the entire removal.

the day, Unswerved their pathways they should

Whatever word the new age saith,

Our ships would crumble and decay Did not the waves about them play, And sweep them off to other lands. -Minot Judson Savage

A SURVEY OF SPIRITUALISM.

Address of Hudson Tuttle, at the 54th Anniversary of Modern Spiritualism, Before the Five United Spiritual Societies of Cleveland, Ohio.

the past! What changes have come! and grab-bags.

We are only certain that all things will. The Presbyterians are restless under Yet a pastor or priest is ordained by a their names for to others more competent infants have a chance and they see to strictly logical with the Catholics.

tent is assigned the task of fraternal much goodness in man that they do not The Protestants ignore the power of mention. We miss them, we mingle believe in total deprayity. Recently an the Pope, and their laying on of hands gateway draped with weeds of woe, therein! when he opens the portal becomes the Never Angel of Resurrection! We cannot tivity. We may not see them with our fluence of this invisible host, conse-crates our meetings and for the time this place is a sacred shrine for the harmonious interchange of spiritual im-THE WORK WROUGHT IN FIFTY

YEARS. On the threshold of the second halfcentury of Modern Spiritualism we ask,

what has been accomplished?

Is the world better for its coming? Are we improved intellectually, mor-

There are many who remember what was taught by the world's spiritual teachers before its advent, for events have followed with such rapidity that a human life spans the years. Without criticism or disparagement of religious idea of the estate of the so-called dead. by an irresistible tide. The atmost not be sentenced for the horrible doc. Whether the spirit after death, went phere has been filled with the vibrant trines which have racked the souls of to a dark and inexplicable place of detention, waiting the resurrection of the though resisting brighter ideas of life physical body at the judgment day; re- clearer views of futurity, have forced nained with that body in the grave, or was blotted out to be restored by a fiat luctant. We date the advent of of God at the final resurrection, was a subject of endless controversy and gave free rein to theological fancy. The Old Testament inclines to making the grave the end, and the New gives no clear idea of the character of future St. Paul when in a trance, taken to heaven, could only say that he saw things unlawful to utter. The popular idea may be gained by the superstition that ghosts always appeared in their grave clothes, as though coming from

without a tree or flower in its shining praises on golden harps and extolling the mercy and justice of God because of their escape from damnation. They were so full of joy that they forgot the old earth-life and all their friends and dependent dear ones.

their tombs, and returning thither.

he other place was an abysa plunging down into "outer darkness" yet ilwrath could kindle, and there the vast majority of mankind explated the sins they never committed, in endless pain. You might have ventured to speak of things following a certain order and law in this world, but over the world

after death; over all man's spiritual life, an irresponsible being reigned supreme by direct interference and miracle. On the coast-line against which break the dark waves of the infinite reaches of the spiritual sea, were horrible shapes of monstrous beliefs which had for ages terrorized the world and made life a torture. Misshapen forms, grotesque and hideous dogmas, were half concealed by wrack and waste. There was the fall of man, original sin ous atonement, eternal punish infant damnation, the bottomless pit and Satan.

Look again on that coast! What transformation! The monstrous forms have vanished and the seeds of the tree of eternal life sown by angel hands clothe it with perennial beauty. Over it glows the light of a cloudless sky. The fires of hell have been extinguished and the devil has disappeared as a dissolving cloud.

The churches claim infallibility, and boast of remaining true to their creeds, his creed is. If they could they would its foundation. not be members a day!

No doctrinal sermons—lectures, rather. Oh, no, here in Cleveland I notice Dr. young women that the young men are it would be s not interested in is puzzling; good ad- respectable! vertising, although suggestive. Rockefeller's preacher said, as report-ed, in a recent sermon, that there are so many in this city who have no knowl- against their influence, which was for edge of God or Christ in their hearts, the establishment of church machinery, he intends to get down from the silk For the first twenty-five years the term cushions of his pulpit, and leave the Christian Spiritualism was held by a

Jesus in the streets. It is such as Rockefeller who take It is such as Rockelener who have the grace of God out of the lives of cause was infield, or lead away from millions, and no more than justice his the beaten track of the churches. It preacher does a little to save those who It took a quarter of a century to find are so pressed to get bread for those de- out that Spiritualism needed no adnendent on them they have no time to jectives! think of a higher life. And really, while he is trying to save their souls, would it not be well for him to invent formed, and we hear of the First Spirsome kind of a fire-escape for his em- itual Church, of Blank City, and of a

rights from the beginning, because St. Paul said the wife should look to her husband as a head, forgetting that the ing. It would be laughable if if were husband might be a sap-head. Now the not so supremely pitiable. There was leaders of that church have by a vote a time when the minister of the gospel given woman equality, overriding was master. He named the child, mar-Paul's veto, and she vet may be deacon riage was not legal unless sanctioned or preacher leading in these offices as by him; he was called at death to fur-

How swift the tide of years runs into ing off debts, with fairs, dime parties, kingdom come-all for the fee that was

Angel of Resurrection! We take the pended on believing this doctrine, and say departed, for we know they are dead no one could be a member of that who have awakened into spiritual account the church unless he subscribed thereto. physical eyes, but we feel that they read one of his sermons to his wife, have become obsolete. are with us as of old. The brooding in- she held up their little child and with

Now, Calvin and Edwards are shelved, or soon will be, and this awful doctrine will be cut from the creed, and garb of old words and phrases? infants will no longer furnish paying material for hell. I wonder, and wonder, how it is that a vote of a few preachers can decide this matter! If win the churches! God has made it a rule to damn infants, Win the churches! Do you expect up to the time of the vote, will he the Pope to declare he is a Spiritualist the creation of man, ought to be released and sent to glory. What a responsibility rests on these preachers! If they are right in revision, they have been wrong—fearfully, atrociously wrong, their teachers were wrong, their feachers were wrong, their feachers were wrong, their feachers were wrong, their misunderstood. ally, spiritually by the new views of change as soon as the vote is taken? to-morrow? spirit life and of the mysterious here. Then all he has been condemning since systems, it may be said that they did misunderstood. There has been a before the bar of Eternal Justice, to exnot have a single clear and tangible steady, onward movement as impelled

> acceptance on the most bigoted and re MODERN SPIRITUALISM

from the first recognition that the rappings were produced by unseen intelligence fifty-four years ago. It is a conever since the day has been observed | The contention whether Spiritualism

two places provided; a heavenly city is as old as the race of mankind. Even turns on the definition of religion. If carved out of gold and precious stones, in its modern form there had been the legitimate definition be strictly adstreets, a drop of water in its dazzling tations. Mesmerism and animal mag- emonies, and observances in the worenclosure. What would redeemed an netism had furnished the key to a new ship of God, or the gods, Spiritualism gels want of a day of water? What psychic world and slowly the clouds cannot be held to be a religion, for it would the four and twenty elders? On were lifting over the domain of spirit. has nothing in common here with any were litting over the domain of spirit. In as nothing in common here with any a white throne sat Jehovah in regalla of an Oriental despot, with Christ at his right hand, and the elders, priests, archangels and the few redeemed, whose sole occupation was singing whose sole occupation was singing tablished whereby that intelligence with an unbeliever. It is constantly

spiritual beings are evolved and suswas established, not opposed to material or physical science, but its sequel, the Science of Spirit.

It is not a matter of faith, of blind belief, but of knowledge; not to be remeeting, but to be carefully, thoughtfully studied as a series of profound problems and dependent corollaries DIFFERENCE BETWEEN MODERN

AND ANCIENT SPIRITUALISM.

I wish here to impress on your minds the fundamental difference, the absolute opposition of this new Spiritualism to the old. The latter is of miracle, the former is of law. I want you to bear in ers are pleased with the indefinable cord, nor can we wholly escape, how-mind the cardinal propositions, that term occultists; mediums are able to ever we may strive so long as these exspiritual beings are evolved and SUSbut we all can see that they have been | tained by law as unchanging and deterloosened from their moorings and minate as when in the mortal body; dragged ahead. The creeds remain, they hold the same relations to spiritual or Christian Science, and others pass as yet the ministers are careful how they things that man does to physical creaput them before the laymen. Not a tion. On these we can build our spiritchurch member in a score can tell what ual temple nor fear the crumbling of strength from Spiritualism. Every-

Yet from the beginning there has No longer are doctrinal sermons de- been contention whether Spiritualism manded, such as made the old churches was a religion or a philosophy, or a scithat had no furnaces, in zero weather ence. A great number of its believers red-hot with God's wrath, and the chil-came out of the churches. They dren cling to their mothers with fear. brought with them the shadow of church beliefs and the partiality of their early education. They had longed and sought for evidence of im Morgan Wood sets the pace by adver-longed and sought for evidence of im-tising that on certain evenings he will mortality and they found a clear demspeak to young man only; on certain onstration. They would graft the new found that the natives had broken it in other evenings to young women only, scion on the old stock, they would trim What he has to say to the young men the tree as it grew after the old form, about Jesus the young women should they would give old names to new not hear; what he has to say to the ideas, veneer and varnish over until young women that the young men are it would be so like a church it would be so the chur

Many ministers of the gospel were at perfumed sermon notes, and labor for large number, and journals published under the name. There was deadly fear that some one would think the nex

This partiality for old forms has not been wholly cast off. Societies are pastor who has been ordained and offi-The Methodists have fought woman's cintes; opens with a neat prayer, closes with a benediction, and invents ritualistic foolery for marriage and christen-

pass, and not be to-morrow as they are the pressure of their creed. It was out higher priest who receives the indefin-to-day. As we meet in this annual lined by Calvin when he had congestion able influence of the Holy Ghost from gathering there are many new faces, of the liver, and completed by Jona-but oh, we miss those who have been than Edwards when suffering from down from St. Peter, to whom was but oh, we miss those who have been than redwards when saffying from constantly in their places in the years dyspepsia. They cannot withstand the given the keys of heaven and hell, as before, who one by one have passed through the shadows. I will not call stantly growing majority who believe passage in the Bible. This is plain and

mention. We miss for our loss, for eminent divine said there was no need is a feeble imitation. Still more dubiour tears of sorrow for gain; forgetting of reforming the creed because of this ous the high privilege assumed by a that the Angel of death standing by the doctrine, for it was never taught spiritual society, to by hands on the therefu!

Never taught? Man's hope of salvation has for two centuries at least depended on believing this doctrine, and new meanings should be cut out of the spiritual vocabulary. Not only are they It is said after Jonathan Edwards obscuring, the ideas they represent

When these pastors pray, or recite

What is the good of it? Must we always express the new thoughts in the Must we relterate like parrots, "Pretty Polly," or, "Polly has a sore toe?" Oh, we want to be respectable and

plain and give cause why they should not be sentenced for the horrible docthoughts of the angel world, and untold millions, and made this fair world a pilgrimage of pain.

NO PRIESTHOOD OF MEDIUMS. If there be one truth most emphatic, it is that Spiritualism has not come to ordain a class of medium priests, to stand between mankind and the truth. as its interpreters. The fountains of light and knowledge of spiritual things venient starting-point. I well remem- is free, and the mystery of godliness no ber discussing the subject of such an longer broods over an inner temple or anniversary with the venerable Father a holy of holles, which is forbidden to Lawrence soon after he had received a all except the "ordained." There is not message from his spirit control, advis- a court in the spirit realm which deing the celebration of the day. The mands the bowed head of the seeker suggestion at once found favor and after knowledge.

And after the judgment day there was by the same fervor of imagination, two places provided; a beginning city that Spiritualism began on this day. It as to threaten a division. Really it all is a religion or not has been maintained equal if not more astonishing manifes- hered to, that religion is the forms, cer-

tablished whereby that intelligence with an unbeliever. It is constantly could be expressed. Now we have distinctly Modern more moral a man is, the worse his in-Spiritualism in contradistinction to fluence unless he believes. Yet with that which went before. The spirit Spiritualism the moral life is as posirealm is no longer a vague and cloudy tive a quantity as the intellectual. It fancy. Ghosts no longer flee the light, follows then that if religion be the asher to the moon. Where all was piration of man for all that enno miracle and chance, now came the elevates and spiritualizes, Spiritualism luminated by the flercest fires divine calm supremacy of law, of order and is that religion. Even here, however, it certainty. In place of belief, came is in opposition to the old beliefs. knowledge. The law of gravitation Man should be moral, that is right in stretched across the abyss of space, thought and act, not because comholds the myrlad worlds, and casts manded so to do in a book, but because them like gigantic balls along their as-signed orbits, and in like manner the tion; not because of belief, but of zones of the spirit world are balanced knowledge and applying that knowlin the heavens. By the Law of Evolu- edge to the occurrences of life. Religtion, the innumerable forms of life on lon is not a science, for science is the the earth have been evolved and main- classification of demonstrated facts tained. By an extension of that law and inferences therefrom, while religion is a matter of belief, founded on tained. A new department of science miracles. The Spiritualist says I must make every effort for righteousness, not because it is commanded in a book or a creed, but because it is so written in the organization of my being. I must be just, true, magnanimous, charbe so.

Of late years there has been a sort of disintegration of a peculiar type. If converted church members brought old forms after them, others found name Spiritualism not to their liking and the mysteries of the Orient have appear to think they will fare better if pass into society as psychics, or to charge exorbitant fees for a little spiritual healing under the name of Mental astrologers.

These cults all draw their vital thing of value they receive from this source. They are only parts of its per-

It reminds me of a story of a sculptor who was cast away on a South Sea island. To amuse himself he carved from snowy coral a beautiful statue, which when rescued he left with the

natives. Some years after he returned with the intention of carrying it away. He pieces. One had an arm, another a limb, another a fragment of the body another the head and what was most surprising each claimed that they had the entire statue, or at least all that was valuable, and were filled with hatred against those who had possessed another the head and what was m

themselves of other parts.
So have the various isms taken parts of the beautiful work of angel hands, and claim they have all that is valuable. They have their following of honest truth seekers, who for the time fail to see that the wider circle of Spiritualism unites them all. These choose to call the rose by another name, but for me I want a name which characterizes that science and philosophy which arises from the foundation of the physical world, to the zenith of the spiritual heavens, taking in matter and spirit; unitizing their diverse manifestations. and I find all this in one word, which I

hold to, first, last and forever. SPIRITUALISM.

What is Spiritualism? Have we a religion, the evolution from preceding the spirit world. systems? A religion cut adrift from the old landmarks and so distinct it requires new definitions? Is it a science or philosophy? I don't think it profitable for us to contend over definitions. Most systems of religion and philosophy are made up of definitions of the terms or preacher leading in these offices as by him; he was called at death to furthey use, and after they have laid ideal angels?

place of my old monitor, whoever that she has always in raising salaries, pay nish a pass to the departing soul to down terms and phrases, they have no We may fall at times, we may stume might have been, and almost my every

ideas to express with them. They are all terms and definitions like the Chi-nese lauguage which it takes a lifetime to learn, and then it is so inflexible the student cannot express a new idea.

THE EXTENT OF SPIRITUALISM.

Spiritualism absorbed truths from the Zend Avesta, the Bible of those whose

sacred fire blazed from the watchtowers of Babylon: It has been strengthened by the inspired passages of the Shaster, read by priests in the rock temples of the Gangespit has culled texts from the Book not the Dead, chanted by anotated ones when the pyramids were young, and the lips of Memnon welcomed with song the Sun, Lord of day, rising from the desert beyond the fertile ralley; deeply has it drawn from the Memory deeply has it drawn from the Hebrew books as explained by Levites standing in the parted curtains of the holy of holles, and living? from the words recorded by him at whose birth it is said the shepherds on the Syrian plains heard the angels of heaven sing in wondrous carols of joy; it has taken the words of the humble camel driver, whose soul was filled with angel presence, and by this mighty power rose to the leadership of the Moslem race. It stretches across the ages, and embraces all religious. Even and wreathed the couch of death with the false that is in them all it regards immortelles. as having a use and purpose, and stepping stones to the truth.

It is all of these and vastly more. These have been content with belief, content to stand on this side the door of spirit life and conjecture what was on the other, Spiritualism gives knowledge for belief; opens wide the door and presents a new and boundless field for investigation. And what are we who dare to claim

title to this exalted name! Immortal spirits for whom this universe was framed! Spirits now, in these garments of flesh; now beginning an endless progress, which, when this earth fades away, the sun no longer shines in the heavens, and the stars break in dust on the coast line of time, will have only begun.

What are we? Beings capable of un derstanding all; having infinite possi-bilities in our organization. How is the mathematician able to compute the size, relations and revolutions of worlds; the place they should occupy; the velocity of their motions; their weight in the balance swung out from their central suns? How can he go out across abysses of space, Light, swiftest messenger of nature, is ten thousand years in traversing, and analyze the substance of a blazing star? Because the mathematical laws of the universe are expressed in his organization. How can he comprehend the mysteries of life; the wonders wrought in the invisible cell, the results of the union of countless millions of these cells in a liv ing being; how comprehend the powers of mind and the manifestations of spirit? Because he is a spirit, in whom every element, principle and force of the physical and psychic worlds are blended.

An immortal future is not a reward for belief, but our common heritage, and do you suppose we shall sit down on the heavenly highlands and boast of the accident that made us Methodists or Presbyterians, or agnostics in earth life? All pass through the same gate at last, and all come to an understanding of what it means to be immortal.

If religion be aspiration for righteousness, then this is the religion of religions. It uplifts our souls from the darksome bogs of doubt and fear, into the pure atmosphere of the highlands of a more perfect life. We are a part of all, and as affected by all, it is our duty, and obligation to assist all. As we pass but once this way, we must not let a chance go by of carrying out the precepts of this philosophy of life. We are centers throwing out vibrations, and we are justruments receiving those which come from others.

A human being is like a ship having a wireless telegraphic instrument, ich sends out its vibrations in ever direction over the sea, fading into indefinite distance. Any attuned instrument in that wide circle is influenced thereby, and it receives the influences of all others.

All the forces of the universe play on the receptive mind, and the thoughts of all other minds impinge as to a central vortex. We receive, and absorb those to which we are attuned. If the chords of our being are made tense by selfishness and passion, they vibrate responsive to the corresponding waves in the spirit ether. Thus hate intensifies hate, and sensuality is stimulated by sensuality.

But if our minds are attuned to the vibrations of forgiveness and forgetfulness, charity, self devotion, the broad and noble fraternity which places the ceived as an experience at a revival litable, because it is right that I should good of others before our own, then we become responsive to all that is spiritual and uplifting, and like harps under the touch of angel hands.

Here is the explanation of the fact to help ourselves we must help others. We cannot run away from a lagging

world, we must carry the world with been introduced. Many Spiritualists us. The pain and suffering, the errors and blindness of the world strike our they call themselves Theosophists; oth- responsive spirits with the jar of disist. We cannot so isolate ourselves that the shiverings of the famished. ill-clad, ill-sheltered, do not touch us with unrest. We cannot Isolate ourselves, so that the darkened shadows of prison walls do not fall on our innermost spirits.

What are we? To-day incarnate spirits, with possibilities for the realization of our most ardent dreams of perfection. The silent warder death is the usher to an existence when the aspirations of this will be attained.

THUS DO WE FACE TWO WORLDS, the physical and the spiritual, and ev ery thought and act has a double relation; to the present and to the future, and only so far as they contribute to the perfection of the inter are they treasures "laid up in heaven."

treasures "fald up in heaven."
We have here a system of knowledge,
a science and its explanatory philosophy, which embraces the universe of
matter and of splith. It is the first and
only attempt to place till phose only attempt to place all phenomena over to the highest code; of morality, and spiritual life and its relations, under the supreme and unchanging rule of law. ce their

It makes of every individual a student, instead of a devotee. EXALTEDLY CONSCIOUS.

Have you not on some starry night looked above to the silent stars in the illimitable heavens and felt as though you stood on the brink of an unfathomable abyss, with linkatto power and glory around you? and yet amidst the loneliness of heart, that you were borne up by a consciousness that you were a spirit as infinite in power and more enduring?

No less inspiring is the view here presented of the position of every human being overshadowed by the grandeur of Can we claim to be Spiritualists,

while our souls are distracted by discords, our mluds shadowed by the black clouds of selfishness; our thoughts distorted by the winds of passion? Oan we claim to be Spiritualists if we strive not to conform our lives to that of chance, but our one aim should be make ourselves like the spirits be to

idealize. Simply to believe that spirit friends return and communicate, does not make one a Spiritualist, no more than learning the alphabet makes a scholar. It is only a short step in that direction. So far as the churches hold aloft the character of Christ in ideal excellence, selfabnegating, forgiving, all-loving, of infiulte charity, they are assisting in spiritual advancement, and their example is worthy of imitation.

THE PERFECT MAN we may not ever see in this life, but I ask you as Spiritualists, is it not an obligation we owe to ourselves and the guardians who bend over us to make this attainment the chief purpose of

Oh, Spiritualism, divinely fair and eloquent of speech, you have brought to famished souls the bread of eternal life; to the thirsting, sparkling water from

the fountains of immortality.
You have bound up the broken heart of grief and restored the lost ones who have disappeared in the shadows. You have made life worth the living

You hold aloft the highest ideal and assure us it is attainable by the humblest soul.

You have brought the courts of heaven to earth and shown us the way to eliminate the powers of hell. You have for the old religion of selfdepreciation and of pain, brought the

religion of joy. For a tyrant ruler who created and governs for his own pleasure, you have

given the reign of law. For man the debased worm of the dust, you have placed him as the brightest gem in creation's crown. You have given us the most exalted views of the conduct of life, and trans-

formed the sepulchre to a glorious

A CHANGE OF MONITORS.

And How It Resulted in Change of Fortune.

Tom Fentrell and I were schoolmates and great friends. We lived within a few hundred yards of each other, and the greater part of the time when I was not at his house he could be found at mine. He was a bright, cheerful-faced lad, very generous, and as he was always in good humor, he made friends of all with whom he came in contact. His parents died when he was about sixteen and he was adopted by an old uncle and aunt. His foster parents lavished every kindness and care upon him, gave him a good education, and started him on the road of life, well equiped to fight its battles. Tom's uncle and aunt made him their

heir, and when they died they left him

twenty-five thousand dollars, and every

one predicted for him a brilliant future. He had just turned twenty-one when he came into his patrimony, and from that moment the current of his life changed. Being deprived of the advice and admonition of his uncle and aunt, everything seemed to go contrary to his wishes and expectations. If he made a trade he always got the worst of it; everything with him was always at sixes and sevens. In fact, there was but one thing at which he seemed to succeed, and that was in his pursuit of pleasure, for he certainly got more enjoyment out of life than anyone, despite his otherwise ill luck. But misfortune in all of his financial ventures followed him, and in a few years he found himself penniless, and was compelled to take a clerkship in the business he had once owned. For half a decade he found it difficult to make both ends meet, for in the meantime he had married, and now had a wife and bree children to take care of; and then his luck changed, and he prospered in everything he undertook, it mattered not what it might be, whether them stories. Their questions would of a social or financial nature. He soon became one of the wealthiest and most popular men in the county.

One Sunday afternoon, Tom and I took a long walk through the fields and woods, and lived over again the scenes and incidents of our boyhood. It was a lovely summer's atternoon, and we thoroughly enjoyed the tramp. Becoming tired, we sat beneath the overhanging boughs of a mighty oak, and when we had gotten our pipes to going,

"Tom, tell me what caused such a change in your fortune. You were first up and then down. For awhile everything went against you, and then fortune smiled on you benignly, and you on this life. Each graduate should prospered as though you were the have learned the particular work he or owner of an Aladdin's lamp. You she is best adapted to. Give no never seemed to deserve your bad fortune, and I could not see that there was any special credit coming to you for your good luck."

Tom laughed at my thrust, and said, lazily, as he blew a cloud of smoke into the foliage overhead: "Harry, do you believe in spooks, disembodied spirits, psychic force, or any-

thing of that kind?" "Not the least in the world," I smil-

ingly replied. Well, I do," he volunteered; "but I never put any faith in anything of the kind until a few years ago, and you are the first one to whom I have spoken of my change of ideas. You have often been admonished by what some are pleased to term conscience?-that is if

you have any."

We laughed at his getting back on me for the cut I had given him a moment before, and then I replied:
"Yes, I have often heard that still, small voice. But what, pray, has that got to do with psychic force and other such tommy-rot and your change of fortune?".

ortune "A great deal," he answered, serious"A great deal," he answered, serious, "That still, small voice, in my opinit, is the monitor that God gives you to direct you through this life. It is your good angel, and I believe that good angel is some one who has been near and dear to you on this earth. You may think it only theory, but I believe some of your loved ones who have gone before ask for the Joyous and blessed privilege of being constantly with you and directing your thoughts and actions, at least to a great extent. Your monitor may be one of wisdom, and you profit accordingly, and he or she may be the reverse, and you suffer in consequence. My father was one of the best men I ever knew-"

"I agree with you there," I inter-"Well, you know what kind of a manager he was. He always took hold of

the wrong end, and never failed to come out of the little end of the horn in everything he undertook. While he was a man of unusual brilliancy and intelligence, he was a philosopher in but one thing-he never worried, and was always in good humor, it mattered not what reverses or misfortune befell him. I have often heard my mother say, which my father affirmed, that if he had taken her ndvice in business matters he would always have succeeded. And I know now that they were right.
"After my father died, he took the

ble in rough places, we may fall per- action proved it. If I were in a quandary between business and pleasure. my monitor always told me to let the business alone and go ahead and enjoy myself. If I made a trade I always got the worst of it; and I am firmly convinced that I was guided by my futher's wisdom, or rather lack of it. As long as my parents lived I was guided by them jointly, and after their death Frank and Aunt Fannie were my principal monitors; their will over me being too strong to be opposed by any psychic force. But after uncle and aunt died. my father began to direct my affairs.

and you know with what success.

Now, comes the strange part. One night while asleep I had a dream; my

subconscious inind was greatly troubled. I saw and heard father and mother talking. Mother said to father, Now, Henry, I am in this sphere, aud propose to guide Tom. You know before you crossed over, you could never manage your own affairs successfully, and I know that you will have no happier results with our boy. Leave him with me and he will get along all with me and he will get along all right. Father was opposed to giving up his place as my guide, but was final-ly prevailed upon to do so. And so it was decided between them that in the future my mother should be my mon-itor. When I awoke in the morning, I felt that a great transformation had taken place within me. I could feel the presence and guiding influence of my mother, and from that moment I had aspirations entirely different from those which had animated my being in the past. The only change that was not made in my life by my new monitor was, that I was allowed to have as much pleasure and enjoyment as ever, so long as it did not conflict with my duty; and for this I felt very thankful, for I would dislike for my desires for enjoyment to have been curtailed. I greatly wished the desire for pleasure, and the opportunity to gratify it. Now, Harry, I guess you will think me a blankety-blank fool for harboring such

strange ideas." "No, I will not," I replied. "I have no right whatever to question your belief in this matter. I know there is some occult force that guides our destinles, but what it is I haven't the least idea though your position on that question seems as tenable as any that I could advance.", JONAS JUTTON.

A SPIRITUALIST COLLEGE.

How It Should Differ from Other Colleges.

This theory is only my present oninion. The colleges of to-day differ from those of the past by being more practical. The Spiritualist college would be yet more practical. It would require no examinations of the students on entrance, for some of the unlearned, for our work, might turn out a good deal more valuable than the learned. Also for graduation there would be no examinations. They would go out and stand or fall, as tested by the people. Also it would do away with diplomas, only the world isn't ready for that yet.

In the psychic department there would be an especial branch designed to accentuate individual psychic fitness. It would partake of the moot courts of the law schools, and the feigned practices of the military college. It would strongly emphasize the practical. It would cultivate more of the practical, and less of the academic.

A change in the character of the lyceum would be made. The A. J. Davis form answered for a beginning. At that time the spirits themselves were without experience. It is now proved a failure, only a few faint embers left and these too feeble to be resuscitated. The form lacked character. It was too much after the circus show. It was not calculated for the present advanced demand, which is that amusement shall partake of the mental. The central thought of the new form would be questioning and replies. How eage children are for their friends to tell often develop the profoundest wisdom. Where they would be able, let the children make the replies. The prepara tion of the teachers would be character of the academic with amuse ment and entertainment added. This form would be building for their after years. The actual Lyceum would not exist in the college, but the clear sys tem would be taught.

An innovation should not be made for

the sake of an innovation. Where any old way is good, continue it. Let the Spiritualist college be such in every sense of the word. Have each graduate profoundly instructed in the nature of the continued life and its untold value thought to "mental drill," which other colleges lay so much stress on. By getting useful knowledge, wisdom and unpractical rises superior. The world needs more honesty and integrity. more sincerity and true culture; and those who have these will have a pride that will carry them far above the plane of the fakir and the fraud.

Spiritualism has come to the earth many times before, but never permanently. Let us try something now that never was tried before. The whole world should vote Morris Pratt hearty thanks for laying so elegant a foundation for the new departure.
E. W. BALDWIN.

Verona, Wis.

"Spirit Echoes." By Mattle E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattle E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c. "The Commandments Analyzed." By W. H. Bach. The Commandments are

not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature: and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents. "A Plea for the New Woman." By

May Collins. An address delivered be-fore the Ohio Liberal Society. For sale at this office. Price 10 cents. "The Attainment of Womanly Beauty of Form and Features," edited by Al

bert Turner. This book has for its object the cultivation of personal beauty based on hygiene and health culture. I is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Ever elderly woman should be familiar with its contents. Price \$1. For sale at this



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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillan Whiting, author of "The World Beau-tiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Bar-rett Browning," Cloth, \$1.00, Miss Whiting finds the title of ner new book in these lines from "Aurora Leigh:"

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

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

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

ING:

Kate Field, A Record, Price \$2. A Study of Elizabeth Barrett Brown-Price \$1.25. The World Beautiful. Three Series.

Each \$1. From Dreamland Sent, and Other Poems. \$1. These books are for sale at this office.

LISBETH.

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Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is imteresting, fascinating, and instructive. Price \$1.00.

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.. GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions turer, business and test medium, of or statements he may make. The editor Grand Rapids, Mich., is now located in allows this freedom of expression, be- this city, at No. 51 Olga street, where lieving that the cause of truth can be she will hold circles. In her presence best subserved thereby. Many of the spirits speak in audible voices. She is sentiments uttered in an article may be an excellent lady and medium. diametrically opposed to his belief, yet that is no reason why they should be Mass .: "The union meeting held at suppressed: yet we wish it distinctly Unity Camp, on June 15, under the understood that our space is inade- auspices of the Lynn Spiritualists' quate to publish everything that comes Association, was very successful, notto hand, however much we might desire withstanding the very disagreeable to do so. That must account for the weather. Visitors were present from non-appearance of YOUR article.

one side of the paper.

quire.

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

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

from the Garden of Eden.-Citizen,

human race. In the fourth chapter of and said he was enjoying himself very and winter, Sunday, September 21, a son of Lamech, who was a descend- who witnessed the singular occurrence ant of Cain, "was the father of them

Max Hoffman is now engaged at work with Unity Society of Milwaukee.

According to the statement of a Pres-

Correspondent writes from Lily Dale Camp, N. Y.: "Lily Dale celebrated its are filling up earlier than usual."

edge, found only at the topmost rung the same value in them and sometimes panionable." and long tedious climbing, Prof. Lock- a far greater value. Confucius lived Miss Gertrude Spooner, secretary of wood, J. S. Loveland and Hudson Tuttle are real lights."

S. E. Jabine writes from California: "The Wanderer" has been highly appreclated, even by my Baptist neighbor. In all things give thanks. The world do move after all,"

scientists of France by Camille Flambe repeated, under the auspices of the cute you." French Astronomical society, in connection with the celebration of the fiftieth anniversary of the original demonstration. Attached to a wire more than seventy-five yards in length, the identical pendulum Foucault used will swing prevented many from attending her from a point just beneath the top of meetings, but notwithstanding this they the dome of Pantheon, marking its various passages across a small circular ring of white sand on the floor beneath the dome. After a quarter of an hour the four-inch ring will be wiped out.

"The efforts of the society in Wheeling | conscientious manner in which she the past year has been crowned with entered in this work has made for her success. From a mere handful of earn- lasting friends, and there goes out to est people devoted to their belief, com- her many good thoughts for her in her prising some of the most intelligent good work, prosperity and happiness." people of the city and neighborhood, Mrs. Elizabeth Demorest, of Chicago, their numbers have increased largely, writes: "After a short and very happy and some of the best talent in the counvisit with my daughter, Mrs. K. M. try have been brought here regardless Riley, and her husband at their North of expense and the public has many op- Side home, I am about to depart from portunities to listen to the arguments your most wonderfully busy city, carand tests to prove the immortality of rying with me pleasant memories and the soul from their standpoint. In no associations with old friends and Spirmanner were they intended to be an- itualists of whom I had the pleasure of tagonistic to any belief or creed when meeting at the Band of Harmony, properly understood. The society is in which is well named, and other socieexcellent condition for its fall and win- ties that I have visited. My field of ter meetings, and has come to stay, and labor for our progressive cause first | taught to do right; not that he could many new interesting features will be takes me to my home in Pittsburg; then | sin during life, and then after death put announced to the public in due time to Williamsport, and Reading, Pa., the same on poor Jesus, who suffered and the meetings resumed in Septem- Ohio and West Virginia, and then to for sins before they were committed, as her next at the Odd Fellows' hall." | breathe in God's inspiration divine, I taught by the church."

ing. Michigan.

Mrs. John Lindsey, inspirational lec-

Correspondent writes from Lynn, many of the surrounding towns. Ser-WRITE PLAINLY .- We would like vices were held at 11, 2 and 4. At the to impress upon the minds of our corre- 2 o'clock meeting, President Caird spondents that The Progressive Thinker | briefly outlined the object of the meetis set up on a Linotype machine that ing to be, to discuss ways and means by must make speed equal to about four which the interests of Spiritualism in compositors. That means rapid work, the State might be advanced, and it and it is essential that all copy, to in-seemed to be the opinion of most of the sure insertion in the paper, all other re- speakers that it would be conducive to quirements being favorable, should be the good of the cause to form a State written plainly with ink on white Federation of as many of the regularly paper, or with a typewriter, and only on organized societies as might be induced to join it, for the purpose of holding ITEMS .- Bear in mind that items for occasional union meetings, and for the General Survey will in all cases be whatever other work might seem deadjusted to the space we have to occu- sirable. Among those who participated py, and in order to do that they will in the exercises were Mr. and Mrs. generally have to be abridged more or Coggeshall, Mrs. Arthur, Mrs. Bennett, less; otherwise many items would be Mrs. Fisher, Mrs. Jones, Mr. Taft, Mr. crowded out. Sometimes a thirty-line Fuller, Mrs. Hattie Webber, and Mrs. item is cut down to ten lines, and ten S. C. Cunningham, who gave some most lines to two lines, as occasion may re- excellent communications. A concert was held from 3 to 4, which was greatly enjoyed by the large audience

The Grand Rapids Herald says: "The experiment was tried from the home of Mrs. Spencer, a medium residing at No. | paratively small importance. giving the full name and address of the 177 North Union street, on Wednesday evening, May 28. The usual custom at seances is for the spirit to appear in voice only and by the aid of a trumpet talk to the person courting the inter- Cordingly, has been an untiring worker of the faith who were present testify success is well merited for his labor. afterwards translated by Dr. Cooper of demonstrate their great mediumistic stamp) to A. P. Blinn, clerk, at Lake papal papers that the new "Catholic to a person who was expectantly listen. Mer. He simply means to transfer his et understood how to combine the re-Federation" is to be used as a "balance ing at the other end of the line. The services to the Illinois State Spiritualist | quired chemicals, and also the external of power" in political contests-throw- telephone connection had been estab- Camp at Belmore Park. During the environments necessary, for the proing its vote to the best advantage for lished with a telephone at No. 97 Shelpopery. This is shrewd and thoroughly don street. The mother of the young by Mrs. Maggie Waite, Dr. J. H. Ran-Jesuitical. It will give Rome immense man whose spirit is alleged to have power with all political parties, as she done the talking was sitting in the circan pledge her united vote to each cle at Mrs. Spencer's and says she is party separately, and be on the winning positive that she heard her son's voice. Peterson and others. On Saturday, side always. There is but one antidote The conversation by wire had been prefor this-and it is for Protestants to viously arranged with the spirit who so Indian pow-wow, which is yearly organize in such a powerful combina kindly contributed to the test and on looked forward to with much interest. tion that their strength will be feared, being asked prior to the experimenting In spite of the terrible downpour of and politicians will not dare to cater to if he thought it possible for him to talk | rain, over three hundred persons passed popery. Rome gets her inspiration and loud enough for the conversation to be the gate. Many came especially to hear her cunning from the old fellow who is heard over the telephone, he replied an expert, and whose experience dates that he could make his voice as discern- Jacket. Those who attended the powible to the person listening at the end | wow of last year can testify as to the The use of instrumental musical ac- circle. He also expressed his pleasure | national events, weather, etc. Mr. companiment in song is as old as the at being allowed to talk by telephone, Cordingly will open service for the fall the Book of Genesis we read that Jubal, much in the spirit world. The people | 1902." were highly elated over the success of that play upon the harp and the or- the experiment and state their determi- Soul, on Saturday, June 28, at Glencoe, nation to make other tests of a like na- | III. We have chartered a coach over

Platform test mediums of acknowl- Train leaves Wells Street Depot at edged ability, having open dates from 10:30 a.m.; leaves Glencoe to return at byterian pastor in New Jersey, bogus | September 1, 1902, to June 1, 1903, who | 7 p. m. Fare for round trip 50 cents doctors of divinity are turned out just may desire engagements in New York for adults. Come and enjoy an outing." as bogus doctors of medicine are, and City, are invited to address the underare supplied with degrees from a diplo- signed. Mediums whose powers will ma factory in Chicago. The pastor says not enable them to meet strictly test attention was called to the article, 'Do he knows of three such doctors of di- conditions in public, need not reply. vinity in his own presbytery, and that We want quality of work, not quan- and as I am a new convert to the cause. the alleged university alluded to makes tity. State full particulars regarding a practice of canvassing for patrons, phase of mediumship, terms, open He substantiates his statement by pub- dates, etc. Fortune tellers, card sharplishing correspondence with the "fake" ers, fakirs, gamblers, and those whose Institution, showing that it carries on Private lives are a disgrace to the a regular business in conferring de- cause, are not wanted. Address John D. Taucher, secretary, general delivery, New York.

Klichi Kaneko says in the Meta-23rd anniversary of the opening of the physical Magazine: "Again, I do not grounds by a three days' picnic. Prom- understand why the people read the inent, well-known speakers were pres- Bible so much and always look back to ent, among them Mrs. Carrie Twing, E. Jesus. The Bible is only an imperfect W. Sprague and wife, Mrs. Elizabeth religious history of the Israelites. If it Craig, of Waco, Texas; Mr. and Mrs. is the word of God, it is the word Noyes, of California, Mrs. Clara Wat- through Israelites as the word is in son, and Mr. and Mrs. Hull. Mr. Gas- Confucianism through the Chinese. ton, the president of the Lily Dale As- The Bible is nothing more than Consociation, has spared no pains to make fucius' or Buddha's books. God in the this camp a beautiful spot. This is go- Bible is the God of Israel, but not the ing to be a banner year; everybody is God of the universe. Suppose the Bible coming here; the hotels and cottages were destroyed, would men then lose all faith in God? No. never. But re-Burr Chaapel writes: "I desire to member, as long as people cling to the learn all possible of the great truths of Bible, their God is not the God of the Nature, yet there are, of course, many universe. As long as the people only go conflicting ideas (or standards) set up back to Christ and claim to be Chrisby as many minds, which block the tians, the world will never make genuine progress. Jesus was not the only still, with a firm hope and an iron great soul of the world. If you comarmour, let us all press forward for pare his teachings with those of Conthe attainment of true spiritual knowl- fucius and Buddha you may easily find spiritual philosophy, so as to be com-

and died about 550 years before Christ. the Western Wisconsin Camp Associa- at home." He said, 'What you do not want done tion, writes from Wonewoc, Wis.: "The to yourself, do not do to others.' Six programme for this camp is now comhundred years after, Christ repeated plete, and the printed announcements the same idea in a positive and I should | ready for distribution. A programme say a better way, 'All things what- of the highest order has been arranged, soever ye would that men should do with the following well known talent unto you, do ye even so to them.' In | in attendance at the camp: Moses and The unique experience in Paris of the fifth century before Christ, Buddha | Mattie Hull, Mrs. Catherine McFarlin, watching the earth turn is the treat of India said. Let us live happily then. promised several hundred prominent not hating those who hate us; among men who hate us let us dwell free from marion, the noted astronomer and Spir- hatred.' Five hundred years later Itualist. The invited guests will view Christ says, 'Love your enemies; bless the novel sight at the Pantheon. Fou- them that curse you; do good to them cault's memorable experiment to prove that hate you; and pray for them the rotation oif the planet is about to which despitefully use you, and perse-

W. L. Gould writes from Dallas, Tex.: "Mrs. Georgia G. Cooley has come and gone, and what an intellectual treat we have enjoyed. The hot, sultry weather were well attended, and among them many investigators. Here she has sown the seed that grows and blooms into light and truth, among a class that our platform speakers are unable to reach. While here every day and evening was The Wheeling Register, W. Va., says: used in her missionary work, and the

Frank N. Foster, spirit photographer, turn my footsteps to sweet Lily Dale. will be at the Jenison Park Camp-Moet- trusting your most valuable paper will | Progressive Thinker as J. N. Broctor-a. reach me safely in my travels."

When writing for this paper use a pen or typewriter.

A. C. Doane writes: "I have taken much interest in the letters written by Prof. William Denton through the mediumship of Carlyle Petersilea, I consider them genuine truths, uttered by an honest spirit, through an honest man, on a subject that will soon agitate the political and so-called Christian world. We are nearing a time in the world that calls for a change in civilization, and whatever stands in the way of its coming will have to get out of the way. It is not the decree of any personal God that is causing the change, but the combined force of unfolded intelligences, that were once persecuted on earth as heretics, that are coming to answer the prayers of the downtrodden

children of earth." Dispatches from Rome report that five cardinals have been named by the meeting Tuesday and give a written opinion to his holiness Wednesday on those propositions, and if he decides to tember. do so the problem may be considered almost as good as solved already. For of all the difficulties to be considered drawal of the friars is insisted upon as supreme aim of the negotiations to ness deals, including the purchase of the occupation of buildings, the settlement of trusts over which there is some the civil authorities. These various at that address. subjects may all require considerable debate before an arrangement can be reached, but if the one imperative con- gressive Thinker regarding certain exdition precedent is allowed subsequent delays over the details will be of com-

H. W. Miller writes: "After a season of success the Progressive Spiritual Church will close Sunday, June 29, for the summer. The pastor, Mr. G. V. view, but in this case many adherents in the cause of Spiritualism, and his win, Dr. L. H. Freedman, Mr. Samuel Foss, Mrs. Demorest, Mrs. Riley, Mr. June 7, was held the twelfth annual the wonderful prophecies of Chief Red of the line as the people sitting in the accuracy of his predictions regarding

> F. W. DeTray writes: "There will be a picnic given by the Church of the the Chicago & Northwestern Railroad. W. E. T. writes from Milwaukee, Wis .: "In your issue of June 21, my We Need a Bible? by Will C. Hodge, I presume I feel the need of further light upon this most important subject. as many others do that have began investigating, and in the face of the fact that the belief in Modern Spiritualism is growing very fast, the need of some guide or book of instructions is bemay. I would suggest the name of "The Spiritual Bible," and let it be so arranged that all could understand the general principles underlying Modern Spiritualism. I believe a book of this kind would not only be welcomed by all Spiritualists, but would be a step further in this grand cause. The trouble is, we are not united, and should look forward to the establishing of churches and schools for instruction and knowl-

Mrs. M. A. McLillan, 522 Elk street, Dunkirk, N. Y., wishes a lady companion. She writes: "I can give a very comfortable home and good treatment; work very light; all modern conveniences and a very pleasant location. In fact, this is a good chance for a woman who would appreciate a good home more than large wages. Our city is only nine miles from Lily Dale Camp. I would like a woman interested in the

Mrs. Edna Ford-Pierce, Mrs. Clara L. Stewart, J. S. Maxwell, Will J. Erwood, Francis Wheeler, Ella Johnson Bloom, Alice Wickstrom, and Dr. Nellie Mosier. This presents one of the strongest programmes ever offered at a sixteen-day camp, and visitors are assured of the very best in phenomena and philosophy. Besides the above mentioned workers, Mr. and Mrs. Buchanan, the well-known slate and letter writing mediums, of Clinton, Iowa, and Mrs. N. M. Hardy, medium for materialization, who comes to our camp highly recomthe entire camp. The camp runs from the 12th of July to the 28th of July, inclusive of both dates. Write for programmes and general information, and come and join us in having a rare l

Alfred Curtis writes: "The Progressive Spiritual Society will hold its closng services on Sunday, June 29, at North avenue and Burling street, reopening again on Sunday, September 7,

in the same hall." Mrs. Thirza Rathbun writes from California: "The premium book by Hudson Tuttle has been received. From what we have read of it, we can see it is indeed a valuable addition to Spiritualistic literature, and we send you many thanks for it."

R. F. Ring writes from Galveston, Tex.: "The letters from spirit William Denton are worth the price of the paper. The bottom ought to have been

J. N. Parker's name appeared in The

Mrs. Anna 17 GHesple, of San Fran-

pamphlet form, a reply to a sermon preached against Spiritualism, by Rev. T. J. Freed, pastor of the Christian (Campbellite) church of Remington, Ind., together with "Twenty Important Questions for the Clergy to Answer." Send ten cents (silver or stamps) to E. | does, is well done. W. Sprague, 618 Newland Avenue, Jamestown, N. Y., and you will receive a copy by return mail.

Carrie E. S. Twing will be at the Lily Pope to enter into negotiations with Dale camp the first two weeks of the Governor Taft concerning the friar meeting. Besides being on the platquestion. They will hold their first form three-times she is to assist the Woman's Auxiliary in its work. She next goes to Onset, then to Sunapee propositions. It then remains to be then to Maine to serve three camps. seen whether the Pope will entertain Her camp work closes the 14th of Sep-

Captain George W. Walrond, of Dentional lecturer and test medium, will of the conditions exacted by Governor of Colorado, Utah, Nebraska, Wyom-Taft's instructions. In these the with- ing. New Mexico, Nevada, Oregon, Washington, Montana and California,

'Pre-Historic Man.' The writer was one of twelve who formed the battery which held the forces that wrote through the Doctor's hand in ancient Sanscrit, and that a spirit from the unseen world held The closing of his church at Handel Belfontaine, O. I understand that the power, in spite of the so-called flash- Pleasant, Mass. past season he has been ably assisted duction of human beings. It has never since that time been beyond the power dall, Mr. V. Hunt, Mrs. Prescilla Bald- of man to rise to the height of similar knowledge. It would seem a logical conclusion that man being a ray reflected from the Central Source of the now manifested universe, existing here for his individual and collective progress, back to his divine source, must eventually reach that degree of wisdom which belonged to that stage of progress or unfoldment of the Omniscience, by slow and hard-earned steps. Yes, it is a long step, from the sea-urchin to even the lowest form of man; but all things are possible with God; the god in man. I would like to recall the statements in Nason's book to those who scoffed at them; in view of the presentation of the facts in the realm of realism, along the lines of investiga-

Elijah F. Rice writes from Kalamazoo. Mich.: "Your Divine Plan of almost giving away so many splendid premium books for the triffing sum of one dollar for one year's subscription to The Progressive Thinker and twenty-five cents for a premium book, is beyond my comprehension as to how you can afford to do so; and that reminds me that my present subscription is nearly out, and that I must remit my pittance for the continuance of the paper. Old age is creeping apace. I am nearing my 82nd birthday. I have been an honest investigator of the phenomena and philosophy and science of Spiritualism since Nov. 1862."

Mrs. E. C. Hunn writes: "Our cause is gaining ground here. We hold circoming a necessity, call it what you cles every week and are trying to build up a society in this city. Dr. H. C. Andrews has been in our home for two months, stricken down with dropsy. He is gaining slowly but is in need of financial aid. He is a good medium, and has done much good work in promulgating Spiritualism. We hope his friends in different places will respond and send what they can to help him in his hour of need. I am his sister, and doing my best with a good clairvoyant physician to restore him to health. Any sums of money will be thankfully received if sent to my address, R. F. D. No. 5, Saginaw, Mich."

Mrs. M. L. Elliott writes: "The last premium, is a grand, good book, and right here I wish to say what little knowledge I possess has been gleaned from The Progressive Thinker and the premium books. Last winter I read Rending the Vail, and what a lot of comfort I gleaned from that book. am forming a Spiritualist library, thanks to you who gave me the idea. Now I always have something to reac

Oakland, Cal., has trouble brewing for mediums. The city fathers, in their ignorance of the decisions of the Superior Court, have just added a new section to the ordinance, to be known as "Sec. 41," which was published in the Oakland Enquirer of June 7. It reads thus: "For every astrologer, seer, fortune-teller, palmist, clairvoyant, Spiritualist or spiritual : medlum, who demands a fee for his or her services, or gives an exhibition at any place where an admission fee is charged, the license shall be \$5 a week, \$15 a month, or \$30 per quarter," Is it not strange that these city officials should not have side than they could from the mortal heard of the decision of the Superior side. Court which has interpreted the law. and decided that such an ordinance is Those interested in Oakland should dose every member of the city council, mended, will be in attendance during the mayor and city attorney with copies of the decision of Judge Smith.-Philosophical Journal

J. C. Norwood writes from Standard, Fla.: "I noticed that one of the last things the Southern Presbyterlans did who had been holding a convention in Mississippi a month ago, was to netition Congress not to bublish 'Thos Jefferson's History of Christ.' This was an eye-opener to me, and I have seen no comment nor explanation in any newspaper, with one exception, which I enclose. It is as follows: 'Among his other voluminous writings Thomas Jefferson wrote a life of Christ. It was entitled 'Life and Morals of Jesus of Nazareth,' and was made up entirely of | fortunes out of somebody else. clippings from the Bible. In some verses he used clippings from all the gospels of Matthew, Mark, Luke and John. The original was purchased by the government for \$400 and deposited in the Smithsonian Institution, where up by hireling legislative, judicial, and knocked out of hell ages ago and man it has been forgotten for years. It was discovered recently and Congress has adopted a joint resolution providing for printing five thousand copies, and Dr. Oyrus Adler has been authorized to write an introduction for it. In the 'Jefferson Bible' all miracles and everything pertaining to the supernatural has been eliminated."

John Wallace writes from Andover, cisco, Cal., is stopping at 4812 Green- Ohio: "Doctor O. W. Knowles, of wood avenue, during her stay in Chi- Grand Rapids, Mich., is spending a cago, previous to attending camp. She couple of weeks here on a special mishas some open dates during the sum- | slon; he is treating some patients here ! mer, and will be glad to answer calls I will satisfactory results. He will serve for camp would and lectures. She will the society at Geneva, O., on Sunday, open Lake Brady camp, July 13, and the 22d. He will deliver two lectures, be at Chesterfield, August 3. Mrs. Gil-lespie has been doing an excellent work in California, and she should be kept he is considered very valuable. He is constantly employed during her short | engaged to lecture and give tests at the Grove meeting to be held in Kingsville. E. W. Sprague has just published. in O., on the 29th. The other speakers we understand will be D. A. Herrick and Carrie E. S. Twing."

Hon Alonzo Thompson, of Nebraska, was in the city a few days ago, on his way to the Morris Pratt Institute. He is a level-headed man, and what he

Mrs. Georgia Gladys Cooley passed through the city last week, on her way to the Clinton Camp.

Titus Merritt writes: "The First As sociation of New York closed their meeting May 25. Miss Margaret Gaule's ministrations have been eminently successful with this society the past season. She decided to continue her work the general character of the American Lake, N. H., then to Lake Pleasant, in the glorious cause through the Sundays of June. The weather has been very favorable, and there has been a a resident of Baltimore, Md., who has ver, Colorado, the well-known inspira- been an invalid for years, under the loving care of her daughter, passed to this initial one is the greatest because make a professional tour of the states spirit realms. June 17. This society commenced Jan. 4, 1863. It has been peculiar in this respect, that while the average attendance has been nearly the an indispensable concession. It is the calling at all of the principal cities and same, 150 to 200, there is a constant towns in these states. Those desiring change of persons, and this season which all the others are merely acces- his services for public or private work, fully 80 per cent have been strangers sory, being resolved into so many busi- should write him at once, as he is mak- and new investigators. Up to 1897 we ing dates and arrangements to begin had lectures, morning and evening. In lands, the payment of an indemnity for early in July. Letters and applications that year there was such a demand for must be addressed to Captain Geo. W. phenomena that the ablest speaker Walrond, 1724 Ogden street, Denver, could not command an audience; but conflict between the ecclesiastical and | Colo. His book trade will be carried on | advertise a test medium at 3 p. m., and it brought a large- attendance at 25 F. M. Norton writes from San Diego, cents admission, consequently at the session commencing October 1898, the Cal.: "An article appeared in The Prosociety abandoned the morning meeting periences, in the production of physical and held meetings at 3 and 8 p.m. With life by artificial means, brings to mind | Miss Gaule as test medium, and Mr. M. a communication through Dr. Herbert A. Newton, president, and a good busi-Nason, of your city, something like 25 | ness woman as secretary and treasurer, years since, published under the title of | we have had no trouble in keeping out

> Mrs. Allie Perkins writes: "Mr. Jessup and Mrs. Gehring were able to return to Frankfort, Ind., and further

> Correspondent writes, indicating that Lake Brady is played out as a Spiritualist camp: "I. like Nellie C. Moster, like to have matters set right so that we can know "where we are at." Lake Brady Spiritualist camp-ground has passed into the hands of a company that is making it an attractive summer resort. Spiritualists have nothing to do with it whatever; but a few hopeful Spiritualists have leased a few acres, adjacent to the old grounds, with a nice little grove; a small old farm house and barn is all there is to show at this writing toward having a camp-meeting in the very near future; no lake privilege whatever; still it goes out to the world that Lake Brady is still running a camp as usual, which isn't true."

> Mrs. John Lindsey writes: "Mr. and Mrs. Conklin, of 51 Olga street, Chiengo, held their wedding anniversary of thirty years, Thursday evening, June 19 - pretty repetition of the first marriage, the bride being re-given in marriage to her faithful groom and husband, by her aged father, Nelson Kirby. The bride was attired becomingly in pure white; wore flowers in her hair and carried a large bunch of roses. The repeating of the marriage ceremony, very impressively, was given by Mrs. J. Lindsey, of Grand Rapids, Mich. The wedding march was played by the daughter, after which followed a merry promenade, and all partook of refreshments. The presenting of a large bouquet of roses and carnations was given by Mrs. Lindsey. The evening passed off in the most enjoyable way, all wishing the happy couple congratulations and prosperity for thirty years more of married

D. W. Hull will lecture at Caldwell, Idaho, June 27 to July 3; at the New Era, Ore., camp-meeting, July 5 to 21; at Etna, (Wash) camp-meeting. August 9 to 23. He is desirous of filling the open dates between these two camp meetings. Address him at New Era, Oregon.

Baron von Humboldt.

To the Editor:-Through the courtesy of a friend, I am indebted for the loan of Wm. W. Aber's book entitled "Rending the Vall." from which I make some extracts. Baron von Humboldt, whose return to earth should astonish no one,

"In looking around, I see your country is going down, down towards bankruptcy; and do you know that, without some wise statesmanship, it will soon be there? You are on the verge of a financial crisis; if not by wisdom averted, it will shake your nation as it has lever been shaken since its founding. "We, as spirits, can modify the calamity, but influences are now at work that will cause the world to tremble on

its Titanic foundations. "You speak of smart men. Such you have had to guide your ship of state, but they are gone. Instead of smart men, you now have selfish men, working not for you, but for themselves, for the few rich, to the enslavement of the

"Your smartest men, that are gone, come not back, except in spirit. Whenever you lose one of them to earthlife, it is better for you, because they can do more good for the world from the spirit

"Than Baron von Humboldt your earth never produced a grander soul. unconstitutional: and entirely void? He gathered from all sources, from all the ages. He has his great garnerings with him here in eternal life, of which he can now and for the coming ages dispense to the needy, to the hungering, and thereby feed the famishing; and the very act of so giving. instead of depleting, increases the treasures of his own garners. "Other great minds who have gath-

ered on earth are continually ascending to spirit life glittering all over with their accumulated jewels, which on earth were not utilized; but now, for the benefit of themselves and the soulhungry, sentient beings of earth and sky-and their stores eternally increas-

"These are they who were not using their entire earth lives trying to make

"These are they who in reality make your inventions of to-day, as some time you will know. But they make them for the benefit of man, not for the sole benefit of financial slave-drivers, backed administrative departments." Baron von Humboldt.

N. B .-- The Baron passed over to the spirit side of life in April 1835, or 07 O. H. MATHEWS. years ago. New Philadelphia, Ohio.

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fascinates men and women, influences their thoughts, controls their dealess and makes you supreme master of every situation? Life is full of alluring possibilities for those who master the secrets of hypnotic influence; for those who develop their magnetic powers. You can learn at home, cure diseases and bad habits without drugs, win the friendship and love of others, increase your income, gratify your ambitions, drive worry and trouble from your mind, improve your memory, overcome domestic difficulties, give the most thrilling entertainment ever witnessed and develop a wonderfully magnetic will power that will enable you to overcome

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American College of Sciences, Dept P. 8.2, 420 Walnut Street, Philadelphia, Penn.

Lak e Pleasant, Mass., Camp-meet ing, Aug. 3 to 31.

The chief attraction in the line of vocal music will be the singing of the Ladies' Schubert Quartette, of Boston, The quartette will arrive on the grounds, August 2, and will remain till the close of the session. They will sing at all the meetings mentioned in the program, and will give a special benefit concert about August 20. The reputation of these excellent musical artists is unrivalled in Boston, and in large attendance. Miss Gaule's mother, | many other cities in the east where they have sung. At Lake Pleasant in former years they have been very popular, and no doubt with a new and classical repertoire of music, they will fully meet the anticipations of thousands of lovers of good singing.

The campers and thousands of visitors to this healthful and beautiful place will enjoy as of old, the band music provided by the management. Every Sunday a fine military band of twenty-five men will give public con-

There will be dances at the pavilion or temple on week evenings-a competent orchestra having been engaged to

furnish the music. Now that electric cars run from Greenfield, Turners Falls and Millers Falls, the dancing people in those localities will have every facility for coming to the dances and of returning at

a reasonable hour. The Boston and Maine R. R. will run excursion trains to the Lake, if sufficient patronage is secured.

Those wishing to obtain programs or to secure furnished cottages or rooms in advance, should write (enclosing

Springfield, Mass.

Prominent Spiritualist Passed On.

Jay Chanpel passed to the broader and more beautiful life, from Palmetto, Fla., May 20, aged 73 years. He was an ardent Spiritualist, and an earnest worker in every line of reform. He was a well-known anti-slavery man in the past, and a friend of the working people always. He spent several seasons | Security packed, and sent postage paid from at Sunapee Lake, N. H., camp-meeting, where he has many friends. It is to be hoped that some of the productions of his pen may be given to the public, as he was a student and a thinker. In touch with nature and a natural psychic, he gloried in the beautiful. His wonderful memory enabled him to keep in touch with the history of the past and in line with the events of the present. He was as fearless in his denunciation of what he considered wrong as he was in praise of what he deemed To Advance Humane Education right. His illness was of short duration. He passed away at a friend's, after having packed his belongings to go to Lake Helen, Fla., where he expected to build a home in the autumn, but was to have spent the summer in the North. He leaves one daughter.

THE SPIRITUAL ALPS And How We Ascend Them. How to reach that allitude where spirit is supreme and all things are subject to it. By Moses Hull. Price

Miss Belle, and two sons, Ralph, of

Granville, and Harry, of Williamsport.

Pa. Sarah Kemble Hart, of Belleview,

Fla., officiated at the funeral there, and

the memorial service at the home of the

daughter was conducted by the writer.

CARRIE E. S. TWING.

The Development of the Spirit After Transition. By the late M. Faraday. The origin of religions, and their influence upon the material development of the human race. Transcribed at the request of a band of aucient philosophers. Price, 10 cents.

in cloth. 40 cents; paper 25 cts. For sale at this office.

ORIGIN OF LIFE and How the Spirit Body Grows. By M. Faraday. Price. 10c. - For sale at this office.

HELIOGENTRIG ASTROLOGY Or Essentials of Astronomy and Solar Men tality, with Tables of Ephemeris to 1910. By Yarmo Vedra. With 61 illustrations, 35 of which are original drawings by Holmes W. Merton, author of "Descriptive Mentality." A new system of personally determining the primary fund of Mental and Physical forces and their results in mental aptitudes that dominate the nature of the individual as based upon date of birth. Price, cloth, \$1.50.

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MEDIUMSHIP, A chapter of experiences, by Mrs. Maria M. King. Price 10c. For sale at this office.

BIBLE MARVEL WORKERS, And the wondrous power which helped or made them perform mighty works and utter inspired words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "The Miracles. By Allen Putnam. Price, 76 cents.

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THE TEACHINGS OF JESUS Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Goo. W: Brown, M. D. Price, 15 cents. For sale at this office. Aryan Sun Myths, the Origin

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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sixtings, been able to receive delightful messages. A volume might be filled with commondatory letters. Many who began with it as an amusing tey, found that the intelligence controlling it knew more than them. selves, and became converts to Spiritualism. Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose graveprones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes an follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power then the one now in use. I believe it will generally supersede the latter when its superior merite hisome known."

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Tucker. These beautiful songs have already com-forted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; \$1.50 per doz-en. For sale at this office.



HUDSON TUTTLE

Address blm at Berlin Heights, Ohio.

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 previty. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be denrecated. 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. one has to wait his time and 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, not be read. If the request be made the name will not be published. The correspondence of this department has become excessively lurge, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Hector Waylen, Blackpool, England: anything farther than what they say in your Philosophy of Spirit, as follows: A spirit can, "by a course of debauchery, gluttony, lust and crime annul its charter to immortal life and gradually fade into oblivion?"

A. This correspondent has in a valuable article contributed to The Two Worlds, given an exhaustive review of the opinions of wise men and belief of the people in past times, and concludes by saying that at the circle he attends the spirit intelligences teach the same view, that a spirit may annul its charter of continued existence. Some of his quotations are of great interest and

profound significance.
Stainton Moses wrote of "the miserable, abandoned spirits who sink down deeper and deeper, who become unable to rise and who gradually lose their personality"-"in the end they die the final death," that is, "the second death of which we read in the Book of

Rovelations."

He takes the text "The soul that sinneth, it shall die." The idea is shad-owed in the Babylonian tradition of the Garden of Eden. The reason given why man was driven forth from its gates was "lest he put forth his hand, and take also of the tree of life and live forever."

The Egyptian "Book of the Dead" has descriptions of the fate of the wicked as that of the "second death." This statement that spiritual beings were not necessarily immortal, pervades all the writings which have been given me, and is an inevitable corollary of the principle of evolution of spirit therein advocated. It is to be remarked that

it is not a question of wickedness or sin, but of development. The sinful soul is an undeveloped soul, but the undeveloped may not be sinful. The occasion, the temptation, the impulse may have been wanting. In my publicailon, "Studies in Psychic Science," it is affirmed that because a spirit exists after the death of its physical body, is not demonstration that it will live for ever. If that existence is maintained, a certain point in evolution must be received. The comparison is made, to reached. The comparison is made to arch, in constructing which a so folding is erected for its support. If the arch is completed, the keystone in place, the support may be removed, and the arch be stronger. But if not com-pleted, if the scaffolding fail, the whole falls in ruins.

So the physical body is the support of the spiritual, and if that spiritual being has not reached in its evolutionary advance a certain completeness, it cannot maintain its individuality after the physical body has been removed. Possibly, even after reaching this point, a career of vice or yielding to the lower wants and animal faculties may annul the possibilities of the spirit. An individual, having no desire for a

future life, or comprehension of it; who lives for gratification of self; who wrongs others for a pastime, and enjoys suffering, not being spiritual may find that as in the evolution of physical forms, the imperfect are doomed to perish so it is in the spiritual. The second death may come from

which there is no resurrection. As with the physical being, a deficient, partially aborted form may by intelligent care become of the strongest and most per-fect, so one may be led to that perfect completeness of being which assures eternal continuance.

To the advocate of law and evolution in the realm of spirit, this question has more than speculative interest. It must be met, not by theological cant, but by demonstration. While I have no desire to meet it other than squarely as we must if we assume the position that it is our right to know, I by no means gloss the difficulties which meet us in our attempts to prove the proposition. Essentially it at present rests on the words of those intelligences who have returned with messages, although cumulative evidence is derived from the from the physical to the spiritual being.

Nor can we close our eyes to the tremendous consequences which flow from it. When, even, the spirit of civilized man may tremble in the balance and be found wanting, how can it be main-tained, that animals, or that savage races, whose whole lives are made up of a series of crimes, and who delight in inflicting suffering, have immortal ex-

"A New Convert": Q. Is there dan-

ger in Spiritualism?
A. There is, and there is not.
To those who preserve an even, harmonious life; who maintain their selfbood and thus surround themselves with an atmosphere of love, sympathy and intelligence; who take spiritual control and communications at their true value, there is no danger. To such with the infatuation of a "mission," and going forth to reform the world; there is danger, great danger, of their becoming controlled by spirits ignorant as themselves, or falling into a selfas memserves, or names my a call-suggesting, hypnotic state, in which their own dominant ideas are mistaken for splitt control. Manifestations and conditions bring ridicule and reproach, and discouragement and shame to those who have the welfare of the cause at heart. It may terminate in so-called obsession, which in nine cases out of Obica, be is the yielding of the will to the decents.

slies; a revelation of the real character free from restraint. There is always danger in surrender

ing selfhood, whether to a mortal or a spirit. It is a most deplorable act to become a pupper in the hands of the highest. Such mediums receive messages from the earth's most distinctively dead written in one style of guished dead, written in one style of freary common-place with disgusting

Washington, Lincoln, Franklin and like illustrious names are freely used, and no common-place spirit is tolerated. Great names are more attractive to vanity than sense, and I have heard of mediums who were under the direct control of the Bible Jehovah! If such messages are spiritual they are from the lowest, deceiving, and unreliable sources. Messages from Jesus Christ, not such as he would write, but such as ignorant cunning thinks he would write; the most common-place drivel ought to convince the receivers that such messages bear the unmistakable character of fraud, and are a disgrace to the cause that ever gives them pass

Mattle W. Howard: The passage from Victor Hugo, which has been quoted to show his bellef in Spiritual-ism: "To abandon these spiritual phe-nomena to credulity, is to commit trea-son against human reason, Nevertheless we see them always rejected, always reappearing. They date not their advent from yesterday." An English translation of Hugo's work on Shakspeare has been issued by McClurg & Co., Obicago, in two editions, one at \$1.50 and the other at \$4.00.

News From Portage, Wis.

Please allow me a short space to ex plain myself in regard to your paper, and in regard to the book entitled "A Wanderer in the Spirit Lands." I consider your paper the best that is edited in this country. It contains more spir-Shaksp," with the terminal letters ilin this country. It contains more spiritual news than any other paper, and also biblical and historical facts that we do not get in any other paper; and ity to write is measured by the clumsy when one once takes it he doesn't want formation of the thirteen letters of to be without it, and anxiously looks for it each week.

The book referred to is of much interest to me, and contains much that I am sides the five signatures, or some part satisfied is true, as I have read from of them. hree different sources a description of the other life or spiritual life. One I received written through myself automatically, from my daughter, in which she says, in answer to her mother's question, the spiritual life where she is is much like-it is in earth life; that they have spiritual houses to live in and everything appertaining thereto in the spiritual.

She says, "but you cannot understand it, mamma, it is all spiritual." Oh that nore could understand what is before hem, their earth life would be much different and better than it is. Re-ferring to a portion of, what is contained in the book referred to, my guides said long ago, there is no escape ica, without knowing what he had from punishment for those that deserve found. Pierre le Tourneur was the t in the life to come.

The knowledge of communication

from the other side of life has been of great comfort to thousands, and there ire more every day realizing the fact that there is no death, and that there is a way of receiving messages from those that have gone from our sight. We have recently organized a society or club here in Portage, with Mrs. Nellie K. Baker as president. There has been of late much interest shown on account of the spiritual meetings we have held here with Mrs. Baker as speaker, and her lectures I consider are among the best that are delivered from any spiritual platform.

Portage, Wis. GEO. ACRES.

THE ORTHODOX MINISTER'S PRAYER.

Oh, Thou, who art the source of all eternal truth and right, In humble supplication we praise thy

Bend thine ear, oh, Thou who art the adored one, While we plead with Father, Holy

Ghost and Son. Oh, Thou who art the Great I Am, who doeth all things well, Whom it pleases to send one to heaven.

and thousands to hell, All for thy glory, may thy holy pres

ence ever blend With ours, and all praise shall be thine, even unto the end.

And, oh! thou dear Lord, 'tis perfectly plain to see, That thou didst in thy wrath visit

Mount Pelee, And did strike with dumb terror, and with mighty blow Thy children to eternal depths of hell

below. Let not, oh, Lord, thy glory ever fade

But abide within my heart and soul day by day. Give me grace, oh, Lord, within thy fold let me forever be. Give us strength and power to convert

the Heathen Chines Oh, Thou who dost rule the earth and firmament.

To thee, oh, Lord, our hopes, our prayers are ever sent;

Give unto us grace from which all blessings flow. Direct, dear Lord, the bullet that slays the Filipino.
Kind Father, the war of extermination with sword and flame

Throughout christendom is being done. dear one. in thy holy name. We realize that thy banner throughout the world ever soars
While we shoot the dark skins, and the

British enslave the Boers. Let our songs and prayers ascend to thee around the great white throne. We praise thee, Lord, for the rescue of

our dear Sister Ellen Stone. To your dear children, Lord, thy ways

and laws are no riddle, For we love the strains that were played on Nero's fiddle. In times of trouble and despair, and or

darkest night

Thy people buckle on the armor, and march out to fight, To vindicate thy cause, and punish, worlds without end.

For we all would have thy will be done dear Lord, Amen. C. H. BUHLAND. Indianapolis, Ind.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this only good can come. To those who enter the circle with overweening desire to be controlled, without regard to the character of the control, and are filled with the infantation of a "mission" phere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

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lustrated, \$1.25. "Why I Am a Vegetarlan." By J Floward Moore. An address before the Obleago Vegetarian Society. Price 25

Jenison Park LITERARY CRITICISM. The Bacon-Shaksper Controversy. I have been a convert to the Baconian authorship of Shakespeare since 1872. In 1886 I published a pamphlet entitled

Bacon and Shakspere-Proof that Willlam Shakspere Could Not Write," etc. I reproduced the five signatures of Shaksper and analyzed them letter by letter to show the man's illiteracy. My fac similes of the autographs have been ac similes of the autographs have been extensively copied, and recently, in a book entitled "Shaksper not Shakespeare," the author, W. H. 'Edwards, has demonstrated that in all the five signatures the spelling is S-h-a-k-s-p-er Chelman "We constructed which or Shakspar. The one autograph which appears to have a final e is ascertained to have the German script form of the terminal letter r, which is like our w tilted up at the left, and is still in use by Germans, I found it in "Wood-bury's Method of Learning the German Language," published more than fifty years ago. When I discovered it I wrote to Mr. Edwards about it, he then being about to publish his book. He

borrowed my book and reproduced its German script r. It was a clincher to the spelling S-h-a-k-s-p-e-r. Mr. Edwards went further and proved that in Shaksper's time it was not necessary for the maker of a deed or will or other legal paper to sign it

or will or other legal paper to sign it with his own hand. A lawyer's clerk or any one else could do it.

The seal was essential, but not the maker's own autograph. And the remarkable variation in the five signatures showed quite conclusively that one hand did not write them all. Hence Mr. Edwards inferred that west of the Mr. Edwards inferred that most of the five signatures were not written by William Shaksper, and that he probably write only the second and the fifth, and possibly only the final name in the

legible. Thus it appears that the man's abilthe alphabet contained in the words, "By me William Shaksper." There is no evidence that he wrote anything beof them.

I am not aware that any one has ever attempted to refute this evidence of Shaksper's illiteracy. The anti-Baconian disputants have

generally exhibited bad temper. The latest example thereof is by William J. Rolfe A. M., Litt. D., of Cambridge, in a two-column article published in the Boston Sunday Globe. He denies that household as we have in earth life, only the author of the plays ascribed to spiritual. found and varied scholarship." He serts that such a notion is of modern date. Conceding this to be a fact, for James Parton's "Life of Voltaire":
"Voltaire had discovered Shakespeare;

but only as Columbus discovered Amerfound. Plerre le Tourneur was the Frenchman who discerned the continental vastness and inexhaustible value of Voltaire's discovery. He found Shakespeare to be 'the sovereign genius of the stage.' His translation, in which he had the assistance of eminent scholars, ran to twenty volumes The success of the translation was a result of that fashionable taste for everything English which prevailed in France until the American war turned the current of feeling the other way. Voltaire had originated that taste. His country men had taken him at his word; and now, in his old age, he saw his beloved Racine, his august Corneille, his univer sal Mollere, and himself pushed rudely from their pedestals, and 'a gifted barbarian' exalted in their stead, as the one master of dramatic art.

"Have you read the two volumes of this wretch,' he asks D'Argental, 'in which he calls Shakespeare the god of the stage? He sacrifices all the French without exception to his idol, as pigs were formerly sacrificed to Ceres! The blood boils in my old veins. Little did I foresee that I should serve one day to crush under foot the crowns of Corneille and Racine, in order to adorn with one the brows of a barbarian actor."

Commenting upon this most blind and perverse criticism," Mr. Parton adds: "The force of perversity can go no further. But, I repeat, very "much in the same way the polite classes of

England judged Shakespeare for a hundred and fifty years." If Mr. Parton were living now he would have seen in the Boston Sunday

Globe the same "blind and perverse criticism" by a professor of Cambridge University.

But to illustrate the bad temper of the critic of Cambridge, he quotes from Mrs. Constance M. Pott a passage

concerning Shakespeare's women as "We see that Bacon formed very un-

favorable views regarding them, views which unhappily passages in his own life probably tended to confirm. The Shakespeare plays seem to exhibit the same unfavorable sentiments of their

Professor Rolfe then remarks: "The lady proceeds to classify the 130 female characters in the plays thus: (1) furies or viragoes; (2) shrews and sharp-tongued women; (3) gossiping and untrustworthy; (4) fickle, faithless and artful—assumed throughout the plays to be the normal condition of womanhcod; (5) thoroughly immoral; (6) gentle, simple and colorless.' She adds: Noteworthy exceptions are Isabella, Volumnia and Katherine of Aragon, but these are not sufficient to do away with the impression that on the whole the author of the plays had but a poor opinion of women. Love he regarded as a youthful passion, marriage as a doubtful happiness."

Now for the crushing criticism of the literary doctor of Cambridge; he says: "I think that on the whole this is, without exception, the falsest, grossest, meanest and most atroclous libel upon Shakespeare that was ever written; but mrs: Fort is driven to it by her recognition of Bacon's estimate of women, as shown in his works and in his life. What she says of Shakspere is literally true of Bacon. Read his essays: on Love' and on 'Marriage,' (which I can-What she says of Shandhis essays: on 'Love' and on 'Marriage,' (which I cannot take space to quote) and judge for

yourselves.
"It is difficult to believe that a wo man and a mother could have written what I have quoted from Mrs. Pott and none but a woman whose head had been turned by an Insane theory could have done it—one who would have to become only a trifle more demented to boil her baby, if need were to save her The atrocity of this libel on a schol-

orly woman caps the climax of Shake-spearcan folly. I feel safe in saying that Mrs. Pott's acquaintance, not. only with Shakespearean and Baconian literature, but with all contemporary and prior English authors, is not sur-passed by that of any English scholar. She it was who in 1883 published "Ba-con's "Promus of Formularies and Elegancles," paralleling them with passages from Shakespeare. Very few of works or by other contemporary or a contemporary or carlier writers, except Shakespeare; in whose plays most of the 1880 notes, them were repeated in Bacon's open

tents with floors for all who come. Just across Lake Michigan from Chicago. Send for pro-Lake Michigan from Chicago. WALKER, gram. Address, Jenison Park, Mich.

made by Bacon between 1504 and 1506, always been the enemies, secret or are, with more of less distinctness par- avowed, of science. alleled. And in regard to her classification of the 130 female characters in the plays I believe it will be approved and accepted by most, if not quite all, fairminded students of Shakespeare.

I have received many letters from Mrs. Pott, and I now take the liberty to quote a passage from one dated Octo-

ber 13, 1900: 3,220 between mysteries and say: "Let that "Mr. Appleton Morgan is mistaken in thinking that we are rich. My dear husband has worked hard all his life."

between mysteries and say: "Let that one be banished, but this one must be kept sacred?"

The love of mystery stood in Galileo's way when he sought to establish the with rheumatic arthritis, works still to keep us going and to leave a little for our five girls to live, as our catechism tells us, 'in the state of life it has pleased God to call us.'

And the life it has contained the light! Avaunt with your explana-

And this is the motherly woman whom the crudita professor of Cambridge University denounces as "one who would have to become only a triffe more demented to boll her baby to save her Bacon!" Soon after the publication of the

Shaksper autographs by me, Prof. Rolfe denounced them as false (I never Drake's "Snakspeare and His Times," a Upon them rests to day the autocracy book published in 1817 and little known of the Russian Czar and the anachro to scholars. A photographic copy of nistic British monarchy, melting and the Drake engravings now appears in "Shaksper not Shakespeare;" also pho the sun has risen-the sun of science tographic copies of the original auto- and universal education. graphs, now much defuced with age. The engraved fac similes of 1817 are The engraved fac similes of 1817 are faithfully correct; and to say that my tracings are inaccurate is a falsehood. If I have been misinformed as to Prof. Rolfe's criticism of my published autographs of Shaksper, I beg his pardon. But when he uses, such language as this: "inconceivable except to a Baconian or a fool," how can we regard him otherwise than as a literary outlaw?

WM. HENRY BURR, A. M.

LIFE'S MYSTERIES.

American DiffereThereon.

Mr. Gregory claims die do not want to know life's species, and philosophizes thus:

phizes thus:

The news has reached us that Dr.
Etard, the distinguished chemist, chief
of the Physiological Laboratory at the Institute, has resolved animal matter into two elements, albuminoid and sugar, found in vegetables and in cinder form in the earth,

Man is, therefore, a natural product of the earth, formed of simple elements undergoing infinite, modifications. The trend of the dispatch is to the

effect that at last the secret of like is discovered and that nothing remains but the comparatively trivial task of But the thought will at once occur to

mal matter into its original elements their trows and gather fresh courage and the endowing of nonliving matter from a glance at the beaming counte-with life. The property of Hope, who leads them on. Chemistry may be easily able to tell what elements the body of a man or youd the curtain, and we are not to dog is composed of, but the test of the

business is to take the elements that tain the object of their search. They have been reached by the analysis and will reach it eventually, be sure of make out of them the man or dog as na- that! They have silenced in the past ture does. When the scientific gentlemen shall have succeeded in creating even a tad-

pole out of nonliving matter they will be in a position to talk to us, but until they back up their alleged discoveries by some such practical demonstration the world will continue to believe that they are simply talking shop.

As a mattes of fact, the much-advertised "discoveries" along the lines of the genesis of life are all moonshine. The wisest chemist of to-day can only exclaim with one of Shakespeare's characters: In Nature's infinite book of secrecy a LITTLE I can read."

A little-no more. The way in which we are "fearfully and wonderfully made" is as much of a puzzle to us to-day as it was to the first man who ever thought about it

Chemistry has indeed made marvelous strides, but the secret of life, the way in and by which nonliving matter becomes endowed with life, is as much hidden as ever.

All the chemists in creation, working together in concert; could not, if their eternal salvation depended upon it, make one poor angleworm or mosquito. If the scientific gentlemen could make make a Pericles or Webster, a Patti or humblest living thing laughs at them while they are tulking about their

The secret will anot unfold itself.

The secret will anot unfold itself.

It may never be in the scientist is left alone with his guess. It is a blessing that such is the case. It is a blessing that there are some things in this old worldownt man can't find out. It is a bletsingathat behind all

even a dog or a lyrd, there would be nothing left for us to da, but to cut our

thronts.

Life would no honger be worth the living. The romance the charm, the beauty of the world, would have departed, and the rest would be nausen and weariness. in 1xe

It is simply because there are some things that cannot be explained in the laboratory that life is a glory and a joy to so many of the human race.

Explain these things-explain everything, wipe out all the mystery, brush away all the uncertainty—and human life on this planet would be unendurable. There would be no music, no more dreams, no more art, no more faith, and the history of the human race would become the lilstory of a flock of sheep or a sherd of swine. 95.

GARRETT P. SERVISS. Mr. Serviss, a noted scientist, says

"Let us have no mysteries" and writes thus to the point: and

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OPENS

It amazes me to hear any intelligent man say: "Brush aside all the mystery, explain everything, and life on this planet would not be endurable." Forsooth, shall we go back, then, to

the dark ages, when everything was mystery? On what principle can you distinguish

tions!" was the cry of the old Egyptian priests and theologic mummers as they lurked in the darkness of their gigantic temples, preying like vampires of the night upon the fears and superstitions of their ignorant dupes.

Ignorance and mystery and suppression of the spirit of investigation and explanation have been the foundation saw his article, and have to quote from stones of every great edifice of despothearsay.) I traced the autographs with my own hand from engravings in the world has known.

trembling like a palace of ice on which

Why is the mystery of life more sacred and less fit to be banished-if banished it can be-than the mystery of the universe? What right has any man to set limits to human knowledge? Is not this a return of the spirit that denounced Darwin? Does anyone dare to plant the three-legged stool of mystery for a throne upon the shore of the in-rolling sea of knowledge, and sitting thereon, clothed with the cobwebs of superstition, shake the worm-eaten scepter of metaphysics at the breakers, sparkling in the sunshine, and com-mand them to keep back? It is not true that there are no poetry

and romance except where mystery broods. On the contrary, the advance Two Noted Wrifers In the Chicago of science, continually widening the horizon of the mind, brings infinite riches for the jewel work of the imagination. Has there been less poetry in the stars since the telescope and the spectroscope began to reveal their secrets and to make manifest the true grandeur of the universe?

Observe the charm that Tennyson borrowed from his scientific reading. It inspires even his mediaeval idylis with deeper beauty.

"The old order changeth, yielding place to new."

The whole body of modern literature has been lifted to a higher plane and enriched with new ideas by the prog-ress of science. There is no direction in which knowledge can expand without brightening life.

It is neither fair, nor just, nor wise,

to sneer at the investigators in the lab-

oratories, the men who bear the heat and sweat of the day, because, breathsensible people that there is a tremen-less, in the enthusiasm of a fresh disdous difference between resolving ani- covery, they pause a moment to wipe In those moments they see a little beblame them if they cannot instantly at

too many croakers of the sacredness of mystery to permit any doubt of their

Shall we take our children by the hand, and, leading them through the beautiful halls of learning, suddenly stop at a closed door and tell them, with bated breath:

"Into this chamber seek never to penetrate. Here dwelleth Ignorance in the holiness of inviolable mystery." Shall we do that, or shall we put the spirit of Bluebeard behind us and say: "Open every door whose handle will turn at your touch. There is neither hope nor danger of ever reaching the end, but in striving toward it you will infinitely increase the joy of living?"

Man wants to know all the mysteries that rise up before him; but as soon as he knows them they cease to be mys-

teries; they are known facts. True, chemistry will tell us all the component parts of the human system, but fails to put the breath of life into a single 'being and make it live and move, and think, and talk, but the sciences that have uncovered the mystery thus far, have made it possible to whittle surgery down to a very accuan angleworm or tadpole they could rate system, making it possible to remove an appendix, a leg, an arm, and Kubelik, But they cannot; and the even a stomach, without making the operation fatal to the afflicted person, saved many lives to their loved ones for

It may never be in the province of science to secure a spirit with a desire to be clothed by them through chemical process. It is evident this is what they lack. Artificial incubation might be an easy thing if they could secure the gerin for a starter.

The fact is, no matter how much selground of mystery; which sends its floodtides of poetry rolling over the humdrum and commontance of our little existence.

If the gentlemen who pass the most of their time in the laturatories should succeed in actually, making a man or even a doc. even secretly realize the truth of the spirit hand or the wave of thought handed down from the spirit sphere or

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THE SESTINA.

With an Exemplification of One.

The following poem is a specimen of a peculiar form of poetry that is highly valued by connoisseurs, and one of the most difficult and complicated forms of

thought-song. It was first "invented" by a ministrel of the thirteenth century named Arnuold Daulel, and was afterwards copied by Spanish, French, Italian and Portuguese poets. It is called the "Sestina."

Its greastest peculiarity is in using the same final words in the lines of the convent attacks.

several stanzas—not rhyming, but arranged in a certain regular order. The poem contains six six-lined stanzas, and a seventh having but three lines containing all six of the final words, three at the end and three in the body of the lines. The six words to be used as final words throughout the poem are the final words of the first stanza. In the second stanza the final word

of the first line ends with the last word of the first stanza, the second line ends with the last word of the first line, the third line ends with the last word of the fifth line, the fourth line ends with the list word of the scond line, the fifth line ends with the last word of the fourth line and the sixth line ends \ the last word of the third line. Thus throughout the poem the first line of each stanza or verse, ends with the last word of the previous stanza, the lines running in this order, from sixth to first, from fifth to second and from fourth to third. The final words of the last stanza are the last words of the fourth, sixth and fifth lines of the sixth stanza.

One writer says with reard to the Sestina: "One would imagine the task of maintaining rhyme-close to be sufficiently trammeling to thought without the added bit and curb of verbal arrangement. It would seem as if the rigidity of plan would strangle sense at birth, and that thought and reason would become hopelessly mingled and mangled in the word tangle. It does not seem possible that sentiment could float on top of such a whirl of proportional verbiage. Yet some very fine specimens of this form of poetry exists to-day. One of the celebrated English poets, E. W. Gosse, wrote a sestina, and Swinburne also wrote one. In 1882 Ella Wheeler Wilcox used the sestina in writing an allegory on the value of matured effort in art work.

TWILIGHT VISIONS.

I sit alone in the fading light, Of a day that is almost gone, I silently think of a sweet face, That long ago passed from my sight, But ofttimes as night comes creeping

I see in her accustomed place.

Yes, I oft think in the dear old place, I see once more in the fading light, The fairest face the sun e'er shone on I muse and dream till the day is gone, Thinking 'tis fancy that brings to sight, The sweet vision of my darling's face.

Can it be fancy that makes her face, Shine with a glory that fills the place, And lifts my soul with the holy sight, To heights of heaven's eternal light? Alas that it should so soon be gone, And leave me in gloom to wander on.

The vision that comes as night draws That brings before me my darling's Makes all the days that have come and

gone Seem much brighter, and her vacant At the fireside, is filled with a light,

That often thrills my enraptured sight.

Oh, these visions that fall on our sight, They cheer our hearts as life's night comes on, They bring to our weary souls, the light Of perfect peace, and fill each sad face, With a radiance from that bright place, Where grief comes not and all pain is

gone. When the hopes of life seem crushed and gone, And tears of anguish dim our sight,

If we will but seek some quiet place, Where we can muse as night comes on, We'll feel as though standing face to

face, With those who would lead us to light. With our loved ones gone we'll journey Not hidden from sight in fading light,

But in some bright place and face to face. E. GERTRUDE L. SMITH.

St. Paul, Minn.

Woman Suffrage.

We suspicion that it is true enough that a woman would obstruct the polls by refusing to vote until she was sure that her hat was on straight, but we also suspicion that she would more than make up for this by seeing that her conscience was on straight too, which is a point that is absent-mindedly neglected by many an image of his Maker that wears pants.
Some persons that mistake a bad

liver for cynicism often hint around that women would be sure to vote for the handsome candidates only. In looking over the portraits of the respected fellow-citizens that run all over the United States this year for offices of all kinds from constable to congress, it struck us that if women waited to cast their ballots for handsome men they wouldn't be likely to roll up a real heavy vote anywhere in this country.
We never could prevail on ourselves

to take much stock in the theory that to take much stock in the theory that women like handsome men. They certainly don't seem to marry them.

It is true that women would be handicapped in politics because they can't well hang over a bar; and we note that few men can get a real close knowledge of the issue of the day until after the third drink. Women might, have to use intuition instead of the more reliable and better known brands of rum to find out just how she ought to vote. Intultion is a female talent that is despised by man, but it is a good deal less noisy than his talents and does not produce as bad a taste in the mouth next morn-

When woman has the suffrage it is not likely that she will make election, bets never to wash or to comb her hair, or to wheel another woman through town in a barrow if her candidate isn't elected. She also will probably be content to consider that election is over when the votes are counted. Perhaps she will feel badly for awhile and say that the other side is a mean thing, but after that she will see that the children are dressed and sent to school as usual and she won't spend the rest of the week in a ginmill explaining how it happened, and tapering off.

If a woman should bet a bat on the election and lose she would probably pay her bet. We admit that this would be an outrageous innovation and a blow at the bulwarks of the Republic. It is the only danger we can see in woman suffrage.-New York Press.

"Sicial Upbuilding, Including Co-operative Systems and the happiness and Enn(blement of Humanity." By E. D. Bablatt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

MISSIONARY.

Report of Mr. and Mrs. E. W Sprague.

Two months have passed since we made our last report to the Spiritualists

through the press. During the 61 days of March and April we held 64 meetings, visited 18 towns, organized and chartered seven new societies and visited seven of the old chartered associations. Three of these having met with adverse cond tions neglected their per capita dues but new interest was created, they paid their arrearages and were reinstated.

Our meetings were held in court houses, town halls, opera houses and other halls, two of them were held in parlors, two in a schoolhouse, and sixteen in churches of the following denominations: United Brethren, Friends, Close Communion Baptist, and four temples owned by the Spiritualists. We enjoyed holding meetings in our own temples, and will be glad when every

society owns one.
Our lectures and messages were received with evident appreciation by all classes. A goodly number of our lis-teners hearing the sweet message of Spiritualism for the first time.

It is a great satisfaction to us to know that our National organization is growing in favor with the people as they learn more of the great work it is doing for our cause.

No one objects to organization any more; all are anxious for assistance from either State or National Associa-

It is to be regretted that the N. S. A. has not yet grown to such proportions financially that it can furnish all the assistance asked for.

Though it cannot do this at present, it certainly is doing a great deal to carry the work along, while it gives great promise of becoming able to widen its field of usefulness in the future until its power will be felt in every

community in the land.

The work in the missionary field has demonstrated that the Spiritualists are ready to co-operate in the good work as soon as some one is sent to assist them to organize.

If we could reach the millions of Spiritualists and make plain to them what may be gained by thorough organization and co-operative work, our cause would take the lead in the world's reforms.

The few missionaries the N. S. A. is able to send out now can reach but a small proportion of the many Spiritualists of the country. Most of those they do reach, as may be plainly seen, are ready to join the organization and put in practice their belief in co-operative

We are often told that there are millons of Spiritualists in the United States; if so, what kind of Spiritualists must many of them be? Judging from the support some of them are giving to the cause, they must be very poor, or If there are one hundred thousand

Spiritualists in this country that could be induced to pay into the N. S. A. treasury annually afty cents each, the treasury annually afty thousand dollars each year with which they could lars each year with which they could build homes for our indigent and helpless mediums, homes for the aged, sick, and poor Spiritualists, homes for the orphan children of Spiritualists where they could be reared under the beautiful teachings of our philosophy. With this small amount from each one of the number named, colleges could be built, libraries established, chairs endowed for the investigation and promulgation of the great truths that Spiritualism has brought, and is still to bring to the world.

The greatest desire of every true Spiritualist to make Spiritualism what it should be in the eyes of the world could be realized, and all for the paltry sum of half a dollar each year from one and all her family a great comfort in hundred thousand Spiritualists. Why is not this assistance forthcoming? 1 will'answer: Because we are not thoroughly organized. There is no other

When we can reach the Spiritualists brough thorough organization, all this and much more will be accomplished.
Fellow Spiritualists, let us bestir ourselves, showing our self-respect and love for our cause.

The recent decision in the McIlroy

will case ought to be a sufficient incentive to all Spiritualists to band hemselves together for self-protection. This decision virtually dumps all of the Spiritualists of the world into one heap and labels them lunatics.

All of the people, including the judges and the juries, who are ignorant of the subject of Spiritualism, should be enlightened. We can do a mighty work in all departments of reform, and help to make the world a better place in which we live; at the same time giving to the people a knowledge of the life to come. Let us be up and doing for our earthly days will soon be done.

E. W. SPRAGUE AND WIFE,

Missionaries for the N. S. A.

WONDERFUL.

Isn't it wonderful, when you think, How the creeping grasses grow, High on the mountain's rocky brink, In the valleys down below? A common thing is a grass blade small, Crushed by the feet that pass-But all the dwarfs and giants tall, Working till doomsday shadows fall,

Can't make a blade of grass. Isn't it wonderful, when you think, How a little seed asleep, Out of the earth new life will drink, And carefully upward creep?seed, we say, is a simple thing, The germ of a flower or weed-But all earth's workmen, laboring, With all the help that wealth could

bring. Never could make a seed.

Isn't it wonderful, when you think, How the wild bird sings his song, Weaving melodies, link by link, The whole sweet summer long? Commonplace is a bird, always, Everywhere seen and heard-But all the engines of earth, I say, Working on till the Judgment Day, Never could make a bird.

(sn't it wonderful, when you think, How a little baby grows, From his big, round eyes, that wink and blink,

Down to his tiny toes? Common thing is a baby though, All play the baby's part-But all the whirling wheels that go; Flying round while the ages flow, Can't make a baby's heart. -Julian S. Cutler.

"Three Jubilee Lectures." By J. M. Peobles, M. D. Doctor Peobles is a trenchant, and instructive writer, and lecturer, and these three addresses on the occasion of and, pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 85 cents. For sale at this office.

"Love Bex-Immortality" By Dr. O'clook, at 421 Twenty seventh street, W. P. Phelon. For sale at this office, near Wentworth avenue. Lucture and Prict 25 cents.

Home, Sweet Home.

Once more I find myself in the Northlands, greeted by smiles and handshakes from loving friends, and my heart echoes the song of "Hoine, Sweet

Since leaving Chicago, a year ago, I have indeed been busy, every Sunday on the platform and as much as each evening of the week at times.

On my tour through Texas, as else-On my tour through Texas, as elsewhere, I found the people most hospitable. No time since I have been in the work can I say I have found more people ready to investigate and understand our beautiful philosophy.

I feel like saying to my sister and brother workers, let us be up and doing,

leaving none to cry in vain for the consolation we as instruments in the hands of the higher forces can give. I recall the words of one who wrote

the following: "There are hermit souls that live withdrawn, In the peace of their self-content;

There are souls like stars, that dwell In a fellow firmament,

There are pioneer souls, that blaze their paths, Where highways never ran, But let me live by the side of the road, And be a friend to man.

"Let me live in a house by the side of the road. Where the race of man go by; The men who are good, the men who

are bad, As good and as bad as I. would not sit in the scorners' seat Nor hurl the cynic's ban. Let me live in the house by the side of the road. And be a friend to man.

"I see from my house by the side of the road, By the side of the highway of life.

The men who pass with the ardor of hone-The men who are faint with strife-

But I turn not away from their smiles, from their tears, Both parts of an infinite plan. Let me live in my house by the side of

i the road. And be a friend to man." All mankind needs our teachings,

Let us never turn away from one soul Who seeks that which we pagger GEORGIA GLADYS COOLEY.

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.]

Mr. Edw. Swift, one of New Philadelphia's best citizens passed over to the spirit side of life, June 13, 1902. He ived on the earth plane about 50 years. About two years ago he lost a dear relative, which led him to investigate Spiritualism, and he became thoroughly convinced of the reality of the future life, and salvation for all without any "vicarious atonement." The writer's family esteemed him as a very dear friend, whose early transition is deeply regretted by a large circle of friends. C. H. MATHEWS.

New Philadelphia, Ohio.

Passed to spirit life from her late residence, 917 N. 19th street, St. Louis, Mo., Mrs. Mary T. Harrington, widow of Francis A. Hartington, aged 32 years and 7 months. She leaves a son, and daughter to mourn her loss. She was a Spiritualist for fifty-four years and was loved by all who knew her. Funeral services were held at her residence and her body was cremated. WILLIAM GESKE.

Mrs. G. V. Austin passed to the higher life. June 14. Spiritualism was to her the hour of separation. No, not dead, but only gone before. Funeral services were conducted by Mr. Post, of Allegan, Mich., (a Spiritualists), and burial here. MRS. HELEN F. THOMAS.

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TESTIMONIAL.

Mr. Poole-Dear Sir:-The glasses were received yesteray. They are just grand and rest my eyes so much. How can you give such satisfaction without seeing the person? To me it is marvelous, Most gratefully,

MRS. M. E. DOBYNS. Galveston, Texas.

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 Halsted street, at 8 p. 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 California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:80 p. m., in Hygela Hall, 404 Ogden 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 English 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 o'clock. The ladies bring refreshments; supper served at six o'clock. Evening ession commences at a quarter to eight. Questions invited from the auinteresting programme. All are wel-

Church of the Spirit, Communion will hold meetings in Kenwood Hall; 4808 Oottage Grove avenue, each Sunday; 8 p. m., conference and tests; 8 p. m., lectures by competent speakers; The Christian Spiritual Church holds. services every Sunday evening at . 8

spirit messages at each meeting.

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Fellows' Hall, 183 Clybourn avenue. Lecture and tests by Prof. Ray and others. Spiritualistic meetings are held every

Sunday at 3 p.m. conference and dests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others: Act are welcome. Taborian half 2712 State street: Services every Sunday evening. Me-

diums present and messages given. 820 Flournoy street. Mrs. M. B. Hill. G. V. Cordingly holds meetings at 40 Bandohh street, each Sunday, at 2:30 and 7:30 p. m. The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall,

28 West 63d street at 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 Haisted streets, every Sunday afternoon at 3 o'clock.

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

Spiritualistic services will be held at 26 E. Van. Buren street, Athenaeum Building in Hall 220, conducted by William Fitch Ruffle, perchic, every Sunday afternoon at 3 and Sunday evenings at 8 o'clock. Services consist of short address and spirit communications.

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