JEALOUS RIVALS.

Catholics Protest Against Protestantism Being Taught in the Philippine Schools.

The Chlengo American gives vent to the following very pointed editorial

upon the subject:

It is alleged that in the American public schools in the Philippines attempts have been made by Protestant school teachers to convert to Protestantism the native children, of whom all the destricted belong the carbolic Carbolic. the civilized belong to the Catholic

It is difficult to believe that the public teachers in the Philippines, or any of them, have been guilty of the

charge made. Charge Elade.

But if there has been any attempt at proselyting on the part of the school teachers, such attempt should be instantly suppressed and the teachers guilty dismissed from the service.

When a mother or father in the Philippines, or anywhere else in United Characteristics.

States territory, sends a child to the public school, it should be with the distinct understanding that the child is sent to accumulate facts and not to be pestered or disturbed with any particular form of religious belief.

It is gratifying to know that the Catholic authorities protest vigorously against this alleged perversion of the hoped that the matter will be sifted thoroughly, and drastic action forced if the charges are proved. We we come this opportunity to em-

school in which one dollar of public money is spent no religion should be thught.

The majority of those who live in the United States, whether Protestant or Catholic, believe in the Trinity. The mission of the public school is to teach children that three times one are

religious faith which tells us that in the mysterious management of the universe three times one are one should be kept separate from a child's education in arithmetic and reading titude; that terrible magistracy, so seand writing and the other elements of an education in common facts,

It cannot be repeated too often that there is no sound logic, no good public split, in the idea that an education in facts and an education in religious beter must necessarily be united.

If you send a child to a gymnasium, You do not sandwich in prayers or the reading of religious books between the

rations at the tie exercises. You send him there to learn gymnastics.

If you send a child to daucing school, you do not insert sermous between waltzes and square dances. You send him there to learn dancing.

If you send a child to the public school, you send him there to study and school, you send him there to study and acquire facts upon the truth of which great mind, and an immense heart! all men are substantially agreed. You "He conquered the old code and the do not send him there to deal with old dogma. He conquered the feudal which for centuries have caused men to cut each other's throats and burn each other alive simply because they cated, and civilized. * * * He accepted were made a part of government, a all the menaces, all the outrages, all the part of education, and a part of public

There must be no American public money spent for religious education, obstinacy whether Protestant, Catholic, Jewish or by truth." other. There should be no reading of the New Testament in any public school; the reading of the New Testa-ment is an insult to the orthodox Jew, and we tax the orthodox Jew.

schools of the Protestant version of the Old Testament. This version differs from the Catholic version, and the Catholic who pays taxes must not have his children compelled to absorb religious doctrines of which the father

does not approve. There must be no rending of the Koran in the public schools, for the Koran teaches that Christ was a man, but not a God, and this theory is offensive to Catholics and Protestants alike. There must be no reading of the Tal-

mud in the public schools, for the Talmud teaches that the Messiah is yet to come, and those who are not Jews are in a doubtful situation, and the Talmud offensive to orthodox Protestants, Catholics and Mohammedan's. The public school should keep pace

with human investigation of facts; it should leave speculation in religion to the home. If any religion feels that it cannot-survive competition, if it fears that it must mix religion with its children's facts, it has a perfect right to do

so at its own expense, but not at the expense of the public.

This may as well be understood by our friends in all religions, for this is the law of the United States, and it will not be changed, however dexterous the manipulation, while this country shall remain upon its present constitutional

Political Economy and Slovd.

In addressing the students of Bryn Mawr College recently, Colonel Thomas Wentworth Higginson said that he thought it was absurd that political economy should be taught to girls when they were not allowed to use the principles of it. The editor of Harper's veckly in commenting on this said that boys who were to become lawyers, min-isters, etc., were taught Sloyd although they never expected to become carpenters, and why not girls political economy? Still, he is fair when, he add that the cases are not quite the same for at any time the lawyer wants to be come a carpenter he may do so come a carpenter he may do so whereas the woman student of civil government and political economy is not permitted-except in three statesto relapse into politics." We are glad to quote this comment from so able a man as the editor of Harper's Weekly, but we are astonished that a man of such breadth of knowledge does not thow that women are voters in four States instead of three.—Harriet Taylor

Twion. When our worth declines, our faith

also declines.-Le Rochefoucauld.

Chunks of Advice.-Voltaire. "The Magazine of Mysteries," printed in New York, and only a three-year-old publication, is yet old enough to give solid chunks of advice(!) to Spiritual-

ists. It says: "The communion with angels is continual with really religious men and women—God-loving Christians." Then again:

"As anyone can clearly see, the so-called modern Spiritualists are losing ground daily, and are complaining of a lack of interest and wondering and marveling why God does not prosper their cause." But the climax is reached when this self-sufficient lover of "mysteries" and miseries says:

"By 1919 Christianity will be the religion of all the educated, refined and cultured people of the Orient."

"Between now and 1906 [a short time], as it is given to us from the Divine Center, a great and tremendous bloodless battle of words and thought will have been fought between Ohristians and the anti-Christ people." And, "All movements that do not recognize, honor and glorify the Son, etc., will not be recognized and honored and pressured by the Father-they must prospered by the Father-they must

We are heartily glad to know that this "tremendous battle" is to be blood less, and we certainly breathe much easier and freer since perusing this mysterious magazine. Properly interpreted, these portentous predictions indicate that our Christian friends are American public school. It is to be preparing to join the great army of

progress and reform. No more Auto-da-fe's. No more burn the charges are proved.

We welcome this opportunity to emphasize once more the fact that in any unbaptized babes even are to be "saved" by a decree of a Presbytery issued in the 20th century! What

changes a century has seen!
Twenty-four years ago Victor Hugo, eulogizing Voltaire [1694], whose pen had been so mighty in molding public opinion in "the times that tried men's souls," said:

"In the presence of this society, frivolous and dismal, Voltaire alone, having before his eyes those united forces, the court, the nobility, capital; that unconscious power, the blind mulvere to subjects, so docile to the master, crushing and flattering, kneeling upon the people before the king; that clergy, vile melange of hypocrisy and fanaticism: Voltaire alone, I repent it, declared war against that coalition of all the social iniquities, against that enormous and terrible world, and he enormous that with it. And what was accepted battle with it. And what was made and the power of the ness of the wind and the power of the

thunderbolt. A pen.
"With that weapon he fought; with that weapon he conquered.
"Gentlemen, let us salute

memory.
"He has the tenderness of a woman those problems of faith and inspiration lord, the Gothic judge, the Roman priest. He raised the populace to the dignity of people. He taught, pacifi-cated, and civilized. * * * He accepted persecutions, calumny and exile. He conquered violence by a smile, despot-ism by sarcasm, infallibility by irony, obstinacy by perseverance, ignorance

The one aspect of Voltaire's character, says a biographer, which can be viewed with unmingled approbation, was the deep, heartfelt pity and indignation with which he regarded every There should be no reading in public flagrant act of cruelty or oppression, whether it was enacted in his own country or in the remotest part of

> Another eminent Frenchman, of an carlier period, before the stormy times which Voltaire encountered, has some very creditable sentiments attributed

> to him by his biographer:
> Cardinal Richelleu [1641-2]: "Beneath
> the rule of men entirely great the pen is mightier than the sword. Behold the arch enchanter's wand-itself a nothing! By taking sorcery from the master hand to paralyze the Caesars, and to strike the loud earth breathless! Take away the sword. States can be saved without it!"

let us honor those greater minds, whose intellectual battles in the past have in the 20th century.
C. H. MATHEWS. made civil and religious liberty possible

With that great mind, Victor Hugo,

Spirits Appear.

It is not publicly known outside of some select circles that spirits from the next world are habitually appearing to their friends in at least several places in Boston. In a number of these places the most wonderful materializations are seen, but they are carefully guarded from the general public' since some skeptics when admitted act more like a drunken bull in a china shop than hu-man beings. Ignorant and bigoted people fail to understand these miracles. When they do manage to get in a seance through the influence of some per sonal friend, they often get scared death when the many white-robed spirits begin to come, and going into hysteries, thus breaking up the seance or injuring the spirit battery, etc. The writer has seen and talked with a recently deceased mother who passed cently deceased mother who passed into the next world some months ago. In one case she fully materialized at my feet, fitteen feet from the cabinet. Other people have had similar experiences. I will say that I attended nearly forty sennces, however, before any or my spirit relatives could control the forces well enough to come to me, although many other abler spirits have repeatedly made a "dash for the North Pole." (so to sneak), and have repeated. Polo," (so to speak), and have repentedly brought messages, etc., from that almost unknown region—the next world. The story of those who were unable to break through the barriers between the two worlds would fill a book. But that thousands have either personally manifested or got through perfectly authentle messages is generally admitted by all

those who have made an honest, thor-

ough examination of the facts.
G. LOTHROP, JR.

AN OGGULT POWER POSSESSED BY FEW

Birds Trained by the Subtile Force of Angelic Kindness.

To the Editor:—As set forth in the Chicago Chronicle the grove with in a communication from Fairland, Tex., for many years triumphant songs. the boll worm has been the curse of the cotton planters in Farmers who had walked over the field after the birds the South. In some regions large areas of cotton, giving retired reported that they found few of the pests promise of an abundant yield, have been utterly ruined in remaining; few days by this pest, that seemed to march in solid phalanx devouring everything in its pathway.

At last it looks as if a remedy for the boll worm evil has been discovered, and it is so simple that everybody is won-dering why someone has not thought of it before. It has been left for a plain, uneducated Western rancher, assisted by his wife, both of whom are endowed with angelic qualities, to make a discovery worth millions to the people of the Southern States, where scientists and entomologists have failed after years of study and many costly experiments. This Texas farmer has come to the rescue of the cotton planter with an effectual remedy against boll worms. Boll means "sharpshooters" and all other insects that prey upon and destroy growing cotton.

G. B. Boswell has just demonstrated to the distressed ranchers in the vicinity of Fairland that he has found a way to protect their cotton from the pests that have been destroying the crops for several years. He does not call his method a discovery, since, he says, he has only used and trained and directed nature's own divine forces against one of the most insatiate and destructive enemies that the Southern farmer has ever encountered.

FLOCKS OF WHITE WINGS.

Boswell and his young wife own a small ranch near Preidio, on the Rio Grande. They were on their way to the Brazos River country, where it is reported that the boll worms are destroying the cotton crop, and were induced to stop for a short time in the Colorado Valley. Mr. Boswell and his wife are accompanied by nearly 2,000 small birds of two varieties. Just think of that, Spiritualists, God's songsters taught a useful lesson! About 1,500 are white-winged sparrows, natives of Western Texas and New Mexico. The remainder of the flock is composed of Mexican canaries. Just at daylight one morning 800 or 1,000 of the birds were turned loose upon a field of cotton of twenty acres. Swarms of the little winged pests that are supposed to mother the boll worm could be seen hovering over the field, while hideous looking bugs with snouts ending in a miniature lance literally covered the leaves and stems of the plants.

A flood of white wings descended among the dying co ton, the birds filling the air with chirps of battle. When a fly arose there was a glitter of white feathers, followed by a chirp of triumph as the bird seized and ground the mother of a million of boll worms between its sharp man-

Mr. Boswell and his wife walked about through the cot ton patch, each carrying a large pan containing a liquid of rich fragrance, which is one of the secrets of their business. The public has not been made acquainted with the ingredients of this sweet-smelling mixture. The birds are fond of it, and they flew to the pans every few minutes, chirping with great glee and acting as if exhilarated and intoxicated with the joy of battle.

DID THEIR WORK THOROUGHLY.

After the birds had worked for a little more than an hour Mrs. Boswell returned to camp and turned the remainder of the flock loose upon the plantation. The field is 440 yards in length and 220 in width. It took nearly and they seemed to know when their task was finished. scorching deserts. After hopping about on the fence for a few moments they began to fly back to the camp, where they held high car-titled to a home in spirit life.

THE LITTLE SONGSTERS OF THE AIR TAUGHT Dival in the trees. Many of them went straight into TO CLUSTER AROUND THEIR TEACHERS AND great cage and composed themselves, as if seeking rest.

PROTECTORS—TRAINED TO SAVE COTTON— Others, apparently the younger birds, sought either to A DIVINE LESSON IMPARTED TO THOSE WHO case or win favors from their mistress. A flock followed her from place to place as she moved about the camp, often perching upon her head and shoulders and filling the grove with the sweet spiritual melody of their

"I will go over it again," said the owner of the birds, and I would almost be willing to give a nickel apiece for every insect you find after we finish."

Mr. Boswell is a printer by trade. He was raised on a farm and from his boyhood has been a passionate lover of birds, a grand and beautiful attribute of his nature. During his newspaper career he made what he calls a scrap book of ornithological information. Three or four years ago, while prowling through Old Mexico in search of rare specimens, he met Senorita Flores Seramo, who was also a lover of birds. This mutual sentiment led to a friendship which resulted in matrimony.

The young couple selected a favorable location in a sparsely settled region far out on the Rio Grande, where they built a cabin and set to work to collect and domesticate various species of wild birds. Hardly six months passed before they owned a large flock of quail and a hundred or more chaparrel birds that were as tame as chickens. In the course of a short time they had 400 or 500 Mexican canaries and white-winged sparrows living contentedly in cages, and many of them were so gentle that they could be trusted to take little trips in the open air. In the course of time these enthusiastic bird fanciers built large aviary in their yard, and by patient, careful training they succeeded in fostering a large colony of little birds that could be trusted to go and come like tame

ALYEAR'S TRAINING REQUIRED.

Last summer Mr. Boswell and his wife began to train latige flock of their birds to make short journeys from homes. "The first night we stopped at a strange place," said Senora Plores, "the little fellows were scared nearly to death. Many of them would not leave my chair to death. Many of them would not leave my chair to perch on the temporary roost we made about the wagon, I had to sit and sing and talk to them nearly all night." What a beautifully divine picture that!

Finally they succeeded in coaxing the flock as far as General Trevino's ranch in Old Mexico, where there was a field of cotton that had been attacked by insects. The experiment proved a success, and after a few days spent in training the flocks to follow the ornithologists from place to place Mr. Boswell and his wife returned to their home. | years I have been very much interested

The bird ranch, which is now called the "Hacienda de in spirit pictures. It is a phase of the la Pfuma," is one of the most picturesque and interesting possessions in Texas. It is fenced with twelve strands of I have secured some beautiful pictures barbed wire, which makes the inclosure proof against all intraders, including small animals. The well-painted buildings are located in a large grove of trees, through which flow several small streams of water, that are con- of Mr. W. M. Keeler, of Washington, ducted from a great spring that flows from the side of a mountain fifty yards away. The whole grove appears to rise from a bed of flowers of every hue.

Mr. and Mrs. Boswell have other schemes for utilizing birds that they do not care to disclose at this early period of their career. One of these, however, is no secret. Mr. Boswell thinks that if every farmer in the United States owned a few chaparrel birds that snakes and other smaller reptiles would soon be as scarce in this country as they are in Ireland. These great snake killers are the easiest birds domesticated of all the feathered tribe, and they are so three hours for the flock of birds to accomplish their work hardy that they will prosper in the snow lands or on

These beautiful birds are entitled to immortality; en-EXCELSIOR.

"She was dressed for her last recepbe a beautiful, white satin couch.
Over her was thrown an exquisite blue finnnel blanket .. The parlor was fille

go every day to see her."

Thinking to turn the thoughts of the stricken family from earth to heaven, these verses were written:

But in The Far-away of souls Such dreary weather does not come; The Queen of Summer days controls In Edith's heavenly home. we cannot climb, but the truth shall limite us free. Yours very truly. Chicago, Ill. While we are chilling, cut by winds,

Her kindred angels-they are there To balm her when she longs for love,

She was only 14 and a victim of con sumption. Her name was Edith Miller -I suppose that is her name in the an-Her mother writes: "1898. We can-

not make it seem possible that the New Year can bring us any joy. Our Edith died December 14th. She went peacefully;—a slight coughing spell, a small flow of blood, and she fell back in her mother's arms, beyond our reach.

ion in a sweet little gown with plenty of flannels, and lain on what seemed to with flowers. She is now lying in a vault kindly offered by a friend, and we go every day to see her.'

The song-birds gone, the blosson dead; There seems no beauty anywhere Save gleams from memory's garden

As merclless as unseen knives, The zephyrs murmur, all sweet kinds, In the warm lands where Edith 11708 Her friends, the angels float about Beneath the softest azure dome, And bring her things we do without-O, Edith's heavenly home.

To baim her when she had a first and a first our Heaven-born darling care. In that strange country up above. They dwelt once in some earthly home, They dwelt once in some earthly home, They tell her as she talks and moves, "How blessed you are come!"

From Asphodel Blooms, by Emm

NATIONAL A WONDERFUL MEDIUM. **SPIRITUALISTS**

Business sessions each day at 10 a. m.

Important business of interest to all Spiritualists will be presented for ac-tion at each session, and all who have

the cause at heart-whether delegates

At 7:30 each evening, grand public meetings will be held at which addresses, spirit communications, music, and manual attractions of the second secon

and other spiritual and mental attrac-tions will be presented. Many of our

most gifted speakers, mediums, and musicians will be present and partici-pate in the exercises. The following

grand workers are to be with us and be

Speakers-Messrs, George A. Fuller

Medlums-Mrs. May Pepper, Mrs. Z.

Our missionaries are to give interest-

ng and instructive talks on missionary

be filled by the Lyceum of Boston, in a

grand entertainment, to which every

lover of children should be present. Fine talent and the most entertaining of exercises will be the rule on that

REDUCED RATES

on railroads from large cities. Ask for

certificate tickets to National Spiritual-

for return trip.

Special railroad agent will be at the

Pull particulars in regard to hotel ac-

October 20, at a place to be named here

ifter in the papers and to societies.

HARRISON D. BARRETT, Pres.

MARY T. LONGLEY, Secretary.

ces Willard, taken in the evening while

spirit faces on the picture, and directly

above my head a fine and perfect like-

ness of father. Neither of the two who

were present when I sat had ever seen

him, nor any picture of him, nor had I

Thought is a mighty factor but it can-not take shape to be taken up and re-

produced on the sensitive plate. I have been reading Mr. T. J. Hudson's ar-ticles published in several of our lead-

ing papers lately. His objective and subjective minds can do wonders according to his ideas. It may be that Mr. Foster could give Mr. Hudson a photograph of his two "selves" so he

might see himself as others see him.

Let him, or others who can, explain this

wonderful phenomenon.

I am satisfied that it is a strong and positive proof of spirit return, and am iglad that they can take on form so as to be recognized by us.

Neither Mr. Hudson or any of us can speak except as we see and understand within; the blind cannot lead the blind,

and try hard as he may, friend Hudson

cannot improve on infinite perfection.

If we will earnestly seek the truth and keep our minds receptive as little

children, the truth will be revealed to

us; farther we cannot look and higher

Men believe as they do because they are what they are any conclusive evidence.—Samuel Edger.

We should avoid whatever may dis-We should ayou whatever may dis-blay had feeling, and attend with civil-ity to what may be addressed to us; all hearts are concluded by politeness and anability.—Socrates.

No matter what piety or superstition may say, Christ is quite as impossible

as Ariel or as the fairles in Shak

speare's plays .- Joseph Symes.

one with me.

How came he there?

B. Kates. Miss' . Margaret Gaule and

F. A. Wiggin and Thomas Grimshaw; Mrs. Helen P. Ressegue and Mrs. Car-

or visitors, should endeavor to

and 2 p. m.

heard:

rie E. Twing,

Mrs. E. W. Sprague.

fields and work.

Walks Barefoot on White-Hot Rocks

MARVELLOUS FEAT OF A FIJIAN The tenth annual convention of the National Spiritualists' Association of the United States and Canada will be held at Berkely Hall, corner of Tremont and Berkely streets, Boston, Mass., October 21, 22, 23, 24, 1902. WHO PROFESSES SUPERNAT-URAL POWERS-WEIRD CORO-NATION CEREMONIES IN SUVA-THOUSANDS WITNESS AN EX-

IMPOSSIBLE.

Honolulu, July 3.—In no part of the broad British domain, as set forth in the New York World, were there weirder ceremonies in connection with the coronation of Edward VII., probably, than in Suva, the capital of the Crown colony of Fiji. The coronation festivities there lasted a week—the Polynesian counts the importance of a celebration by the length of time it lasts, Mingled with church services and shildren's entertainments, but Item and children's entertainments, boat racing and horse racing, dinners by His Excellency the Administrator, and a grand ball at the Administrator's official

residence, was a grand exhibition of the

HIBITION THAT LOOKS TO BE

ceremony of Vilavillairevo, or the Polynesian fire-walking. This ceremony attracted chiefs and people from all parts of Fiji. It was given a prominent place on the pro-gram of the celebration. It took place near the Government House and was attended by His Excellency the Admin-istrator, Mr. Allardyce and nearly all the government officials of the colony and most of the leading white residents. Wedneday evening, October 22, will It was performed by an old native Fijian, known as Kuveni, much venerated for his supposed supernatural powers even among the proselytes of the Wesleyan Church, the leading religious denomination in Fiji, whose membership is numerous enough to furnish a choir of 500 voices in the vocal parts of the computon calculation.

parts of the coronation celebration. PREPARING FOR FIRE WALKING.

ists' Convention. These tickets must be endorsed by the secretary at the con-The ceremony took place on the evening of June 25. Careful preparation had been made for it. On the grounds vention to entitle you to one-third fare near the Government House a deep trench or hole about twenty feet long, twelve feet wide and eight feet deep convention on Friday, October 24, to vise tickets for return trip. No ticket entitled to certificate rebate unless tills vised, therefore delegates and retained. was dug, and early in the forenoon of vised, therefore delegates and visitors must be at the hall on the date men-tioned to receive their tickets; deposit the day of the ceremony this was filled nearly full of keawl wood, cut in cordwood lengths. This is the customary firewood of Fiji, and burns with an inyour ticket with the secretary as early tense heat. Upon this keawi wood were plied an immense quantity of lava rocks, varying a size from that of a good-sized watermelon to that of a pushel basket.

commodations, etc., will be announced a little later in the Spiritual papers. A grand reception will be given to all delegates and visitors on the evening of The quantity of the rocks or stones was so adjusted that when the cord-wood had well burned down the rocks would fill the pit nearly to the level of the surrounding ground. The cordwood was lighted shortly before noon, so as to thoroughly heat the stones by nine o'clock at night, at which time the cere-Additional Proof of Spirit Return. To the Editor:-For the past two mony was to take place. Around this pit on all four sides at a distr its edge of about twelve feet were arranged seats for the spectators, of great phenomena which is very convincing and you have it ever with you. whom there were several thousand. Electric lights were provided to make the ceremony clearly visible to all.

By nine o'clock the mass of stones was at a white heat, except a few of those around the edges of the pit. Kuveni, the fire-walker, attended by native chiefs, approached the flery pit clad in including a fine likeness of Miss Frana sort of lawi-lawi, or short skirt, of white cotton cloth. Over this he wore a somewhat longer skirt, made of the tl a strong gas light burned in the room. During the latter part of June I spent a few days at the Spiritual Camp plant, strung on a girdle about his waist and hanging loosely down. On his head at Bankson's Lake, Michigan, where I met Mr. Frank N. Foster, the spirit he wore a sort of loose chaplet, also photographer of Grand Rapids, Michimade of ti leaves, the leaves hanging gan. Desiring very much to secure a down over his body and shoulders, cov-photograph of my dear father, who ering them pretty well. He wore no down over his body and shoulders, covpassed to a higher life about eight other garments. His feet were entirely years ago in New Jersey, I made an ap-pointment with Mr. Foster. The galbare, and, though the soles of his feet were thick and horny from having gone lery was a rude shanty where the oars were kept for the boats. Two sleets were hung up forming a background, no paraphernalla was there but an ordibarefooted all his life, he used no prep aration of any kind on them. In his hands he carried a bundle of ti leaves loosely tied up into a sort of sheaf, the nary camera, I sat down, "looked ends of the leaves falling freely out from the retaining cords at one end. As pleasant" and in a twinkling of an eye Mrs. Augusta Ferris, the medium, he approached the flery pit men with pleces of wood stirred the stones Mrs. Augusta Ferris, the maked us till their white, almost molten, underto come to the camera, each placing a hand on it for about half a minute. sides were turned uppermost, and from the center of the pit glowed a white hot I was very much pleased when I re-ceived my picture, mailed me on my re-turn to Chicago. I found a number of oven in the electric light.

WALKS ON WHITE-HOT STONES. First reciting in a loud monotone an ancient Fillan form of Incantation, Kuveni first struck the stones at the edge of the pit with his bundle of ti leaves, and then, advancing slowly, crossed through the center of the pit, raising and lowering and swinging his bunch of ti leaves from one side of him to another as he did so.

Uttering a second incantation, he recrossed the hot rocks again, going right through the center of the pit where the stones were the hottest. This he repeated seven times, crossing and re-crossing in the same deliberate manner, repeating his incantations and swinging is bundle of theaves.

When he had concluded his ceremony the Fijians, in ecstasies of amazement and admiration, carried him bodily to the Government House, showering him with silver, selzing the ti leaves of his paraphernalia as mementoes and en-chanted relics, and praying him for blessings on themselves and relatives or

curses on his enemies. An examination of Kuveni's feet at the instance of the Administrator, according to passengers from the steam-ship Moana, which arrived here yesterday, and who witnessed it, revealed no sign of burning or any effect of the fire sign of burning or any careful straining or hot stones whatever. Flashlight picture or hot stones whatever show the tures taken of the ceremony show the white light of the hot stones where his feet touched them in, crossing the

The effect produced on the natives is described as something almost beyond exaggeration, and even on the whites who witnessed it a deep impression of its marrellousness was made.

When I tell him he hates flattery, he snys he does, being then most flattered.

-Shakspeare. Just laws are no restraint upon the

freedom of the good, for a good man desires nothing which a just law will interfere with.—Froude.

SCHOOL AND CAMP.

Morris Pratt Institute and Waukesha,

To the Editor:-Just at this time I am exceedingly anxious that your readers may know that. Wisconsin Spiritualists are not discouraged or falling benind in their efforts to place Spiritualism fairly before the people. The Morris Pratt Institute will soon

become an important factor in this end, if the believers in education and the development of our spiritual and mental gifts will co-operate with us. Frankly we ask Spiritualists to aid us

financially, and with voice and pen to advertise the work we aim to accom-plish. It has been well said that if we intend to do anything toward making the world better, the time to do so is now. Therefore do not put off until tomorrow the duties that come with today, for this opportunity to do good may not come to you again.

Send your offerings to Mrs. Clara L. Stewart, Whitewater, Wis., and she will place your name upon the roll of honor with those who live and hope and work for the good of humanity. Our camp meeting at Waukesha will open early in August, and everything points toward a large and successful, gathering.

points toward a man gathering.

Among the speakers and mediums engaged, are many with a national reputation, while beautiful Waukesha, with her health-giving springs and boating, bathing and fishing, with free concerts dally; at her attractive parks, assures a program to please all, whether in search of spiritual instruction, or upon

pleasure bent. While the five to ten thousand transient people at Waukesha, and the three hundred thousand at From noxious weeks to state and nov near-by Milwaukee, assures a large atcome and abundant patronage. So come and abide with us, and partake of the good things provided for you.

Milwaukee, Wis. J. C. BUMP.

INSPIRATION AND RESPONSIBILITY.

Inspiring me, from Summer Land, I sense a power divinely grand; It fills my mind with newest thought, Beyond the All the Past had caught; And yet this power entranceth not With visioned scene, or living thought Of other world than this of Earth, E'en though 'tis sense of higher birth,

I am inspired with life as man,-I am inspired with better plan,-Where man as man obtains a place That far exceeds the now of race. It is this earth I would transform, And lift it out of all this storm Of sellish greed, until in grace," see the God in human face!

Am I inspired? 'Tis! I, alone; Myself must lay the corner stone. Of Faith's new temple mail's new E'en though from angel visions come!

It is my faith, that urges on; But by my work, the thing is done, If it be done, as prophery Proclaims it will-some other day! Know I of God? In mystle wity, Know I of God? In myster I know of immortality? I know of misser, in the life of man tolow. And of this life of man tolow. Here is my place, my work is lifere, though I am a priest or seer, in though I am a priest or seer, and this, the reason why I stand.

Upon my feet, on sea of land! The angel tells of what must be: The angel tells of white had be.

But lol he leaves the work to me;

And proving futth, difficient,

Until this manly life is those.

I quote the word of neet true; Recall his vision unto view:
"Wings for the angels; feel for the men Our feet must rise, or we fall again"-

That we must be the Life Divine; If is transformed, this would of ours It is hard for a naughty man ever to

forgive one who has caught him

fault,-Breyere,

EDITH.

READ AND REFLECT.

A View of the Universe of Mind and Matter.

To the Editor:-Reading and re-reading the deep, logical, common sense lessons from the pen of Hudson Tuttle, J. S. Loycland, Nora Batchelor, Clara-Watson, and many others of like mind, in your truly Progressive Thinker, has inspired me to venture a brief manu-script on a slightly different but parallel line of investigation.

As I have on former occasions endeavored to sketch life's line from a rather obscure point of view, we will now move around into a clearer light and take notes from an advantageous position. To us who reason and investigate along these lines it is a self-cyldent fact that the universe is a vast electro-magno-chemical laboratory containing all the ingredients of energy and matter, and that planets are temporal phenomenal points of attraction and generation. Planets are just, as much a natural growth from seed germs, as are pumpkins or mortals. In fact every life animated phenomenon that is or ever was, is or was, the inevitable result of involved principles of the germ which materialized said phe-

nomenal form.

To gain a clearer understanding of matter, let us get back of the beginning of our home planet. Before earth's germinal conception where was earth's vast body of matter, its mountains of rocks, its mines of minerals, chemicals and medicaments, its 'myriads of complex functional forces which have velled its landscape in forest and stream and gladdened the galaxy with industry and intellect, if it was not a diffuse ingredient aftout in ether's boundless accounts. earth's atmosphere.

It is nonsense to assume that vege tation draws either its growth or medi-cal properties from the soil. Take a cup of soil for a battery—analyze it, weigh it, keep it moist with pure water and in it grow several varieties of plants ranging in medical properties from the deadly poisonous nightshade to the inildly palliative lettuce, then re-an-alyze and re-weigh your soil to find analysis or weight but little if any dis

To us tiny mortals our little planet seems a huge institution to come from a seed germ, but perhaps the tiny mite that dwells in the bark of the forest oak has never thought of his great unexplored world being the inevitable result of a seed-germ. But planet germs are as miturally the result of matured planets, as worm germs are of matured oaks. And planet germs are as naturally endowed with involved functional possibility to generate their aural atmosphere, their specific lines of phenomena, and endow each line with its quota of physical and mental possibil-ity from their surrounding elements as are the acorn germs to generate their aura, their sap, bark, wood, buds, leaves, blossoms and acorns, and endow each with life and involved functional the more genial elements of earth's aural atmosphere.

The two primal ingredients of the universe might be termed energy and element, i. e., life and matter, and their modus operandi of co-operation is strictly reciprocal Energy vitalizing the function, while functional influence enforces activity and intellectual advancement.

The universe and each phenomenon is just as natural and just as simply the result of immutable functional forces vitalized by intellective energy as is the mortal form with its complex physical and mental functions vitalized by billions of mites of slightly intelligized en-

we find universe within universe, and function within function-each also demonstrates the close proximity function through enforced activity and experience forcing individualized ensemblance, the possibility of abnorergy from lower to higher functional responsibility. Here we catch the first glimpse of Infinite Intelligence.

Immortality-Oh, yes, I am well aware I am advancing into miry ground, nor have I the least idea of trying to cross the bog. I merely wish to step out onto the edge and shake up the thin sod that theorists have propagated and so long nourished. You see it is so much easier to simply assert that hu man individuality is of eternal duration than it would be to establish some way stations away out along its evolutional march where it must side-track and be condemned a non-entity, honestly, to my shallow finite eternity becomes an incompreher stretch of time. The fact that does not end conscious individuality can

he admitted only as corroborative evidence of eternal individuality, for in rebuttal we might very logically contend that the simple fact that billion of planets are perpetually occupied in generating and sending off fresh energy to replace the ever ascending energy, is at least very strong presumptive evidence that there is waning at the other end of the line. Fire makes steam and the steam vitalizes the re-motest mechanical function in the shop. But why perpetually fire if energy once set in motion were eternal? Individualized energy vitalizes every function in the universe but why per petually generate if energy once indi-vidualized and sent forth be eternal? But, be that as it may—if final dissolution-why, then the event is so fore stalled in the misty future that mortals

can ill afford to fret about it. When we take a drop of water and flud in it a world for myriad living creatures; a grain of sand and flud its caves, holes and crevices the living abode of families of animalcules, find the human organism a veritable bee hive in industry wherein billions upon billions of miniature creatures are incessantly playing chemistry, navigation, commerce and transportation in their co-operative traffic of digesting and distributing food stuff throughout the various physical and mental avenues of their little mercantile world, each functional gang attending strictly to their functional duty, much the same as the different mortal gangs pursue the industrial and educational department of our broader commercial world Then we begin to wonder how much of individualized energy lies below mor-tal observation, climbing the ladder to prominence by means of functional rounds, and still that which is below mortal vision is but a drop from the ocean as compared to that rounds us, but is attuned above our mortal vision. That was a brilliant scheme of nature which renders. (exscheme of inture which relative (ex-cept under chance abnormal influence) the life entitles occupying one depart-ment unseen and unsensed by entitles occupying a differently attuned depart-nicit. Sald scheme decrees that infin-Ifestmals must die, or rather become escing as factors in the molecule and taising to molecular attuhement; molecules become lost to the molecule family in coalescing in the monad and rislig to monadic attunement: monads become lost to the mound family in conl

tunement ere they become full fledged entities. Imagine for one moment the dilemma of mortals could they see and sense all the infinitesimals, all the molceules, monads and human entitles that swarm in our atmosphere and if seen and sensed by us would render the earth-plane a seething, blinding mass

of individualized energy. And right here we run up against this all important fact in evolution-should molecules actually die-disintegrate, instead of augmenting and coalescing as factors in the more potent monad entity, then there would be no monadic energy evolved to vitalize the functions which denominate monadic energy, therefore no higher type of life than vegetation generated upon our planet, and earth's mission as a generntor of its quota of higher intelligence would become a miserable failure.

Now, if, as we have shown, each function of evolution is dependent upon the next below for its output of finished, individualized energy as a vitalizing force then we must ask what would be the effect upon the high functions of our planet and of the still higher functions which generate and, supervise sys tems of suns and planets should mortal death dissipate earth's most potent intellectual factor-the human entity? Well, the result would be earth's mission would prove a one-sided game to the higher functional department—the force and wisdom expenditure to generate and functionally equip it without reciprocal return.

Let us use a few lines in involcing

souls and fixing their relative potency as evolutional factors. The soul of the molecule is the compromise expression of all the differently differentiated infinitesimals comprised in its unity. The soul of the monad is the compromise expression of all the differently differentiated molecules comprised in its organization. The soul of the huboundless reservoir, similarly as ingre- man entity is the compromise expresdients for the next growth of vegetable sion of billions upon billions of differ-and mineral phenomena now float in ently differentiated monads coalesced in its unity organism, and the soul of the universe is the compromise-expression of all that is or ever was generated within. And here we sense the modus operandi of Infinite Intelligence alias God, alias Jehovah, Jove, Allah, Baal, Brahm, etc. Oh, thou genial relic of misplaced adoration and horror! How exquisitely grand and yet how infinitely diffused, how wonderfully diversified in functional potency! Ah! we find that one of the same bunch of keys which unlock the fathomless archives and blds the slumbering ingredients of energy and matter step forth and float in earth's magnetic breeze; dance in the lightning flash and drill in the cyclone; marshal its force and paint earth's hill and dale in vegetable and forest hue; redouble its forces and animate the scene with a floating panorama of wig-gling, whirling, swimming, crawling, flying ronming, thinking, reasoning, flying, roaming, aspiring intuitive creatures; unlocks the mortal casket and blds the incarnate entity move on whether it wills or no. Not with a pledge of reward for good deeds done—not with a threat of retaliation for bad. Evolution's solemn edict "Move On," is all-sufficient, well knowing the same code of forces which has ever correctly placed each molecule and monad in crossing earth's plain will possibility for future generation within drop each human entity into the niche to which heredity, aspiration, opportunity and development combined have

Friends, we assure you that clear outside of and independent of all socalled spirit phenomena both ancient and modern, the science of life evolu-tion clearly demonstrates the true purpose of human entities as factors in the economy of functional forces only begins at mortal death and all this variegated abnormous jumble termed spirit phenomena only corroborates the evi-dence adduced from bed-rock scientific investigation clearly verifying the existence of both-a material functional department vitalized by mortal energy and an ethereal functional department mally mixing or blending the influence of these two closely attuned functions so as to over shadow entities belonging

on either side of the so-called dead line. Little by little, through earnest aspiration, the high and still higher attuned perception attained by modern scientists has enabled them to burrow beneath the rubbish of theologasters and grasp the long hidden key to life's mystery. Therefore as the human mind ponders upon nature's genial face and studies well her diversified expressions, thereby raising its attunement to higher and higher functions of intuition, then ponderous volumes of authentic details will supplant our weak, vague newspaper glimmerings; then the people of those generations will look back withe derision upon our simple child-like credulity in squandering our best emotions upon Santa Claus, Gods and Saviors; just as we in our self-exalted egotism look back with aspersion upon the crude ideas of creation and environments entertained by the flat world generations. Those crude, narrowminded people were just what they were by virtue of gross, muffled perceptive attunement. Our generation is just what it is by virtue of slightly higher and clearer perceptive attune-

Earnest, persistent aspiration for absolute truth and absolute justice are the instruments of higher perceptive attunement, consequently we must add, Re-read and Reflect; study well nature's genful modus operandi. Scan broadly; do not limit your observation and intuition to our little grain of sand and that which mortal eye sees thereon, nor your mentality to the wily, scheming, deceptive legendary compiled by priestly tyrants of the flat world ages, to hold and perpetuate their tribal authority. Think outwardly, progressively; don't turn around at thirty-five or forty, crawl back into your shell and live over and over your own little unimportant past lives lamenting your missed affinities and lost opportunities, gloating over your shrewd business schemes and "hoss swaps," your political and army achievements profusely interspersed rehearsals of treasured funds of light anecdotes and silly puns, for that's the very way the poor little animalcule lives and dies in abject ignorance of our broader world.

New Boston, Ill. VAN WILLITS.

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THE BIBLE CHEMICALLY ANALYZED.

A Great Paper Steps to the Front to Do It.

Sun: Because of the passing away of point is on the liferary side. Nor would the old-time "familiarity with the impression produced on children by English Bible," the National Education Bilde be deep and permanent, as it tional Association, in session at Min- has been on our race, if the singular neapolis last week, passed a resolution accreding to the book was not expressive of its "hope" and wish that also taught by the teacher. As "a literpublic sentiment would permit the Bible "to be read and studied" in the Bible "to be read and studied" in the God's Book, it would be only a dry and public schools generally, but simply "as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed."

This association would not have the Bible treated as a "theological book words," of supremary altrians authority.

but only as "a masterpiece of litera-ture." For that very reason, however, the study it advises would be without avail even for the secular purpose of its introduction would be opposed not State schools usually were once opened, Of course, children gave little heed to the readings; yet even that slight at-tention to the Bible provoked both re-ligious and infidel opposition. An attempt now to introduce the formal and

Undoubtedly the English Bible is a sense it is the best of the versions which are retained in the popular usage of the world. The Bible was never printed complete in England until 1538, yet its influence on our language and iterature has been far more profound than that of any other book, or than that of any other translation on the literature and thought of the people of any other speech for whom it was made. Familiarity with the Bible has been more intimate among Englishspeaking people than among any other. Its language has been on every tongue. It lies at the very foundation of English literature; but its pre-eminence as "the Book" has not been due to any mere literary supremacy. It has been lifted up to its sole elevation by the awe with which it was regarded as "the Word of God," as the one and only book which came from heaven itself for the eternal

guidance of man. The very suggestion that now the Bible should be read and taught simply as "a masterplece of literature," wholly apart from any religious character, put forth, as it is, from a nominally Christian and Protestant source, is significant of a change of spirit which cannot be called less than revolutionary in its significance. A suggestion from a Christian source that the Bible be degraded from its place of supreme elevation as "the Book," and the "Word of God," to the category of the human words of Milton and Shakespeare as merely a masterplece of the literary expression of a single race, would once have aroused the whole English-speaking world, believing and infidel, as a momentous surrender of pivotal religious position. Now it is taken as a matter

of course. religious opposition to its use was silenced. The schools are already overlonded with studies, to the great con-fusion of the minds of children. To be of any literary service the new method of teaching the Bible would have to be pursued so thoroughly that a radical transformation in the whole curriculum would be made, necessary. Moreover

Dream Phenomena.

earlier than usual. I was on the street,

and the manager called me in, telling

one of the violinplayers was continually

picking on the strings of his violin, and

it sounded more like some one tuning a banjo than a violin. I was beginning to feel annoyed because the orchestra

aid not start playing, and still that

violin player was picking away. Then

everything seemed to be adjusted, and

he orchestra was about to begin when

a lady entered the room and the noise

awakened me. I asked her if there had

There has been a gasolene launch go-

I was awake a few seconds; and I

could -easily distinguish the same du-

ration between the puffs and between

the pickings of the violinist. Now as

whiskers, just as if in their dreams

They must dream, or why would they

do as I have described above?
Do animals see in their waking state

things which are out of range of human

eyes? Some writers claim they do. We

markable powers of perception, call to

Instinct, or what you may. If animals see things in the waking state that man does not ordinarily see, is it not possible that they see some of these things

It is a popular belief among some peo

bout to die. Are the dogs clairvoyant?

Do they see the gathering spirit friends,

There are many strange things of

states of man are extensively studied,

would it not be well for psychologists

and others to give a larger share of at-

lention to the manifestations of the in-

telligence of animals?

LEWIS R. HILLIER.

ready to receive the soul about to enter

ole, that dogs will howl if anyone

n their dreams?

Gloucester, Mass.

spirit life?

As fully set forth in the New York, literary, instruction. Their weakest

merely," of supreme religious authority, obvious. The: later criticism has removed from the Bible the supernatural distinction which made it the English literary treasure house, for without deep religious faith in the Bible as the giving nurely literary instruction; and one veritable message of God to man it could never have reached and mainless carnestly than was the purely per- tained the place of supremacy in our functory reading of passages from the literature. Its vigorous English alone Bible with which the daily sessions of would never have preserved it as a book for the popular study and as a source of literary wealth. If it had only that excellence to recommend it, the Bible would have become long ago, a practically obsolete book so far as concerns people who were religious and careful study of the Bible, though as philological and merely literary stu"a literature" only, would arouse still dents. Its life has been only in the more violent resistance from both those vitality of the religious faith to which it was the "Word of God." In a baccalaureate sermon preached

literary treasure house of incomparable not long ago to college students in this value in the preservation of pure and city, a preacher of a church whose sole strong English speech. In a literary foundation is supernatural Riblical and foundation is supernatural Biblical au-thority spoke of the Bible as a book through which runs a thread of myth and legend." And no one in his very orthodox audience seemed surprised. The Bible is practically a fairy book in this modern pulpit conception; and under one guise or another of evasive language and illogical conclusion the teaching of a large part of our theological schools leads to that conception; but the popular taste prefers get its myths and legends from other and more amusing sources. If people do not go to the Bible for their religion they will not go to it at all.

That the old familiarity with the Bible has been lost by this generation is very apparent in both current speech writing. Quotations which formerly came to the iongue of every speaker, whether religious believer or unbeliever, because embalmed in their memory by early study of the Scripton. tures, are heard no longer, except from people of the older generation, and their source and application are not understood by contemporary audiences. Sun-day schools, according to official statistics, continue to include a great part of the children of Protestants, but ac-tually, if New York, at least, they are not the flourishing institutions they

d not the flourishing institutions they once were, unless it be as philanthropic enterprises among the poor, as "mission" schools. How large is the part of the children of Fifth avenue, and of the districts of New York generally where fashion resides, who attend Sunday schools and are drilled in the Bible?

People hear passages of the Scripture read as lessons in the churches on Sunday, but they listen to them only per-Simply as a text book in English liter functorily. The aestheticism of the ature, the Bible would prove of little services appeals to them more power-yalue in the public schools, even if fully fiven Protestant churches which have always rejected forms of appeal to the sense as a pagan superstition are now importing vested, choirs and musical litanies into their services, as a cover behing which to hide poverty of belief in the Bible as the sole authority for their faith.

The mere adoption of the Bible as a our public school teachers, well fitted it is "a masterpiece of literature," will optimist's world is indeed beautiful. vitalized by excarnate human energy; as they may be to conduct the ordinary be powerless to check this revolutionroutine of elementary study, are con- ary tendency, the most remarkable in

The Religion of Cheer.

prove that outside sounds influ-To cultivate a cheerful spirit, to enence dreams, I will relate one dream I had a few days ago. I lay down on the joy all that is good and pleasant in our surroundings, should be a matter of sofa and soon went to sleep. By and by I began to dream that I was a perduty with us all. To diffuse sunshine around us should former in a theatre, and I thought that this night the show was going to start

be our aim, thus making our lives a The first, neath frescoed, fretted roof, blessing to others; they in turn passing this cheer to others, and they still pass-ing it on until all along the line there me to get ready to do my turn. I was shall radiate the light of serene cheer fulness, whatever the experience of inready to go.on, but there seemed to be some trouble with the orchestra, as dividuals may be.

Not that this earthly life of ours can always be perfectly joyous in an ex-uberant way, but underlying all human experiences, all outward manifesta-tions, there may be an inward serenity, a perfect peace, based on unfaltering "That good will take the final place of ill. In the end, either here or hereafter,

Right will everlastingly triumph over Wrong and Might shall give place to

been some kind of a tapping noise made fust before I was awakened. She said: To have been endowed with life here on this earthly plane is of itself suffi-cient to make us realize it as a blessing, ing by." Just then I heard the launch.
Now I do not believe that I was Now I do not believe that I was as well born and wen kept murranse. I as well born and wen kept murranse. Very likely it was the puffing of the ought to have, we will desire that others of our kind may find life a blessing When I awakened the puffing sound had ceased. But it recommenced after

There is religion in it-to enjoy this life as a gift from the Source of All Life. To make the most of its opportunities, to enjoy in the highest and best sense, all its pure pleasures and

the engine was stopped just before I awakened, that must have been the blessings.

It is not the earth or the world which reason the picking ceased; and the or- is at fault that there is discord and chestra was all in readiness to play. hate, vice and sin here; but we, the The dream was quite vivid, and took people, are to blame who turn that which was designed as blessings (and place in broad daylight. How strange should call up the idea of an orchestra in a theatre.

Do animals dream? I have watched sleeping cats many times; sometimes I have seen them shake, stick out their tongue, and move their paws and whiskers, just as if in their dreams.

When these untoward conditions

When these untoward conditions are traced back to their earliest manifestathey were either pursuing a mouse or tions, we shall find the wrong doings fleeing from Towser. If I caused them to awaken, they would draw in their chain that, link by link, has fettered sleep again, only to renew their actions.

nslaved to host of mendicant criminals and nooredinnocent victims of wrong These hapless ones confront the philan thropist and the reformer, appealing to them for personal help, for justice, and

for sympathy.

But all this does not invalidate the truth that this earthly life of ours was designed and should be a blessing to humanlty, 10 Let us accept It as such, and where

there are those more unfortunately. cir umstanced than ourselves, see that we fail not to render, them help and sym pathy, and cheer. In thus beloing others, we will be making our own lives happler and better, as we go on to wards the other and higher side of exthis earth, and. although the mental istence. BEY MARE C. BILLINGS. well repaid by its perusal. For sale at

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THE OPTIMISTIC LIFE.

Optimism the Regenerator of Our World.

Optimism is the coming regenerator of our world. While it is realized to a certain extent by some people, to the majority only glimpses are caught occasionally, and by the pessimist it is classed as wholly meaningless.

To live the optimistic life we should be able to make our so-called duties a pleasure and privilege. Our seeming duties are our given opportunities thrown in our way as stepping-stones for our advancement.

By oiling the wheels of duty with love, we prevent friction, and them to run smoothly.

Each of us is placed in some position in life, and should do the duties of that position to the best of our ability. Our environments change our duties, and doing in the best way that duty which is ours at a specified time is doing our very best. If to do one's best at any given moment is possible—which will be freely admitted—then to do one best at all times is equally provided we hold ourselves to the highest plane of right living and under standing.

Many of us hold the mistaken idea that we could do better and be happier elsewhere than where we happen to be placed. They see only the thorns, the drudgery and the disagreeable things in their own vocation, and only the flowers and the pleasant experiences in the vocation of others. They become so absorbed in what seems to them their peighbors' advantages, they let the golden opportunities in their own life slip by unheeded. The wise man or woman, boy or girl

knows there are sorrows, struggles and unhappiness in every life, but out of these struggles we can emerge victorious, and take the higher position in life which these experiences have fit Those who see only orderly progress

in the universe, and are always think-ing optimism, live in the vibrations of prosperity and progress.

No matter what the cynics and pessi-mists say, there is more love, more charity, more progress in the world today than ever before.

Some people are inclined to drift aimlessly through life, achieving nothing and becoming ill-natured and crossgrained, simply because they think there is nothing in this world for them to do. Being forced to work and forced to do our best breeds in us self-control, cheerfulness, strength of will, and many virtues that are unknown to the dle. It is not by great deeds alone, like those of martyrs, good is to be accomplished, but by living dally a true, virtuous life of self-sacrifice which lends to completion of life. This constitutes the bloom, the flower, the fruit; all else is rudimentary. Build an optimistic world,

Crowd out of your world envy, inharmony, discord, fear, disorder, anger and inte, by introducing cheerfulness, hope, Joy, harmony, peace and love. Let us continually expand our world by unfolding ourselves.

Open our eyes wider to the beautiful sights in the universe.

Open our ears to the delightful and tender strains of divine music which comes through love, kindness, cheerful-

ness and contentment. Open our nostrils to the exquisite perfume which permentes every nook'and erevice of this grand universe. Indeed! Let our every thought be to build, con struct, create a divine world of which poets, seers and sages dream and sing. Then our world will be beautiful and from day to day, week to week, month to month, year to year, through all eternity will become more beautiful-a ext book in schools, on the ground that | beautiful world without end. The true

MRS. L. B. SLATER. Washington, D. C.

TWO PREACHERS.

Two preachers touched my soul one night: Both woke within me earnest thought; One charmed by fancy's airy flight, One bitter anguish wrought.

With flowers making sweet the air, On ornate dals stood aloof.

And uttered praiseful prayer, He thanked his God in mankind's name, For light, for life, for home and friends For all that thro' our sensuous frame A thrill of gladness sends.

And then he spoke, in choicest phrase Of fruitful earth and glorious heaven, Of love that guardeth all our ways, Of pardon freely given.

And, listening in a cushioned pew, Wrapped in a dreamful, hazy mist Of music, lights, and warmth, I grew A sudden optimist. Wealth, beauty, grace, and culture rare

Proud faces, fashioned fair by fate, Filled up the pews—no hint was there Of misery, want, or hate.

The world was fair, and God did reign-So ran my musings glad and sweet, As at the organ's grand refrain We surged into the street.

Into the street! 'Twas here I found The preacher who spoke words of woe The stars shone flerce above-around

All things were draped in snow. and bitter was the north wind's rage,

Yet thin-clad forms went hurrying on, Forms bent with toil, disease, and age, From whom all joy seemed gone. And baby faces begged for bread,

And voices rude made night more drear, With oaths enforcing words of dread; I wondered-was God near? And maddened men went reeling by

To homes where wives, with inward moan. Hushed childhood's quick, impatient And hunger's fretful tone.

And by the street-lamp's flickering

glare I glimpses caught of faces bold,-Girl-faces, whose defiant stare Their dismal story told.

From sights and sounds like these-not creeds— Did this strange preacher preach to me His sermon was on human needs; His name—Humanity! And this is the moral that he drew:

That man for man in larger sense Does what Heaven falls to do-Becomes a loving Providence. -Sara A. Underwood,

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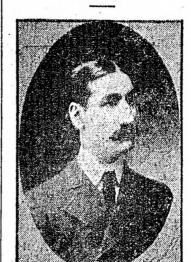
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NUMBER NINETEEN.

Sex Relation.

Seeing that some misunderstand and others purposely misrepresent Spiritualism in its attitude regarding this most delicate and important social relation. let me further enlarge on the principle

dealt with in the preceding number. In the first place, to get at the truth we must view the question as natural, and the subject as clean, and the desire as pure, as any stirring the human mind to action. Neither false modesty more sophistry can hide our makedness any more than any more than fig leaves from the inscrutable. The desire for intimacy with the other sex is as natural and Will the other sex is as natural members as the desire of a babe for milk, and of all wonders it is the greatest, that men and women who owe their very existence to this desire, and who honor their parents, should be ashamed of the process of coming into life. All great men who were "head and shoulabove the common have been noted for the unabashed and reasonable calmness with which they considered this question, and we will never get the right of it in thought or action until we learn to view the question as sane and orderly.

The institution of marriage as we know it must endure on the ground that it tends to prevent a transgression of the law of love or magnetic attrac-tion or spiritual affinity in this tender relationship—from "undue influence" or brutal lust; or it must be abolished bescause under a fictitious sanctity and a contrious respectability it may degenerate into a conventional justitution for

setting at naught this law.

Laying bare the matter, the principle is this, that if the parties love one another, "God hath joined them together," being a secondary consideration whether they ever saw a clergyman or fustice of the peace in their lives. Under no circumstances is there adultery. But if they do not love one another even if they be millionaires or princes it is nothing but adultery, no matter if all the priests and preachers and justices in the world pronounced scholastle mummery over the union. No civic or ecclesiastical ceremony can sanctify a loveless marriage, nor can any decree of social ostracism or bull of excommu nication or legal punishment dishonor the union of "Two souls with but a single thought,

Two hearts that beat as one. "All thoughts-all passions-all delights

Whatever stirs this mortal frame All are but ministers of Love, And feed his sacred flame."

. NUMBER TWENTY.

A few simple words about Jesus. In dealing with spirits it is necessary that one hold to the highest ideal of character possible in order to attract those who are modeling their own character after such an ideal. If the character of Jesus as portrayed in the Bible is the noblest concept, then nothing can recompense one for renouncing that ideal. For thousands of years the Jews looked for this deliverer, but when he came they did not recognize in the lowly Nazarene a personality that would from dire humiliation rise to be-come the most potent in tradition, his-tory or fiction. To-day the churches think that his "second coming" is at hand. Will they make the old mistake. and fall to recognize him if he does come? Will his character differ from the concept they hold, and will he act as before in a way that shocks conventional Pharisaism?

Spiritualists generally depend for "salvation" on a divine principle that makes lovable in a degree every character, rather than on a personality. The noblest by his example only lifts one up where he can behold the principle and embface it. Even in the words of Jesus regarding himself was words of Jesus regarding himself we find such an idea springing up e. g., "I am the light which lighteth every man that cometh into the world." Again, "they shall say Lo! here is Christ or Lo! there, believe it not for as the light cometh out of the East and shineth unto the West, so also shall the coming

We may recognize in the general illumination of religious thought under "reason's ray" this coming, as the advent of Modern Spiritualism fulfills in the general diffusion of gifts that prophecy: "I will pour out of my spirit upon all flesh. Your young men shall see visions and your old men dream. dreams," etc. We might also say that they who "rise to meet him in the clouds of heaven" are those humble ones who rise beyond the clouds that accompany dawning clairvoyance.

If the person Jesus does return, and certain conditions may naturally attract him and render it possible, I would look for his coming first as the "control" or "guide" of some lowly medium, and I would expect his character while alike to that of the scriptural Jesus in gentleness, tenderness, magnetic strength, etc., to vary in detail or expression, and I would not look for the print of the nails in his hands. There must be a surer sign of his identity than that. If we have passed the danger point and never again will re-Itgion degenerate into idolatry, bigotry superstition, cruelty, then I would expect instead of a "man or sorrows" to behold a glad, cheerful, jovial char-

acter. To repeat what I have said before the ideal man is one both strong and gentle; one in whose magnetic quality the lion and the lamb lie down together. Even in the brute world the battle of the ages has been between the flerce and gentle, between the lion and the lamb, and in the end the lamb is victorious. Much more shall "the follower of the lamb" in the human family tri-umph; and to-day only in a less degree than formerly the opposition to a be-neficent Spiritualism is rooted in the flerceness of mind we exhibit. We must cultivate the qualities of which the lamb is a fitting symbol-gentleness,

meekness, etc. In view of what is comprehensively grouped as "prenatal influences" and the effect of suggestion and mental atmosphere on the unborn babe, it is not strange at all that Jesus should manifest a superior character. The mother's mind concentrated on the idea that her child was a "son of Highest." The family and the whole nation supporting her in that continual suggestion. That he should excel was only the natural result of such conditions. The only unusual effect being in the gentleness of that character, when we might expeet another warlike hero if there were not unseen influences tempering the savagery of these expectations. And the way for any mother to bless her child is by a mild persistence in cher-Ishing the idea of nobility and purity in that child. We are all children of the Highest. "Have we not all one father?" Did not Jesus teach us to "say "Our.

SPIRIT MESSAGES

As they Came from Mrs. Kates, at Des Moines, lowa.

Mrs. Kates took the platform, says the Leader, and for twenty minutes was occupied in delivering messages from the depths of the spirit world. Mrs. Kates first insisted on the tent being closed and on certain disturbing in-

fluences in the shape of small boys prowling around on the outside of the sanctum being suppressed. She considerably perturbed because of the threatened storm, but on being assured the omens were favorable that it would not rain, she proceeded. Mrs. Kates is a large, handsome woman, quite in contrast to the fragile being one is accustomed to think of as being chosen by the spirits as the means of communica-tion with this vale of tears. She promptly suppressed Mr. Kates when he ventured to suggest something about the arrangement of the tent, said she knew her business, and re-assured the timid and fearful-looking by telling knew her business, and re-assured the timid and fearful-looking by telling them they need not be afraid of ghosts and that she never saw one that would injure anybody. "I tell you, it's your own selves that you need to be afraid of," declared Mrs. Kates, with emplasis

Mrs. Kates was first visited by Maggle and John Mitchell. She described them and said their names drifted out to a man sitting in the center of the crowd, who owned up he was acquaint-

ed with John Mitchell. "I want to describe to you the influence of a spirit," said Mrs. Kates, gazing far off into space. "He was a young man, with handsome blue eyes. I feel as if he had passed out after a short illness. This name seems to leave me and to go down to the man sitting over there with the red pin in his tie. You, sir, did you ever know anyone of that kind?"

"No," answered the objective point of Mrs. Kates' vision, the individual who sensed the possession of the red tie-pin. "He gives the name of Otto Schimm. That is a queer name. But he says he knew you, that you were employed in the same place he was. I think he must have had pneumonia or something of that sort. He seems to put his hand to my throat. I feel as if I should die with the pain," declared Mrs. Kates, waxing as pallid as the blushing cherry or the glowing rose. "He's of a chunkler build than you are, and, beg-

ging your pardon, not quite as irritable And right here I want to say a word about you. You're the kind of a man that, if angry, just splts it right out You're a man that hates a lie, now

The man with the angry-looking tieplu acknowledged he had a horror of

Mrs. Kntes then discussed Mr. Schimm some more and informed the man of the red tie-pin that it would probably be two days before he realized who had been manifesting himself, but there was no doubt he would then recall who it was.

Then Mrs. Kates heard the voice of a departed being, giving her name as Nellie, aged 19, having wonderfully soft brown hair and eyes of darkest blue, who had gone after a short illness, probably of typhoid. Others who manifested themselves were Mary and Samuel and Harry, and grandma, and Uncle John and Joey. Then Betsy, from across the water, was heard from, and her foreign headdress was minutely de-

"A spirit comes to me now-I see it distinctly. I want to go to the center him. I see of the room and describe him. I see the forehead. It is very handsome. The eyes are clear and the strongest I have ever looked at. I see him come to you. I want to go to you and touch want hand. your hand. Some say you are a genius. You're just as full of freaks as a young kld. I want to ask you something. Did you ever live on a farm when you were a boy? And do you remember the old spotty oxen and how you used to ride one of them to water?"

who looked as if he had passed many a year in communion with the complow and had an intimate acquaintance with oats and hay and cattle and hogs, blushingly withdrew his imprisoned hand and confessed it was all true.

After this Mrs. Kates delivered message after message. "I'm attracted to this person here," she said, as she de-scribed a spirit hunting for an early scribed a spirit hunding brother, and as she drew near a large, brother, and as she drew near a large, red-faced man over on the right. "Let me touch your forehead. Here, don't draw back and look scared. I won't hurt vou."

One message was from an elderly lady, who let the medium know just where the green pasteboard box was that contained a nightcap she left behind when she departed. In the course of delivering a message from "Sarah" to a woman in the audience, Mrs. Kates reminded her listener that it was along in 1806 that her spiritual nature began to develop. The woman said she didn't know. "Well, then, I'll be a little more explicit, though I don't like to do it." said Mrs. Kates. "There was a man in it, of course. It was along in October, 1806. Now, do you understand? Get out that old package of letters, for goodness sake, and burn it, for they're no more good than the man was."

One of the last visitations to the me dlum was from a fine-looking old gen tleman, who used to have a cane and who left it in the hands of a friend. A

THE ARISEN MOTHER.

mitted he had the cane.

man in the audience spoke up and ad-

Dedicated to Mrs. S. W. Moffatt mother of Mrs. J. R. Francis. How we miss our blessed mothers When apart from them a spell Weak are words within the language To express; they cannot tell,

For no other like a mother Can that loneliness dispel. Sweet and gentle, kind and loving, Bearing ever some one's cross,
When they lose her, oh, how dreadful
To her children is her loss,
For no other but a mother
Knows the pure gold from the dross.

Little mother, blessed mother. Now upon the other shore. Earth has lost thee, but thy sweetness

Will be valued evermore. For no other as a mother Has life's sacredness in store. Farewell, mother, peaceful slumber And sweet rest be unto thee;

Let thy spirit now in freedom From all earthly troubles be, For no other as a mother Merits sweet eternity.
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ilden of nobility and purity
Ild. We are all children of the 'Have we not all one father?'
esus teach us to say "Our J. T. MACDONALD.

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A SPIRITUAL POSTOFFICE

Account of a Seance with the Bangs Sisters.

ters, and in doing so I wish to say that | dent, the extreme precautions taken to bar out any possibility of mortal imposition, or the manipulation of the slates by the mediums was not due to any skeptielsm on my part. I have no doubt of the integrity of the agents through whom these manifestations are prodecarnated mortals anxious to show

tween them two large letter sheets once folded. On one side of these sheets I addressed questions to several of my deceased friends and relatives. On the other side the sheet was left blank. The two sides of the slates were left clean, and blank. I then sealed the slates together face to face with best joiner's glue, placing them under pressure to dry. After they had dried they were tested by witnesses who found that they could not wrench them apart by any ordinary means. Thus conditioned they were scaled tothem up securely and laid them away vulged my locality nor my name, simply saying that I would identify myself when I came as "Double X."

When I called on them in Chicago I equivocal position. They were suspiclous or me and suggested that I probably had some sinister purpose in view, no references or recommendation. At this I interrupted, saying I carried my recommendation in my face and that my designs were wholly honest, as could be discovered by an inspection of their spirit friends. Finally, one of the mediums said: "They have not a finally then are signature the fac simile of his signature on earth. The handwriting of his and Prof. Swing's is notably masculine, but each specific in character.

After these were written, one of the mediums said: "They have not then are signature the fac simile of his signature on earth. The handwriting of his and Prof. Swing's is notably masculine, and the signature the fac simile of his signature on earth. The handwriting of his signature on earth. The handwriting of his and Prof. Swing's is notably masculine, but each specific in character.

After these were written, one of the mediums said: "They have not a finally of the signature of his signature on earth. The handwriting of his and Prof. Swing's is notably masculine, but each specific in character.

After these were written, one of the mediums said: "They have not a finally of the signature of the signature of his and Prof. Swing's is notably masculine, but each specific in character.

After these were written, one of the mediums said: "They have not a signature the face know which one for I never saw them slates which were covered by a heavy plece of tapestry to exclude the light, also are significant. One was; She sat on the other side of the table "Emma Beardsley Martindale—Dear engaged in some general conversation hands and after a few minutes she held up the tablet and asked, "Do you know that name?" What was my surprise to see that she had written my own name, and correctly spelled, although she had never under any circumstances heard inv name.

As the seance proceeded she successively wrote out the names of every spirit addressed in the slates, except one; and this by giving their full names and in every instance correctly spelling them. Some of these were complex, being composed of three full names, as Emma Beardsley Martindale, Mary Crane White, Parmelia Farr Blanchard Just note these and see the infinite chances of making a mistake in some of them. When nearly through the sence she remarked without writing, "I are she remarked without writing," I writing, "I will be sent letter is in keply to this: of them. When nearly through the search of the next letter is in keply to this:

"Lida Potter Kirke:—Can you identify yourself to me in some assured" an answer for the person addressed in gotten the slate. I was determined they should be required to reveal themselves. It may be well to say that my visit occurred during that momentous domestic event known as spring housecleaning, which somewhat interfered returned home when in the presence of witnesses and after ten minutes hard work they were cut apart without breaking. From the time they were sealed up until then they were not open within one hundred miles of the mediums, nor was it a physical possi-

bility to reach or see inside of them. The first question on the paper before mentioned was: "To any well-disposed advantage of this opportunity to write something important, or that will corroborate spirit communion with morals, you are welcome, and I shall be interested to receive your contribution, Sincerely, C. H. Murray."

When the slates were cut apart it was found that all the surface was fully occupied in a response to the above as

follows: "Dear One of Earth:-We are all here to greet you to-day, a concourse of loving spirit friends, and as we draw near you in spirit so closely, it would certainly seem that you would sense through the change, but instead realize itualism. a new and higher birth; an intensity of its highest sense. The spirit world is not so far apart from earth; in reality but a thin vail is between us. Gradually this is being removed, and in time you shall be able to converse freely with your loved ones on the higher side We need not say to you that we are a frequent visitor in your home We all feel you know this, and that we are silently giving you our best guidthe harvest will be given in the golden

"Your many loved ones All," This communication was written in seven different colors, viz., red, green, blue, purple, pink, orange, yellow. Sometimes the color would be continuous for two lines, and sometimes change in the middle of a line. Although a piece of slate pencil was put in be-tween the slates and also a new copper cent, the substance of these had not

summer time of the hereafter.

"Rev, David Swing Denr. Prof .:-I am desirous of giving your readers the details of a state-writing seame what are your present views of the that I recently had with the Bangs Sisters of the Soul? Your former stu-C. H. Murray."

(Reply.)
"My Friend and Student:—I am certainly most happy to greet you here today, and in reply to your earnest inquiry, would say: We were laught in years gone by when pressed a question too closely that there was a mystery in duced. My purpose was to throw Godliness that no human mind should round the occasion every safeguard in strive to fathom; so our eyes were order to procure absolutely impregnable blinded and reason set at naught-but evidence of spirit power that would the great laws of progress and evolustand the assaults of suspicion or the tion have carried us onward and upsneers of carping distrust. I give the ward until we feel more fully the divine facts absolutely as they transpired. I worth within us and the close corredo not assume to explain them, but I spondence of our own soul to the great cannot account for them on any other oversoul which no man can comprebasis than that of intelligent action of hend or understand. That little things confound the mighty, as this demonthat they yet live and love.

As a preliminary I procured a pair of large double slates from a stock on sale at a stationer's in this place.

Stration to mony, the everlasting progress of the soul. Yours for all fruth and progress, soul. Yours for all fruth and progress, "Dayld Swing."

The other blank sheet in the slates

"Mr. John W. Erwin-Dear Sir:-I always greatly esteemed you and your family. As a matter of satisfaction, will you kindly give me the name of your oldest daughter—the last of your

own family to follow you into the spirit world? From your old friend,

"My Dear Old Friend:-I am glad to greet you here to-day and add my testimony to continued life and the possibility of our return in communication gether air tight. Then to remove them with each loved one and friends. My from any, personal influence of my own oldest daughter Mary-last to follow -any subconscious, Hudsonian, intro-verted second-soul hypnotism, I locked my many other loved ones joins in love and best wishes to you. My friend, I for a month. I then wrote to the Bangs am still interested in civil engineering, sisters, making an appointment for a but in a much higher order than when certain day. In doing this I neither di- of earth. Yours as of old, of earth. Yours as of old,

"John W. Erwin," Mr. Erwin was a civil engineer of great ability. Please note now that When I called on them in Chicago I there was nothing asked about enginfound I had placed myself in rather an eering. His reply about his daughter is correct in detail and name. I add that in this case from my personal knowledge the handwriting is his own and

their spirit friends. Finally, one of room but they wish to write some them agreed to sit for me. I do not more." So two leaves were torn from a blank tablet and these were folded and before and did not learn their names sealed up in a new envelope that I apart. She inquired my name, to which held under my hand until the spirits in-I replied that it was of no consequence dicated that they were done... As I had and I had a purpose to keep it con- no motive in keeping these scaled the cealed. We sat at a small table, I on envelope was opened and found to conone side holding my hands over my tain three communications in reply to other addresses in the slates. These

about a foot away but not with her Relative:—I always greatly esteemed hands upon it. We were all the time your and your family. As a matter of satisfaction, I should like to have someand let matters take their course. She had a small tablet and pencil in her and show that you yet remember me. You are not forgotten by "C. H. Murray."

(Reply.)

"Dear Cousin:-Greetings to you today that you may know I recognize your thoughts of me. I bring with me many loved ones, all of whom are glad to have you know that we still live and have found a world of youth, prosperity and happiness. From your cousin, "Emma Beardsley Martindale."

I would have preferred this to have been more specific as to identification. But it may be noted that in my address there is nothing to indicate the degree of relationship, but she at once addresses me as cousin, which is the cor-

"his name is on the slate." In no case manner? You should be generous did I make comment on the names or enough to do so; you know how you give leaders that would serve to frame used to trouble me? You have not for-C. H. Murray."

(Reply.)

"My Dear Old Sweetheart:—Yes, I troubled you with my love while of earth. I must still trouble you with my best thoughts, now that I am in spirit life. I am glad to greet you here, alwith business; but when the seance was ways glad to come to you in ever so three-fourths over the second sister was slight a manner. How glad we should induced to come and add her force to be that these privileges are given us; the work. In an hour the spirits indi- for so many friends of earth remain in cated that they were through with the darkness and doubt while their supslates. These were not opened until I posed dead hover about them anxiously waiting opportunity to give them the truth. I shall visit you again and often, my friend, and will insist upon repeating the often-told old story of love. Yours entirely and always,

"Lida Potter Kirke." There is a touch of nature in the above that my gray hairs are not ashamed of, and that fully justifies me in giving it to the public with the as- was nearly fourscore years of age. She spirit, Greeting.-If you wish to take surance that it is as much fun as other-

> The last letter has the sadness of tragedy in it. "In evidence of my presence to-day I refer to the last sad scene of this life

when I was so cruelly torn from my husband's life while on our wedding trip. Fate sometimes seems cruel indeed, but when you understand life as we do, we know that all things are well and wise. Your friend and well wisher,

"Mrs. P. E. Blanchard."

This was a very beautiful lady that married a business man of Chicago. They went East on their wedding tour, were caught in a railway collision and our presence and love. How glorious it she died in a few hours. Her husband is to learn that death does not end all; was uninjured. She was a woman of that we are not separated for all time culture and had the consolation of Spir-

Mr. Editor, these letters spread over being through which we are able to penetrate the future and realize life in its highest sense. The spirit world is not so far apart from earth; in reality but a thin vail is between us. Gradually this is being removed, and in time you shall be able to converse freely with a property of the individual to the property of the individual to the property of the individual to depths of the infinite. Elkhart, Ind. C. H. MURRAY.

"The Light of Egypt." Volumes 1 and ance and love always; for we feel and 2. An occult library in itself, a textknow you appreciate this fully. Do all book of esoteric knowledge as taught you can to enlighten the mind and by Adepts of Heymetleni Philosophy. though you may not now see the fruits of your labor, the seed will be sown and office.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism, A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price \$1.

"Spiritual Songs for the Use of Cir. cles, Camp meetings and Other Spirit-ualistic Gatherings." By Mattle E. Hull. For sale at this office. Price 10 cents.

the spirits preferring to make their own colors and supply their own material.

In addition to this the two blank pages of the letter sheet in the slates were written over full in link. One of hooks, it is laden with rich, thought these was in response to the following:

The Spiritual Significance, or, Death R. Lucus as a minister of the gospel of Spiritualism, was performed on the camp grounds by Rey. D. W. Bestive, intensely interesting, spiritual spirituality, For sale at this office.

Sponding secretary. The impressive evenmony of ordaining Rev. J. H. Lucus as a minister of the gospel of Spiritualism, was performed on the camp grounds by Rey. D. W. Hull.

E. Dil YONGH, Cor. See'y,

DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

Nothing so exhibits the returning of the wheel of Time upon itself as the perusal of the day's record of events, in a Sunday newspaper. Forty to fifty pages of a conglomeration of letter press and illustration is a task for the most omnivorous reader, and yet many of our citizens essay the task of beginning at the headlines of the title-page and skipping nothing, make a finish at the last line of the last page. I have often wondered at the peculiar, drawn looks of the faces of some of our worthiest citizens when on the cars, going to business, Monday mornings. But the herculean effort to master the many items of the Sunday paper would account for it.

It is true that the color and execution of the illustrations may have a hearing on the beauty of the unborn generation. But present use is the motto of the moving forces now upon the stage of action; undoubtedly the inevitable will seize us, whether we are willing or unwilling. Really the people of to-day blossoms. We are too busy with the deadly struggle of trying to "keep up with the procession," ourselves, to give any helping thought to coming generations, and the, to us, uncertain happen-Samuel Gompers, the man at the en-

tering edge of the wedge of the Amalgamated Labor Unionism of the country, is in the city, with a few able as sistants. California has always turned a willing ear, to the woolng of the bronze-visaged, muscle-hardened labor of the state. Here, in her chief city, a nember of a labor union and a champion of Labor's interests, sits in the chair of the chief magistrate. There is no possible chance for Governor Gage's re-election. A popular man, or one backed by the affiliated interests of any class, may win the gubernatorial chair. Now is the time when productive activity in this direction may begin, Is that what Samuel Compers, president of the Federated Labor of the United States, is here for? Of course, he doesn't tell. Why should he? He has shown his ability hitherto. It is not at all likely he has lost it. Events move rapidly, faster in some places than in others. We shall not be obliged to wait long to find out.

Side by side with the Sunday papers on my table, lie the works of pand.

sus, complete in two volumes, somely bound in maroon cloth, with untrimmed edges, gilt back and top. There are 800 quarto pages in the two, from the press of James Elliott & Co., of London, Eng. The translation is by Walte. As the best thought of one of the most popular of the Ancient Her-metists, these works are highly valued by the Hermetic Brotherhood. It may seem curious how expensive occult works of this nature happen to be in a public library. Our buying committees, as a rule, have no particular leaning toward occultism, or Spiritualism, and still less if there be an alchemical trend in the writer; but a little ticket pasted on the inside of the cover, explains; it reads:

> San Francisco Free Public Library. William Emmette Coleman. Date April, 1902.

It is conceded by those who know that Mr. Coleman has the finest private library on this coast, containing many rare and valuable books of ancient and modern times.

The suggestions of occultism and its affiliated lines of thought, recall to us the growth of our perceptions and con-sciousness of this subject, that is as high as the highest, and as deep as the lowest. As vell after veil drops from When force ceases, we are dead.

It is an often reiterated remark by ticulars address Henry B. Allen, manthose who concern themselves with ager, Etna, Clarke county, Washington, Cal. the substance and conditions of the Unseen, that there is but one animating force. We can use it for the advantage or disadvantage of others as we will. That is to say, it makes no difference whether a Mental Healer starts the vibrations necessary for the restoration of health and strength in a body by the use of words of prayer or cursing. If this be true, we simply deal with the impelling force, and not the sense or meaning of the words per se. It is like the wonderful materializing of the Indian fakirs, of which the camera shows

no trace.
The annual convention of the State Spiritualist Association is set for Sept. 5. 6 and 7. It is hoped that potency, address A. G. Brown, 266 Twenty-first harmony and earnestness will preside over all their deliberations.

Dr. Frances C. Treadwell has entered into the rest of the Summerland. She has been for many years a successful dentist in San Francisco. She was an earnest and outspoken Spiritualist. In her daily life, she was constantly in the consciousness of the ministrations of her friends, who had preceded her through the golden gate ever swinging inward, but never outward. She was cremated.

Dr. W. M. Forster, one of our prominent physicians, who barely escaped death from being run over by a railroad train a year ago, has so far recovered that he has resumed practice, will be joyful news to all his old pat

The Society of Progressive Spiritualists has adjourned for its usual sum mer vacation W. P. PHELON. M. D.

San Francisco, Call.

New Era Camp, Ore. The annual camp-meeting recently held on the beautiful grounds of the

Clackamas County Spiritualists' Association, at New Era, Oregon, was one of the most successful and harmonious of any held on the Northwest Pacific Coast. The speakers were Rev. D. W. Hull, of Kansas; Rev. Copeland, presi-Hull, of Kansas; Rev. Copeland, president of the Co-Operative Brotherhood of Burley, Wash.; Rev. J. H.-Lucas, president of the First Spiritualist Society, of Portland, Ore. Rev. Genevra Lake, of Olympia, Wash., Mrs. Irene Smith, of Scattle, Wash. Rev. Love and Mrs. Love, of the East-Rev. Love and Mrs. Love, of the East-Side (Portland) Spiritualist Society, and charge of the music, which was one

had charge of the music, which was one of the most enjoyable features of the excellent program. Mrs. Elizabeth J.

Finnecan was the test medium.
At the annual election the following officers were chosen for the ensuing year: George Lazalle president; F. McHenry, vice-president; Lorena Lazalle, recording secretary; John Burgoyne, treasurer; E. de Yongh, corresponding secretary.

sponding secretary.
The impressive ceremony of ordaining Rev. J. H. Lucus as a minister of the Cor. Sec'y, N. H.



CAMP-MEETING DIRECTORY.

Chesterfield, Ind.

Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Briggs Park, Mtch.

Briggs Park, Mtch.

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

Haslett Park, Mich.

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

Delphos, Kan.

The twenty-fourth annual camp-meeting of the Spiritualists and Liberals of Kansas, will be held at Delphos, commencing August 8, and continuing to the 24th. It will be in a beautiful grove one-fourth mile from town. One and one-third fare for distance of 100 miles on all railroads. Arrangements have been made with the idea of making this the best camp ever held here.

J. N. Blanchard, president; H. D.

Dwight, secretary.

Mowerland Park, Mass. Camp Progress Spiritual Association ing September 28, at Unity Camp, Sauwill open its season on Sunday, June 2, Rus Center, Mass. The very best meat the grounds in Mowerland Park, dlums and speakers will be present. Upper Swampscott, Mass.

Summerland Beach, O. Woolley's Summerland Beach Camp Association opens July 27, and closes and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, Gollo; I. Weldon, general manager.

Mantua, O hio.

Camp session opens July 28 and Mich., and opens August 3 and contincloses September 2. This is a favorite closes September 2. This is a favorite ucs until August 25. For full information, address Lucy King, Box 45, Mantua Sta-Mancelona, Mich. tion, Ohio.

Cassadaga. N. Y.

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

The nineteenth camp-meeting will be

ield at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg,

Etna. Wash. high as the highest, and as deep as the lowest. As veil after veil drops from before us, continuing to question, do we not come to the point that the Supreme Essence is simply Force. Force is ev- 23d. This is a lovely place in the erywhere, so God is declared to be, mountains; the water; excellent trout spiritualists at Summerland. Cal. will Force constitutes our lives in activity. fishing; a beautiful grove; good speak- commence July 26, and close August 3, ers, mediums and music. For full par-

Onset. Mass. Opens July 13 and closes Aug. 31. For

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

Freeville, N. Y. Regular camp opens July 26 and

closes August 12. For programme, address A. C. Stone, secretary. Island Lake, Mich.

Camp session for 1902 begins July 27

and closes August 25. For programs

street, Detroit, Mich.

Ottawa, Kan.

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

Grand Ledge, Mich.

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

Lake Brady, O.

This camp will open July 13, and close August 31. Address all communications to A. G. Keck, secretary, I. O. O. F. Temple, Akron, Ohlo.

Sheridan Gulch, Ill. A Spiritualist camp-meeting will open at Sheridan Gulch, July 6, under direction of the control tion of Emma J. Hanson. Write at 76 Bingham street, Chicago, July 1. After that at Sheridan,

Waukesha Camp, Wis.

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

The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 27, continuing to and including August 24. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Sunapeo Lake, N. H. full programme, address with enclosed stamp, Mr. Thomas Burpee, Sutton, congruitles. Price 25 cents. For sale

Miantic. Conn.

The Niantic Camp, located at a de-lightful place, Niantic, Ct., commences June 24, and continues until September 0. For full program address the secretary, Mary A. Hatch, South Windham,

Los Angeles, Cal.

The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 17, and close September 14. Address or information, J. D. Griffith, secretary, 1011/2 South Broadway, Los An-

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

Lake Pleasant, Mass. The New England Spiritualists' Camp-meeting Association will open July 28,

Forest Home, Mich. This camp is located at Snowflake,

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshall-town, Iowa. Inquiries should be ad-dressed to E. M. Vall, president or Mrs. I. F. Andrews, corresponding secretary, Marshalltown, Iowa.

Lake Helen, Fla.

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

Summerland, Cal. The annual camp-meeting of the

1902. For full particulars, address Wm. P. Allen, secretary, Summerland,

South Boulder Canon, Colo.

Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address W. E. Mansfield, No.

3330 Marion street, Denver, Colo. Jenison Park, Mich. This camp will open June 29, and will be continued through the month of

August. For full programme, addres J. E. Walker, Macatawa Park, Mich.

Verona Park, Me. The annual camp-meeting at Verona Park will open August 2, and close Aug. 25. F. W. Smith, secretary, Rockland, Maine.

Camp opens Aug. 17, and closes Sept. 7, 1902. W. F. Randolph, secretary, Ashley Oblo Ashley, Ohlo.

"The Panthelsm of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investiga-tions into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"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.

"Cosmian Hymn Book." A collection of original and relected hymns, for lib eral and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selecons of poetry and music, embodying bighest moral sentiment, and free in all sectarianism. Price 50 cents.

"Life Life Booklets." By Ralph Walky Trine. Three daintily beautiful little books, finely adapted for holiday, presents: The titles are, "Character Building by Thought Power," "Every, Building by Thought Power," "Every, Creations of the content o J. Erwood, secretary, 1334 Pine street, Living Creature," and "The Greatest Living Creature," and "The Marter is of Thing ever known." The matter is of Thing ever known." The matter is of high-toned spiritual character and of high-toned spiritual character and of helpful purpose. Price 35 cents each, helpful purpose. or \$1.00 for the three.

"Stein Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Bablitt, LL. D., M. D. This comprises the last part of Human Culture and Oure. Paper cover, 15 cents. For sule at this office.

"The Commandments Analyzed." By Sunapee Lake camp meeting opens W. H. Bach. The Commandments at August, 3, and closes August 31. For not only analyzed, but contrasted with other Bible passages, showing great in-

at this office,

The Progressive Thinker. IS

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SATURDAY, ANGUST 2, 1902.

INFORMATION.

Many of our subscribers seem to be laboring under a mistake regarding our new premium book, the title of which is "RELIGION OF MAN AND ETHICS OF SCIENCE." This is the title of ONE book, not two, and costs but 25 cents when ordered with the paper for

The Significance of Spiritualism.

It is not well or wise to take a narrow view of the import and significance of Spiritualism. To parrow it down in our mental definition to a mere phenomenal spiritism, embodied and expressed in raps, writings, and other physical manifestations, is to denude it of its highest and most vital signification. For while these phenomena are of grand importance in establishing the truth of spirit being and communication, and so are of inestimable value as a foundation knowledge, to confine Spiritualism to phenomenal manifestations is to circumscribe and belittle its range and grandeur, and minimize its usefulness as a factor in man's spiritual pro-

gression. Not as a soulless science, nor yet as a niere hazy idealism, does Spiritualism stand in its relations to man.

It differs from theology, for theology utterly lacks induction, being built upon theories and dogmatic assumptions, not on the substantial basis of facts. As a result, religion derived from theology is the embodiment of superstition. Deductive reasoning is the only method allowable in the system of theology.

Science is based upon facts-and the genuine spirit of science spurns no facts, at the beck of prejudice religious

Spiritualism presents facts, which genuine science cannot ignore, though "scientific prejudice" may ignore or deny them.

Spiritualism presents facts admitting demonstration and classification, it presents facts which are matters of observation and knowledge, and hence a basis for inductive as well as deductive sis for inductive as well as deductive reasoning. Hence, unlike theology, it furnishes to science the grounds and possibilities of philosophical analysis, and exhibits the elements of principle

Much has been said and written about religion, pro and con. We may say, it is a perception of the universal truth, beauty and goodness, with our relationship thereto, and the resultant ethical obligations.

Spiritualism, then, comprehends not

ultimate expression, it is a comprehensive, universal system, covering scithe highest growth of the human being, for time and the eternal now.

Considered wholly in its relationships and bearings upon mortal life in its so cial, mental, moral, economic conditions, when properly understood, Spiritualism is laden with weighty significance, as concerns the welfare of humanity here and now, as doing away with false and unjust conditious, condi tions that are inharmonious and apti-

This, on its purely human side, is rich with significance that appeals to the highest sentiments of right and truth

But all this is supplemented and reinforced with the spiritual significance of Spiritualism, as bearing upon man's spiritual nature; an influence, an effluence, inspiring high and pure ideals and aspirations, ever uplifting and ever pro-

Such are some faint glimpses of the significance of Spiritualism.

An Object Lesson

An instructive object lesson is presented just now, wherein Catholics turn protestants, to the extent that, in convention assembled they give voice to a vigorous protest against the teaching of Protestantism in the Philippine schools, which, they charge, is being done by American teachers sent there.

The charge is authoritatively denied, however. But it is well that these zealous Romanists put themselves on record, for the spectacle is instructive, at

It is a question, however, though scarcely debatable, whether these very zealous and jealous Romanists would ever protest against Romanism being taught in the schools. It is a common thing, in fact it is the rule in Catholic countries, for Romanism to be taught in the schools-such schools as there are-and that, too, by priestly instructors, and by others under their guidance and authoritative sway.

And was ever a Romanist known to

view. The Romish view is entirely n different affair-which is that all rights | which a priestly hierarchy has no place. belong to the Catholic church, and none

else has a right to protest. In the Romish view, it is all right when the Protestant ox is gored, but all wrong when the Romish ox is the one.

MEDIUMSHIP DEMORALIZING? MODEL HIGH RESOLVES.

pirits that accompany phenomenal mediums; and it is destiny. often affirmed with much assurance and emphasis, that mediums of that class are of inferior mold, with sensual tendencies, and intellectual weakness. It is held by many that all physical mediumship is demoralizing in its tendencies and influence, destructive to health, and dangerous to virtue; and that both spirits and mediums gravitate which their sensitive susceptibility brings into their lives, to vice and debauchery. That there are many representa- they are bewildered and betrayed, we may seek for the tive cases that justify these conclusions may be admitted without discussion. But is it the rule, representing a law in nature and spirit?

Can it be that a fact so tremendous in its significance as the scientific demonstration of the continuity of life, or immortality, is essentially bad and dangerous to the huproblem? I think not.

Ignorance is always dangerous to the best interests of society and the world; and low moral conditions are indigenous to undeveloped human nature. No great question is ever settled without a struggle with the environments of ignorance. No revelation was ever made to this world, that did not carry with it much error, confusion and misunderstanding, and wherever human nature is frequently helplessly drunk.

concerned the dark side is always represented.

In illustration of the senting

No human being is without his (or her) quota of concealed tendencies, and germs of vice, folly and falsehood. These manifest variously, and often conflictingly, according to environment, and the stimuli that appeal to the impulses, passions, and germinal desires derived from antecedents and circumstances. Mediumship intensifies these appeals. It evokes the hidden tendencies and warms to active life the deep reserves of the soul; and their primitive expression is liable to be chaotic and crude; and to manifest much that the ignorant world interprets as wickedness, sin, depravity. All of this has been enacted and re-enacted in the evolution of the spiritual nature of man, countless millions of times-without ever a hint of a spiritual medium in the groaning centuries that wrestled with destiny and toiled toward a higher ex-

Every religious movement has been associated with mediumship, and has evolved its quota of vice, folly and crime; but these were as inevitable as earthquakes, volcanoes, floods and cyclones in the growing life of the

But spiritual mediumship of the 19th and 20th centuries has introduced a new era. It has defied all the old concepts of the two-world relations and introduced a system of experimentation, scientific study of nature, and a general philosophy of life, universal, and spiritual that the purity of our souls. has never before been represented by any cult, or system | "I will keep my body as well as my spirit clean and enof religion in the history of nations. They have all had | deavor to be pure in all things." means of an extended area of facts which include the to the fulfillment of these promises; but the mere concepship, and intelligent testimony, supported by experience, patrons with the sincerity expressed in these noble reand subject to practically limitless illustrations, confirma- solves. They might be repeated with profit by all phetions, and variations by which to establish every conclu- nomenal mediums.

Much has been said and written of the low order of sion, and settle every doubtful theory of human life and

We can well afford to work and wait, and to treat all mediums with just and generous consideration, and aid them in all ways open to us in using and improving their most valuable gifts. If they are weak, we may help them to be strong. If in the strange complexity of influences cause-or causes-and help them to self-possession while walking on dangerous ground. But there are many excellent mediums, whose lives are as pure and truthful as the best of those who criticise them.

Because some disappoint us, and lapse into evil ways, or deceptive work in the seance-room, is no reason for man agents, indispensable to the solution of this age long assuming that phenomenal mediumship is essentially low and demoralizing.

Some Christian ministers are low and vicious. Some honored and trusted college professors have com-

mitted murder.

Senators of the United States have been drunken de-bauchees, and even one honored with the highest gift in the power of the people to confer, has been known to be

In illustration of the sentiments and loyalty of a true spiritual medium, and the high qualities of her spiritual guides, I hereby present a copy of the High Resolves which, dictated by the spirit, is used as the opening and directing suggestion in all her seances, and all her develoning circles. It is the substitute for a song, or prayer, used by Augusta Ferris, of Grand Rapids, Mich., and fitty closes and supports the foregoing estimate of mediums and mediumship. By frequent repetition these loyal resolutions become a part of the mental habitudes thus imposed.

"I will speak the truth and lead a life of truthfulness. "I will not be a tattler of what I may hear derogatory to others, lest it be falsehood, and do them an injury.

"I will not assume to be what I am not.

"I will not lay claims to spiritual gifts which I do not possess, and if gifted by the spirit, I will not assume for the spirit that which I do for myself, for this is a lie and "I will strive to be pure in body and mind.

"I will strive to keep myself unspotted before the world knowing that my spirit friends behold my very acts and thoughts.

"I will not use profane or improper language. "I will avoid licentiousness which seeks to creep into houses and destroys the peace and happiness of our homes,

fragmentary hints, and some far-reaching ideals and Who can repeat these resolutions without being imspiritual illustrations; but Modern Spiritualism is not only pressed with their significance and strengthened in moral a fact, or a combination of facts, but it is an inductive integrity? But it does not follow that all who repeat science, which is all-inclusive. It has undertaken the them are rendered proof against evil temptations. They solution of all spiritual, moral and natural problems, by are not a guaranty that the medium herself is always equal physical and the spiritual world in conjoint relations, and tion of them, indicates a moral status that is rich in proinan ever widening field of suppliers by means of medium- ise, and I think Mrs. Ferris' seances usually impress her LYMAN C. HOWE.

Religion of Science.

Herbert Spencer [says the Chicago Inter Ocean] philosopher and sage, gave a book to the world a few months action and practice the manly virtues ago, with the message that it was his which are associated therewith, and surgeon, scientist, literateur, and paint- ligious, relying on the promise of ultier, with a farewell message. Like Spencer, he is nearing the end.

For nearly forty years Sir Henry Thompson has been among the most distinguished of surgeons. Astronomy has been his idol. However, he has written two novels and many books brought me its own reward, by conferand papers on surgical and medical ring emancipation from the fetters of subjects. He also has ben a frequent exhibitor at the Academy and the

Now, in his eighty-second year, he declares the result of twenty years' search for a spiritual foothold-his "attempt to seek, by careful induction ence, religion and whatever pertains to from available data, some certain assurance respecting the influence which the 'Infinite and Eternal Energy from which all things proceed' has exercised on man throughout his long career on earth."

This search has not led Sir Henry not be used in scientific writing, for the reason that they have become so "comideas with schemes of theological doctrine based on the alleged existence or personal appearance on earth of the

beings thus named." and purpose of the Eternal Energy which lies behind phenomena. "One method alone," he says, "can throw light on the subject, viz., a studious observation of the facts of nature and

of the inferences which may be legitimately drawn from them." He devotes the first half of his book o a rapid survey of the assumed development of man from the authropoid ape. His inference from this survey of the long and difficult course which man has traversed through countless ages is that man has won every step solely by ils own unaided efforts. He says that many may feel a sense of regret that, had it been possible, aid should not now and then have been proffered at cer tain turning points in man's history. Some have been unable to believe in the beneficent tendencies of The Unknown

regard to man's progress. But it is next to certain, he argues, that had the human race received at any time a revelation—say, of the means of obtaining fire, or of the elements of agriculture, or of the complete relief from siffering which modern science has discovered-man would never have become the efficient creature he is.

Source of all power because of this

apparent neglect or indifference in

ing to Sir Henry Thompson, is one in which a priestly hierarchy has no place. A Menace to American Civilization."
To him religion, in the phrase of Hux-By Prof. W. M. Lockwood, lecturer ley, ought to mean "simply reverence and love for the ethical idea, and the chic science. Demonstrator of the modesire to realize that ideal in life."

strength for well-doing from the Christian faith, but he foresees a division of mankind into two classes—those who enjoy complete liberty of thought and of reason and inquiry into matters re

mate admission to the Gate of St. Peter

as the reward of this implicit obedience He himself was greatly depressed during the first part of his inquiry, but the conclusion of his work wrought a complete change. Thus he says: "And the result of my labor has at last all the creeds, and unshakable confidence in the Power, the Wisdom, and he Beneficences which pervade and rule the universe," in whatever light they may be considered. These thoughts are in harmony with the views ex pressed by many prominent Spiritualists. They have abandoned all creeds yet believe there is something-whether

Wasting Time.

controis the universe.

a he, she, it, force or principle—that

It may be that some of the great investigative minds have time to waste Thompson to the god of any of the re- and money to throw to the sparrows, vealed religions. He thinks the terms for it seems the very essence of non-God, Jehovah, Theos, Jove, etc., should sense to speculate upon the age of the world, the inhabitable or inhabited age of this planet. Opinions are now runpletely identified by long association of ning all the way from 20,000,000 to 500,000,000 years.

We know it is inhabited and the soil is being tilled and the inhabitants are multiplying rapidly, and the greatest From the progress of man and the and most important problem to solve by known universe, he has tried to find these great minds who have money t some hint of the tendency, disposition, burn, is the prosperity and advance ment of this rapidly increasing popula-

What does the honest, hard-working man with a family of six or eight, or a dozen children depending upon him for support from a salary of \$2.00 a day, care how long the world has been in habited, and what would it benefit him

to know it. There has come along with man's re ligious teachings, or rather his irre-ligious teachings, a kind of greed, or abnormal selfishness that has reached in some, downright madness and hoggishness, until nothing short of owning the earth will satisfy their insatiate greed, and now they are after its pedigree, its record, its age, the genealogy of its population, a business way of taking an inventory of the personal property thereon, "taking stock," is the

As is the delight of some people re garding their age, this old world has kept the matter a dead secret, and it is of no importance to man to know it. The important feature is to know how to utilize it to the advantage of all upon its motherly old bosom, and not to the enrichment of a few and the oppression

And was ever a Romanist known to protest against such a course? The very question is absurd in face of the facts.

But it demonstrates the insincerity of this Romish protest in the case of the Philippine schools, it the matter is viewed in its relation to human equality of the Infinite and Eternal Energy."

The scientific man's religion, accordance of the American in the course of the man's religion, accordance of the Nazarene and His-People."

Through An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents. "The Infidelity of Ecclesiasticism

> upon physical, physiological and psylecular or spiritual hypothesis of na-He does not desire to disturb the be-ture. Scholarly, masterly, trenchant liefs of those who derive comfort and Price 25 cents. For sale at this office.

Miracles Not Strange.

No law of nature is violated in the performance of miracles, according to Professor W. Douglas Mackenzle of the Chicago Theological Seminary.

In a lecture on "Miracles" before students at the University of Chicago, Professor Mackenzie said: "When a miracle is accomplished a

force is exercised which makes it possible to overcome material forces which are working.
"For instance, when Christ walked on

the sea he had the superhuman power of bringing a force into action which kent gravitation from acting. When men were raised from the dead all the forces of nature were working, but were overcome by this other force, which no human being has the power to

If we take Webster as a guide to the definition of the word "Miracle," there are many miracles occurring at the present time. Webster's definition is, "A wonder, or wonderful thing. Speclifically an event or effect contrary to the established constitution and course of things; or a deviation from the known laws of nature; a supernatural event."

When it comes to the supernatural events, science and Spiritualism have set the idea aside since Father Webster's time. Every event is natural now, whether understood or not

Nothing is and nothing can be outside of Nature and her principles, her laws. Wonderful things occur every day within the bounds of natural laws. things we cannot understand, things that are in "deviation of" any law known upon earth, and yet there is a cause behind, a natural law.

Many occurrences of yesterday called miracles are common property to-day. Science has torn down the framework of so many miracles in the last fifty years that not even a land-mark remains for miracle hunters to cling to

for consolation. The rainbow was a miracle, the flash of lightning, the comet, the moon's eclipse; turning water into wine, walkting on water, raising the dead, curing the blind, the lame and the sick, etc., were miracles once, but all of them are understood now and are but events in

Miracles began to disappear when men began to think independently, began to reason, investigate, analyze. Ignorance fosters the miraculous and s the supernatural explanations to all things not understood.

Wisdom changes, the miracles into effects that have natural causes back of them, laughs at old superstitions as a jolly old professor would laugh at a good joke, and explains occurrences. that are mystifying in a scientific way

and leave all doors open.

The force by which a Jesus could resist the law of gravitation and walk on the water has been employed by mediums since, and is understood as "levita-

In Spiritualism these forces are employed in moving material things about without human agencies, or physical contact, and is called spirit levitation. or control of material things by spirit

power.
Miracles are not strange, for there are no miracles in the superintural sense There are superhuman occurrences whenever there are occurrences outside the human power or force, but they are natural, not supernatural.

"Meatless Dishes." Very useful. Price 10 cents.

"The Brown Book" of Boston Pictures a Chicago Angel.

Fifteen years ago in Chicago, a young

girl of wealth, leisure and social rosttion found herself facing the question of what to do with her life. Travel, a gay existence in society, study with the best masters were alike open to her, but with all these desirable privileges she had been born with a great world-pity, and because of this, the manner of living of her kind failed to satisfy her About this time the social settlement movement was started in America, and that girl, whose name is Jane Addams consecrated her wealth, her ability, and her life to the project, and founded the famous Hull House of Chicago. In the poorest ward in that city Miss Addams went to live and made herself one with the people about her, believing that by example and daily contact she could up lift and bring to the dreary and isolated a fuller participation of the common heritage. For over twelve years she has lived at Hull House, and by reason of her ability and clear-sighted intelligence has made it one of the most important connections yet between the privileged and the unprivileged.

Miss Addams is in a position to speak authoritatively to the working classes and of the working classes, because she belongs to those whose want of popu larity she so clearly recognized. There fore what she says in her latest book 'Social Ethics," on domestic service is

worthy of a serious consideration.

She sympathizes with the attitude taken by the working people on the question of personal service and says: That, except from the savings bank standpoint, work in shop and factory is better paid than the work in the household. The opportunity for saying may be better for the employee in the house hold than of the factory, but her family saves more when she works in the fac-tory and lives with them. The rent is no more when she is at home. The \$2.50 a week she pays into the family fund more than covers the cost of her actual food, and at night she can often contribute toward the family labor by helping her mother wash and sew. Even for the younger factory girls and clerks, whose wages are less than those of domestic servants, there is always present the possibility that at some time their earnings may be much higher. "A girl finds it easier to be content with three dollars a week when she pays for board in a scale of wages rising toward ten dollars than to be content with four dollars a week and pay no board in a scale of wages rising toward six dollars, and the girl well knows that there are scores of forewomen at sixty dollars a month for one forty dollar cook or lifty dollar house-

keeper.' From the well-meaning charity visitor who comes with the best desire in the world to help the poor people in their distress, Miss Addams has infinite trouble and complaint. She says that the visitor holds her poor family so hard to a standard of thrift that she really breaks down a rule of higher living that they formerly possessed; that saving which seems quite commendable in a comfortable part of the town appears almost wicked in a poorer quarter where the next-door neighbor needs food.

One of the neighbors of the Hull House is a tailor, who supports a wife, three children and his parents on eight dollars a week. He insists that it would be criminal not to expend every penny of this amount upon food and shelter, and he expects his children later to take care of him. In another family that Miss Addams has known for six years, the daughter, a girl of twenty-five, has received two cents a week out of her wages given to the support of the household.

A simple creed is that of Miss Jane Addams. She believes at the day of udgment the test will tions regarding personal and family relations, but "Did ye visit the poor, the criminal, the sick, and did ve feed the hungry?"

Miss Addams illustrates the Spirit ualistic idea inculcated in our philosophy, that each one should lend a helping hand to those less fortunate in life. She is a messenger of love and goodwill to the poorer classes.

Duality of Spiritualism.

It is not in any such sense as that of Hudson's much exploited "Working Hypothesis," of man's "dual mind," as set forth with great apparent show of inductive logic in his "Law of Psychic Phenomena," that we use the term Duality of Spiritualism. It is easy to demonstrate that that remarkable opponent of Spiritualism, which he attempts to demolish by means of his assume hypothesis, is thoroughly at cross pur poses with himself, self-contradictory and self-destructive, and his dual-mind is so constructed in his statements, that it resembles Lowell's "good-natured dance with the best of intentions," of whom Lowell wrote,

"One of his legs would just trip up the other.

But this is not our present object, nor the thought in our mind, to which we wish to direct our renders' attention, as worthy of some consideration, in fact, pleasurable consideration to Spiritual

The duality of Spiritualism, to which we refer, consists in the fact that i furnishes strong attraction to two widely diverse orders of mind. The strangeness and mystery pertaining to the phenomena appeals to the masses: and the exalted order of the truths it presents affords strong, pressing invita tion to the most ardent research of the

scienust and philosopher.
Thus two widely variant qualities that dominate the world of mind are of thought, by the facts and the truths of Spiritualism. Indeed it may be said with truth, that

it is a cardinal excellency of Spiritualism, that, in one way or another, it furnishes strong attractions to all classes of minds, and more especially to those in earnest and honest search of truth, But, as keeping to our text, the Duality of Spiritualism, it will be recognized by the thoughtfully observant, that there are two strongly marked tendencies or casts of mind in the world: the bias of the one is toward mysticism; it revels in the occult, the mysterious, the apparently supernatural, the uncanny, the marvelous in the line of spirit phenomena; the bent of the other class is philosophical, toward careful analysis and scientific research, and the application of facts as related to ethics, and the consideration of truth in its philosophical aspects.

It is matter for gratulation that Spir-itualism furnishes richly abundant ma terial to supply the demands of both classes. It furnishes that which ap-peals to the highest in man's aspirational nature, as well as that which satisfies the cast of mind that delights in the weird and sensational.

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

At Set of Sun.

If we sit down at set of sun And count the things that we have done And counting find One self-denying act, one word That eased the heart of him who heard, One glance most kind That fell like sunshine where it went, Then we may count the day well spent.

But if through all the livelong day We've eased no heart by yea or nay; If through it all We've done no thing that we can trace That brought the sunshine to a face; No act, most small, That helped a soul and nothing cost, Then count that day as worse than lost. —Ella Wheeler Wilcox.

"Unconscious Memory." The Christian Herald, of New York,

vival of childhood memories. A lady, tically the same lines. When you have seventy years of age, was under treatment for broncho-pneumonia. It was a critical case, owing to the advanced age fortunate, from the simple fact there of the patient, and it became almost are about fifty in different parts of the desperate when delirium set in and conthued for three days. The patient eventually recovered, but the feature of her illness, which is of interest to medical solutions were the supplied to the control of the c ical science, was the peculiarity of her talk during her delirium. It was in a foreign language, that neither the doctors nor the nurse could understand. A lady who came to inquire after her however, recognized it immediately as Hindustani. She was quite as much puzzled as the doctors at hearing her friend speaking so volubly, for she was aware that before her illness she could not speak the language. She knew about a dozen Hindustani words, but could not frame them into a sentence yet in her illness she recited long poems in Hindustani, and put questions and apparently answered imaginary questions in that language. When the pa tient recovered she was as incapable as before her illness of speaking the language. It appears that she was born in was in charge of a nurse who could not speak English. She was sent at the age of five to England to be educated, and she married there and did not return to India. She completely forgot the language of her childhood, and had casually mentioned that she had done so to the lady who called upon her during her illness. The incident strikingly confirms the theory recently propounded by psychologists, that there is a subcon-scious mind which retains all impressions, and reproduces them when the active mind loses control. What an ominous fact this is for those who do not seek the cleansing which comes through Christ, They may find forgotten sins eventually coming to mine to condemn them in the judgment.

The correspondent who sends the It simply demonstrates a fact in the For sale at this office. phenomena of Spiritualism. The old woman was controlled by a spirit, who Liberals." For sale at this office, recited long poems in Hindustani, etc. | Price 25 cents.

The Various Spiritualist Camps. They are all doing an excellent work; sets forth that "a leading medical jour- they are all modeled after one plan, nal reports a singular instance of a re- and the teachings given are along pracvisited one camp, you have a practical. knowledge of all the rest, and this is country. The camp is simply an enlarged Spiritualistic meeting in localities where nature lends her charms to add to the interest of the occasion. We are glad to receive brief items from the camps, but cannot undertake to publish the full programme of each one. Those interested can send to the various secretaries for them. We have always the season a list of the leading camps, with their secretaries, so that all who are interested can write for the particular information they desire.

AN EXCUSE.

Motor Lines Out of Order.

Owing to the terrific storms that have swept over Chicago, the electric wires connected with the motor that drives our machinery, have been out of order for 24 hours. In consequence of this mishap many items, camp-meeting reports, etc., can not be put in type this week.

"Talmagean Inanities, Incongruitles, Inconsistencies and Biasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents. "Healing. Causes and Effects." By W. P. Phelon, M. D. Price 50 cents. "Origin of Life, or Where Man Comes of the Cause of th

From." "The Evolution of the Spirit from Matter Through Organic Proabove to this office, asks: "Does not cesses, or How the Spirit Body Grows." this explain away Spiritualism?" No! By Michael Faraday. Price 10 cents.

Forms and Ceremonles for the Use of

OUR PREMIUM BOOK

Religion of Man and Ethics of Science.

In common with many other Spiritualists I have ever appreciated the writings of Hudson Tuttle, and considered him one of the most levelheaded of men; but his work, your latest Premium Book, surpasses anything yet produced in Spiritualistic literature in masterful grasp and the comprehension of problems of life; not a weak or commonplace paragraph or sentence in it. Metaphysicians may quibble over his views on "Fate," but scholars will praise its accuracy in general, and philosophers will read it with restful satisfaction. Now, friends, you who are clamoring for a new Bible, take "Religion of Man and Ethics of Science" as a foundation, and induce Mr. Tuttle to edit a Synoptic Topical Resume of the other Premium Books, and it will be a grander Bible, embodying more truth and that dominate the world of mind are met and gratified, each in its own field common sense than all the sacred books ever promulgated by prophet, priest, magician or theologian. And you, Brother Francis, for placing these books within reach of all will not only receive the gratitude of progressive souls, but be accorded full recompense as certain as justice is an attribute of the finer central forces and in-JOHN W. JONES.

Box 137, National Military Home, Ind.

PROF. E. D. JONES' VIEWS OF THE PROGRESSIVE THINKER.

P. S.—I can not afford to miss your valuable paper. It is the best that comes to my desk. It is replete with truth and rich in spiritual food. Exeter, Neb.

F Culiured Mediumship.

Mrs. Mary T. Longley Relates Her Mediumistic and Educational Experience.

writer, similar to my own, the thought assisted me to unfold. educated by the spirit world helpers, entranced by a spirit intelligence, and from that period to the present, I have been a public and private instrument of ren; the spirit world. For three years of my earliest mediumship, my mother held free circles for the public in our home, three evenings a week, as I was a test medium, who at that time was personally influenced by the spirit friends of ose who came to learn of the other

Before I was first entranced, I had never sat for development, and we were all astonished when the manifestation of medlumship came to me, but afterwards, for a period of twelve years, we held our home circles, where the development into other phases of mental mediumship went on-I have never had physical mediumship of any kind-and where we learned many wise and good iessons from the invisible helpers who gave us of their ald and strength. Having so little schooling in my youth, and being the daughter of a poor invalid soldier, who had his ankle shatknowledge of classics and lore generally was sadly deficient, but I am glad to say that I had sufficient sense to wish abled to noramus, and I was quick to accept and profit by any correction of speech, grammar or other blunder, that friends on either side of life were kind enough to favor me with. In the course tela, have proved the most loving, loyal, and helpful of guides and counselors to me-stimulated other powers of mediumship in my organism, such as writing mediumship, poetical inspiration, etc., and later on they brought me forth upon the platform as their mouth-

SPIRIT AND LIFE

The eternal years of God are hers;

But error wounded writhes in pain,

And dies among its worshipers."

The poet sings-

writer, similar to my own, the thought assisted me to unifold.

Suggests itself that perhaps if some of My spirit helpers, like those of Mrs.

My spirit helpers, like those of Mrs.

Watson, gradually taught me many things such as the student in school and the day of the student in school and the school an to the public, the workers of a later day college may learn, and much else that circle-and I believe in and advocate might derive pleasure and help thereby. no academical course can impart. They the establishment of the home circle— It is with this thought that I venture to encouraged me to read works of stand-was brought to me by Spirit Mrs. J. H. write a little of my own experiences as one in our ranks, who has largely been one in our ranks, who has largely been dium should not read or study, or in years, destined to fill, though then I who have ever brought instruction, aid form himself on past and current knew it not-who stated that I must and encouragement to the willing in- events. They brought me friends in have the Indian magnetism and elestruments who have desired to learn earth life, who were cultured and edulitie our friend Mrs. Watson, I had but a very few years of common schooling, owing to weak eyes, for my mother large part of my mediumship for many and refined, all of them intelligent and successful of the school of them were cultured and edulities of the school of them were cultured and edulities of the school of them were cultured and edulities of the school of them were cultured and edulities of the school of them were cultured and edulities of the school of the sch Like our friend Mrs. Watson, I had but a very few years of common schooling, owing to weak eyes, for my mother large part of my mediumship for many feared blindness for me in the early years was devoted to giving advice and years was devoted to giving advice and prescriptions for the sick; for three prescriptions for the sick; for three has been a good one. My I attended the common schools of the years I practiced successfully without day, from the age of six years to that any personal knowledge of medicine, the have every reason to; my experience with them has been a good one. My feel, in 1868, I was for the first time that time I concluded to study along was a child of seven, fresh from Dates. said there was no objection, for he considered that no one could know too much of the body and its conditions; I get books and teach her from our side, therefore studied, and in the course of and they would train her on their side time, when old Massachusetts con- of life, and the work went on; Luther out qualification.

the Banner of Light Free Circle room eated, gentle and refined maiden of the then in like capacity for the Voice of who came as little children have grown Angels, also who did much editorial almost under our very eyes, from the work for three prominent Spiritual training they have received in the spirit papers, who has been writer, paper correspondent, lecturer, and worker in Nannie, who came to me, brought by journalistic lines for years, it would Lotela, six years ago, while I lived in seem that none could have needed a California, a lisping tot of three years, the could be not expected by the could be not expected. liberal and extended education of the schools more than myself, and yet this was denied to me, and but for the work of the angels with and for me, I might no longer lisping and babyish in speech tered in the battle of Gettysburg, my have passed my days in the parrow but a child rapidly maturing, and sphere of unenlightened and unrefined friend to all whom she meets. a further education, even after my eyes Ignorance. No one knows better than and sight had strengthenned. My myself my deficiencies and limitations, myself my deficiencies and limitations, paper has exceeded its limits in your nor has anyone wished for a college education more, yet I have been enassured that under proper conditions understand our needs better than the angels with my mediumship, other than three or four years after my first en-trancement, the "Guides"-and I love matter given through my mediumship, articles for print, and other educational cannot have the advantage of a college that word, Mr. Editor; for these blessed and by having a mind quick to learn, friends from beyond, from my reverend and a desire to profit by any needed ing he may reach. I believe in schools, "Father" Pierpont, to my trusted Lo-correction in the line indicated. However, it does seem to me that any meto grow intellectually and to improve in have the benefit of their favors we may mental expression, will receive such aid from both sides of life as will enable by the sides of life as will enable with good will to all, cordially yours, by the sides of life as will enable to press on without them.

With good will to all, cordially yours, MARY T. LONGLEY.

To the Editor and Readers of The Propiece; into the arena of authorship, in gressive Thinker:

| Dear Friends:—It is with pleasure | Dear and instruction that I have perused the rious lines, the last four years as secable and well written article in the July retary of the N. S. A., in which latter list number of The Progressive Think-capacity, it is not in the expression of any special mediumship, however, that co-worker, Mrs. Clara Watson, concerning duty lays, but in the all-round exforms it years before I had even one ing the education of mediums, and as I ereise of business and mental qualities, visit from an Indian spirit, and during find so much in the experience of the that these same unseen friends have that time the spirits of white people who had incessantly used my powers these lines, and I asked the opinion of kota, having been in spirit life but three my medical guide, old Dr. John War- months, bright, active, untamed, and instead of discouraging me, he unable to speak a word of our language;

> cluded it was necessary to register its Corby, of the Banner of Light, taught physicians, the Medical Board of Registration classified me as an M. D. with tela, who has been known far and wide, out qualification.
>
> As one who served fourteen years in be distinguished from some highly eduas message medium, and years before white race. Other messenger spirits "schools," the last of my band being not an Indian, who told us many won-

But I must close, Mr. Editor, for this valuable Progressive Thinker, I fear; it seems to me to be almost too perdo my work, and to feel sonal, but I assure its readers it is not written in the spirit of egotism, for I we can have teachers from above, that claim no credit for the work of the schools of earth may do. Of course, I that of trying to be a willing instruhave been specially favored, by having been conscious of the lectures, poems, encouraging some poor medium, who education, to do the best he can, and to take heed of whatever chance of learntheir teachers God-speed in all good dium who really has the will and wish works for humanity; but if we cannot

drous things of spirit work and schools; she is now a little maid of nine years,

"Truth crushed to earth will rise again, in the vernacular.

Look at the position taken by Gotama

So it is that theories fail; conjectures are exploded; opinions have their day; creeds are confuted; philosophies clash together, and are mutually destructive; prophets. the interior thread of light is lost among the clouds, and darkness obscures it for us. Yet the great prophecy goes on and the grand burden is borne forward from age to age, and the tireless thinkers, the unwearied searchers go about pressing the lamp of faith to their Nor is this all Truth is a tremendous

power on earth. Some men call it illu-Well this illusion, if you call it so, this dream, this fancy, is a prodigious force in human affairs.

Whenever men feel that truth is in the field and against them, they know they are beaten. Whenever they catch its fair white plume in the fight, they know which way the fight

How will you account for it, that the banner on which "truth" is inscribed, carries such a spell, so fascinates men draws them so mysteriously, impresses upon the soul such an awe? Why is abiding though secret faith in the sublime unity of the world. We in-stinctively believe in law, order, harmony, cause, and effect. I say that instinctively we believe that things have a purpose, are driving toward a result, mean something. When a man begins to seriously doubt this, his interest in the world ceases.

Any book that throws misgivings upon the Divine order and law, we throw down with disgust. Anarchy in the moral sphere is intolerable. We are all conservative as far as this, that we cannot make Light or Nature tell a lie. We are satisfied with nothing short of a faith that the spiritual constitution of nature is true to the core That nature holds her own and that the

universe rings to one tune.

Hence it is, whenever a strong personality comes and plants himself upon the truth with sincere conviction, we feel that he has an eternal force in him and such can only come from his being on a line with the movements of God All Truth is consistent.

script has it, "If, at the last day, it should be found that an atom of false-hood remained in the world, the uni-verse would shrivel like a snake's skin to cast it forth forever."

This proverb but expresses a truth which lies near the heart of every human creature.

When William Lloyd Garrison said, When William Lloyd Garrison said, in the first number of his Liberator, "I will not equivocate, I will not excuse, I will not retreat a single inch; and I will be heard," there was an end of the case; the key-note had been struck, the man embodied his iden—he did more the glory and wisdom of the Power that the glory and wisdom of the Power that

Siddartha, the "Hermit of the Sakyas," Teacher. One of the great family of harvest of corn from the seed of weeds.

inner-life of all things; the sane, Divine constitution of Nature. He denies the imputation of Atheism as an ignorant misconception. He says: "When I lived deemed it better not to try to remove it by contradiction, although I seriously doubted it, but rather hoped, by direct- traction. ing the mind to the attainment of Nirfer it from the field of human speculafrom the desire of the physical life, and causation, freed from the bondage of sensual passion, imbued with the principles of kindness and beneficence, and emancievenge, would escape all the necessities all of them a permanent element

incarnation, for some of the wiser denying them."

st conception of to-day. It was the development of the inner or fluor body set free from its husk at the rebirth of death. The same conscious spirit with its memories and soul history manifesting on a finer grade of matter in nature, manifest, science and philosophy join but still a material body to all intents hands, and wisdom has her perfect and purposes. The blossoming of the work. soul, or the "breathing out" and eternal freeing of the inner life was quite a different, and a very rare achievement. chievement. That was the attaining

of Nirvana But the development of the psychic body is what interests us here and now The accepted proverbs of the world Our material shell is thoroughly perare full of this faith. As an old Indian meated by this spirit or electrical sub-

> intelligent ant builds a house in the pression. It thinks clearly and consecutive inner life, even as we are. But we possess a wide range of thought, reflection

than embody it, he ensouled it; the fashioned the whole universe and leads power of truth in his individuality, all good toward his own inner life. in that moment, was to be felt from | Until we have graduated through many the beginning to the end of the struggle. births and many deaths, we cannot Luther insisted that certain ideas that fathom the grandeur and perfection of earthly life to realize that life eternal is look for more. Here the heavily is intelhe saw in the Bible writings should be the Cosmos. What do "spirits," excar- a condition where thought power is the lectual, it is the beauty of thought,

day and generation. In like manner it the heights of Immortal Life, no. And is the business of the modern school of yet in the phantasmal worlds there are liberal thinkers to make the transcen- indeed, millions endeavoring to learn of The Eternal Power of Truth. dental facts and realities in nature un- the life that is to come after, as we now derstood or at least apprehended by seek to look beyond the earth burial of tion of the Inner-life.

It is for us to say what those spiritual

plants shall prove to be. (or Sakya Muni), who has been defined by one-third of the human race on this or weeds? There is no power anywhere planet, as the Buddha, or Illuminated in the universe that could produce a Nature is always true to herself. Na-Gotama never thought of denying the ture's laws are Rationalistic.

On all the planes of man's being, whether spiritual, physical or mental,

she is consistent.

Nature weaves through all conscious on earth and taught my disciples as to existence an eternal thread of ethical the relations which the soul maintained nature which makes for rightness or towards the Creative Power. I found righteousness. There is here a vital inbelief in this principle of Reincarnation fluence, for whatever lives loves, and of the spirit, so firmly implanted that I whatever loves is, in so far, a child of the inner, infinite life which is all love. all goodness, all wisdom; the eternal at-

Though secondary causes have a bevana, to enable it to outgrow the infu-ence of the old thought, and thus trans-them is without beginning and is, hence, tion. I taught that the spirit perfected ing as an inexpugnable element in all

> As J. S. Mill said in one of his posthumous essays:

"For, if it should turn out that, though pated from the influence of anger or all causes have a beginning, there is in of any further embodiment upon earth, had no beginning, this permanent ele-I did not teach that its relief would be extinction, nor that the spirit could a first or universal cause, inasmuch as, escape from the condition that would though not sufficient to cause anything, be, to all practical effects upon it, a new it enters as a con-cause into all causation. Now it happens that the last reminds in spirit that I received ideas sult of physical inquiry, derived from from did not deny this when I questioned them, but I sought to raise the of physical science, does, if it holds thought of my disciples to a loftier ideal good, land us, so far as the material than the old doctrines, without wholly world is concerned, in a result of this sort. * * * It would seem, then, that in His idea of post mortem re-embodi-the only sense in which experience supment was quite similar to the Spiritual- ports. In any shape, the doctrine of a First Cause-namely, as the primeval and universal element in all causes—the First Cause can be no other than

Thus again the light of truth is made

That which is spiritual is free from time and space limitations. And this eternal power of spiritual truth is well illustrated by Gotama, who, in speaking to this age, says:

"Then the spirit has attained to the power of perfect control of all that belongs to the lower grades of sensation, then approaches the condition I demeated by this spirit or electrical substance here, and even a pin's point cannot penetrate our flesh without the spirit's knowledge of it.

The spirit is the life, its extent and capacity are no secret to whoever may capacity are no secret to whoever may choose to study nature's works. The choose to study nature's works. The nigh itTCs[stible in its power of extended to the control of the con sands of the desert; is a child of the utively upon subjects presented for its consideration, and expends its vitality in its own mental growth, rather than in valuattempts to impress other minds with the power of ideas beyond their what was once considered an impossible realization of spiritual power, for it has accumulated forces that belong to the previous stages of spiritual experiences as a basis for future explorations in the world of mind.

"It is difficult, for the mentality of heard in Germany. He taught the Bible nate and new, die too? From the earth-great motive agent in action, and that which comprehends the world and un-

Fear Only the Fear of Death. Men should be afraid of the fear of death—not of death likelf. If men follow this rule, there is no reason why they should not all become centenarians—so it is asserted in the Revue d'Economie by M. Jean Finot, says the Chicago Tribune. This author begins an article on the

limitations of life by mentioning some traditional long lives. Among these cases are those of a resident of Goa, who is said to have reached his 400th year in the enjoyment of all his intellectual faculties, a Scotchman who lived to be over 200 years old, and various monks of Mont Athos who have reached 150 years. He asserts that Servian statistics for 1807 show three persons between 135 and 140 years old, eighteen from 136 to 135, 123 from 115 to 125, and 290 from 105 to 115. In 1890 there were, he says, in the United States, 3,081 persons over 100 years old, and 21 in London, M. Finot cites a mathematical formula, which he cred its to Dr. Richardson, by which anyone may get an idea of his probable length of life. It is only necessary to add the ages of one's father and mother to those of one's 'two grandfathers and two grandmothers, and the total divided by six indicates the exact num ber of years one should live.

M. Finot does not believe that the average length of life has been reduced. On the contrary, he believes that it is constantly increasing, owing to the progress of hygiene. Why do we grow

progress of hygiene. Why do we grow old at all? The writer answers: "For three reasons: Want of physical exercise in the open air; poisoning by microbes which the phagocytes have death. It is hard to imagine the im portance of this last element. If a man fears death, it will carry him away And yet it is quite pleasant to die; no sensation could be compared to it." To prove this assertion, M. Finot

quotes Helm, who related the sensa tions he experienced while falling with his companions from the summit of one of the Alps to a death which he mirac-ulously escaped:

"At first a sense of beatitude, ther complete insensibility to touch and pain; finally an extreme rapidity of few seconds enabled him to recollect the events of his whole life. Therefore it is not death we should fear, but the fear it inspires in us. We are wrong, says Socrates, to fear death, as it is our greatest possession on earth, and Seneca adds that it is the best of the in ventions of life, while Montesquieu con dudes that we should shed tears for men when they are born and not when they dle."

M. Henry de Varigny examines the question of longevity in L'Illustration from another point of view. He asks Has the man of to-day a chance to live onger than the man of 2,000 years ago He bases his conclusions upon chart and statistics published by Prof. Karl Pearson in Blometrika and upon the researches made by W. Splegelberg, of Strassburg, on the age of Egyptian mummles. These conclusions are that an Egyptian who 2,000 years ago lived to be 68 years old was likely to live longer than a modern Englishman of the same age. M. de Varigny gives the following explanation:

"Evidently there was among the Egyptians a natural selection, resulting from environment, that does not take place to-day, at least to the same de gree, among civilized people. The Egyptians who reached the age of 68 years Lad robust constitutions, and therefore their chances of longevity were exceptional."

spiritual perfection consists in the culivation and acquirement of those mental states that produce the most perfect happiness in either world. As the spirit of greedy selfishness upon the mortal plane produces disgust and repulsion, its opposite in spiritual life is essential to the attainment of pleasure and at nen.

The spiritual philosophy must speak our mortal bodies. The germination of soul is in learning the lessons that teach our spirits' seed. The spiritual evoluthe spiritual nature the principles that produce a perfect mental balance.

"This may be said to be the whole object of spiritual existence as far as any rational explanation of its nature car be given. The spirit can go forward upon the planes of wisdom and intellec tual unfoldment forever. It can remain upon the plane of selfish disregard of the welfare of other souls, but it does so at the expense of its own growth, for singular as it may seem, the process of spiritual accumulation is based upon interchange of experiences and trans direct contact of mental atmospheres In the earth life this power is but dimin sensed, yet some can cultivate it and thereby become spiritually enlightened as they then are able to obtain ideas from the spirit world without the long and tedious process of having it filtered through earthly channels, that color it with their own imperfect concentions

In this we see the beauty and benig nancy of the truth in its workings in the spirit as known in the purer realms of the true life.

In this primary school of life, it is not the truth one desires that gives power. In a word it is the spirit of truth, not the letter or form of truth, that one must cherish. The grand thing is, not that a man should know something, but that he should believe something. but that he should believe something, and feel something.

Let him only resolve to seek the truth to love it more than pleasure, more than money, more than private flattery more than public reputation, or popular applause. Let him determine to seek it more earnestly than he seeks any of the goods of this passing life; let him resolve to follow it wherever it leads, to sacrifice pleasure for it or money, ease or success.
The love of truth is the leader, it is the guide. There is no other. If you

would find truth you must love it. There is no key to truth like love. It is the soul of all truffit. It is useless, in this world, to try to find anything out unless you begin with an earnest, loying belief in the ting you seek.

The Naturalist must start with the principle of love, as he feels his way through the mazes of nature's intricate

As Theodore Parker has said in his own wise way: "The influence of God or Truth) in nature, in its mechanical, vital, or instinctive action is beautiful. The shapely trees, the leaves that clothe them in loveliness, the corn and the cattle; the dew and the flowers, the birds, the insect, moss and stone, fire and water, earth and nir; the clear blue after its long passage, from the othe side of the universe, all these are noble and beautiful; they admonish while intellectual capacity. It grasps easily they delight us, these silent counsellors and sovereign aids. But the inspiration and sovereign has, but the highration of God in man, when faithfully obeyed, is nobler and far more beautiful. It is not the passive elegities of unconscious things which we see resulting from man's voluntary obedience. That night well charm us in nature; but in man we

Respectability.

Destiny of Spiritualism Is to Climb to New and Loftier Heights of Respectability.

would be wanting. One may laugh at respectability, but humanity is already accustomed. vord respect.

danger because the conservative Spiritualists haven't cast university, college, and public school are all one. The off all of the church forms. The Catholic church on leaving Paganism retained largely of the pagan forms, and public school. then succeeded only after innumerable wars. Martin Luther, departing from Catholicism, not only retained only such students as are very bright and brilliant, I don't very largely of its forms but retained their God, devil, think any one seriously believes it. The public school heaven and hell as well; and succeeded only by great sac- doesn't reject the children by nature less favored. The rifice of blood and treasure. All new political parties, orthodox colleges do have examinations and exclude that succeed, retain old party machinery as much as pos- many. Many of those so rejected, in our college, might sible. New social movements recognize the law. Educa-turn out to be kings. The medium is our shibboleth. nature finds the system of doing by habit great saving of do to say the spirit world can sufficiently educate us. time and effort. That which is done from habit is easy Clara Watson says, in describing the advantage it is to and rapid. The sacred family circle is tenacious of much herself, that she "is in love with the old ways." Well she of the old form. It is so easy, and delightful because may be. She is one of those peculiar sensitives that edeasy. See how our republican form of government con- ucated spirits can reach and give the benefit of their forparts; and the Roman, Napoleonic and English law are about the other four hundred and ninety-nine? Must adopted with the instinct of wisdom.

will make the new science prominent in its curriculum. only one source of supply. The Spiritualists that estabgood. Prof. James' explanation of the subjects of reason, instinct, concentration, will, attention, association, imagination, etc., is so clear, simple and easy. It is a new revelation. For instance, some others make concentration of the mind an act of the will. Prof. James makes it an speak disrespectfully to one of his customers he would disentirely different process, and renders it so much easier charge him. Are we to see the business man marching on and natural.

that spirit friends return and communicate does not make is in a course at the agricultural college. It will not be one a Spiritualist. This is a bad break. One is as fully long before the most menial occupation, if useful, will be a Spiritualist on the first day of conversion as he ever is. | considered as respectable as that of being president or Subsequently he learns more of what is back of the phenomena, but gets no stronger conviction. If it is the after knowledge that makes the Spiritualist, then how much? If all knowledge is required then no one is yet a Spiritualist. The question of integrity of character has nothing

to do with conviction. by Modern Spiritualism. It was the other extreme of the that the cause can use beneficially and advantageously. Free Thinkers' secular organizations. Yet in many respects there was a blending of the principles of both. For ages it has been manifest that men will have some special ancient pagan to the modern Universalist the word church has been a shibboleth. It is a strong word. There is much of the Protestant church that Spiritualism needs. Every Spiritualist Sunday society is a church in all save

lum is slowing back from the other extreme. Would that all men had characters sufficiently estimafort of the flocks and herds. When the pastor can as nobly mind the human flocks he should be hailed as man's hest friend

Lyceum Guide; Mattie E. Hull's songster; and Longley's a university or college.
songs for public meetings. Spiritualism would be cripsongs for public meetings. Spiritualism would be cripunsocial.

loftier heights of respectability. It satisfies a human want very few that would consider any number finished till they beyond all other philosophies. It is crude yet. Give the had read the Hudson Tuttle column. child a chance. It will break away from the old, not as Verona, Wis.

A few, happily only a few, Spiritualists have a fear that | much, but as little as possible, consistent with maintaining Spiritualism will become respectable. These few are its integrity. By so doing it obtains marked and increased strong minded, as strong as the few minds that brought on the civil war. This makes the fear worthy of notice.

What is the meaning of respectability? The best of learn, not how much, but how little, can safely be changed men, ancient and modern, have pronounced it synony-mous with character; that without character there would lutely necessary and essential. Science knows the adbe no respectability; and without integrity good character vantage of utilizing as much as possible of that to which

he cannot legitimately ridicule it, any more than goodness, In closing let me allude to a few of all of the excellent truth and beauty can legitimately be ridiculed. From articles of the exceptional number 660. Moses Hull's arnow and then some article by Clara Watson one might ticle, every word of it, was a clarion note for more light to class her with these few fearful men. See what she says dispel the darkness that surrounds Spiritualism. Clara in No. 660 of The Progressive Thinker. She says, "I am Watson covered a wide and important field with a subject sure a school officered by intelligent Spiritualists can be that will receive profoundest attention at the Spiritualist so disciplined and conducted as to command the respect college, the only one on earth that will give it any attenof all classes." No other word so weighty of character tion at all. She gives some views of characteristics she seems to have occurred to the lady as the word respect. If thinks would be natural to a college of this nature. I she is a "holy terror," occasionally, as some say, she shows think these views will not receive very much serious obthat she hasn't lost a very fine and delicate sense of the jection. They are general rather than specific. They seem intended to reduce diversified knowledge to sim-Now and then another respectable Spiritualist senses plicity. This is what educational psychology does. The subjects taught in the university have their roots in the As to having the college receive and give its benefits to

lional reforms are sensitive to this economy of nature, for The medium is yet far from being the ideal. It will not forms so largely to the monarchial forms. President, mer labors and struggles for an education. But Clara Congress, law courts, industrial systems, etc., are counter- Watson is one out of five hundred Spiritualists. How they forever wander in darkness? Are they of no use to The new educational psychology, which is the latest sci- | Spiritualism? Are not some of the best speakers not meence, demonstrates how much more readily the mind ab- diums at all, and are made so wise by getting their knowlsorbs new ideas through habitual forms. Shows the edge from many mediums, thus keeping from getting into economy of the law of habit. The Spiritualist college a rut? Nearly every medium is in a rut, because they have I have all confidence in the faculty. Should they ask lish the camp-meetings, officer them, go on the several which of the latest works I preferred I should say, committees, take care of the grounds, and furnish most of William James' Psychology, Briefer Course. Professor of the money for running them, nearly all belong to the four Psychology in the Harvard University. It is adopted in hundred and ninety-nine. It is the same class that estabother universities. The other modern authors are all lish and run most of the local societies. Must all of these indispensable workers go uneducated to satisfy the one that is satisfied with the "old ways?"

A wholesale grocer told me he would have none but gentlemen in his employ. Said if one of his porters should into the light and we continue surrounded by darkness? Now and then we hear it said that simply to believe The farmer is now rising to the idea that his only safety governor. It will however have to be done in an up-todate manner.

There are Spiritualists that have more money than enough to carry them through this life, and they have arranged to leave it, at death, with orthodox institutions. Their reason is that the Spiritualists are yet in such fog Spiritualism is especially a Sunday movement. At the and darkness, and are so much lacking in enlightened reoutset it stepped directly into the shoes of the church, spectability that they don't feel they would use the money The converted church-goer had but to pass from one door wisely. When the Spiritualists rise as high, ideally, as to the other. The ideal of the church had been made reall the farmer has already done, they will have all the mone

All of the uneducated fakirs and frauds are mediums, controlled by their like. Most of the Spiritualists, while they know something about it, are still in woful darkness Sunday devotion differing from the secular labors. From concerning the dreadful power of obsession. There is one prominent medium that says there is no truth in the doctrine of obsession; but that goes for naught, as the evidence of hundreds of other mediums is against him.

No orthodox denomination needs a college so much as the name, and that is gradually returning. The pendu-the Spiritualists. But Clara Watson is not what might be inferred from the above, She is all right. She expresses herself strongly and decidedly in favor of education. She ble to be revered and be called reverend. As to prayer, in gives advice in its favor. She only desires that we move its deepest significance, there is no one so mean as not to cautiously and thoughtfully. In the article above alluded utter it in his every breath. In the matter of christening, to she says, "Let the experiment be tried. It seems to me it would do us all good to be christened by nature every that such an institution of learning could and would reday of our lives. And when we come to the name of pas- ceive the co-operation of the Spiritualists at large both tor, it is perhaps the most beautiful term of them all. Its with influence and with money. A person taught only original definition had the healthy, wholesome out-of- upon the principles of Spiritualism in its narrow sense of doors ring. The pastor looked after the health and com- an ism is not fully equipped for a teacher or minister in Spiritualism, but there needs to be the broad range of general knowledge." I am sure Morris Pratt himself will like this. What Clara says about the use of prayer is not It has been claimed that Spiritualism should proceed objectionable I am sure. Our public school discarded ike science. To do this would be an impossibility prayer long ago, and the universities have get so far as to Without the laboratory science would be lost. Spiritual-leave it optional with the students whether they will atism would be lost with the laboratory. Mediumship is tend prayers. Given a little more time and they will go everything to Spiritualism; it is nothing to science. Sci- the rest of the way. Congress too will drop them, but it ence wouldn't know what to do with Emma Rood Tuttle's will take longer, for a congress has less respectability than

pled without them. Spiritualism is social. Science is tifully suggestive. The editorial on "Advantages of Superstition," is "meat for strong men." Each of the The destiny of Spiritualism is to climb to new and poems is a gem of illumination. And there are doubtless

E. W. BALDWIN.

beauty of virtue, which overcomes the world and lives by its own laws; it is religious and affectional, the beauty of holiness and love, which rises above the world and lives by the law of the spirit of life." J. P. COOKE. Boston, Mass.

THE DEAD ONE'S MESSAGE.

Could now the silence of these lips Wake into speech once more to-day With their sweet tones of old-time love What last words, think you, would they say?

Weep for me tenderly; for I And rain the hot tears on your face.

And when this body's laid away, I'd have you my low earth-bed make All fresh with grass and sweet with flowers. And sacred for the old-time's sake. But then, sweet friends, look up and on!

Let sunshine all the clouds break through: And do not, for my sake forget What for the living you should do! Let not the shadow of my loss,

Darken the path the living tread.

derstands its laws; it is moral, the | But let the memories of my past Still cheer and help, though I am dead.

These ears can hear your words no more, However fondly you may speak; For my sake then, with words of love The living cheer, and help the weak,

So from the grave I still may speak, Still help the sorrowing world to

Still live, though dead ,and swell the Of human love and happiness.

If a dear voice, which was to us most And failed and faltered but the other

day, Could reach us where we sit and long I think that this is what that voice -M. J. Savage.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by O. Payson Longley. Price, by mail, 15 cents. For sale at this office.

"Never-Ending Life Assured by Eclence." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number coresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on

Children's Progressive Luceum. A manual, with directions for the organization and management of Sunday Schools. By Androw Jackson Davis. Something indispense.

the tag of your wrapper.

The Religion of Spiritualism. Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Pres. 1,00. A valuable book for the money.

THE GOLDEN ECHOES:

A New Book of Inspirational Words and Music.

For the use of meetings, byceums and home, by S. W. Tucker. These beautiful song-time already comforted many broken hearts, and it is hoped that they forted many behavior land. Price 1841, 80 per dose on. For sale at this office.

.. GENERAL SURVEY ...

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-Heving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .-- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four and it is essential that all copy, to in-sure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white one side of the paper.

adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

if we have not space to use them.

The only opportunity! Don't miss it! W. Kates and wife, the noted menight of Wednesday, July 30, 1902, and onne, where twenty of the manifest-ants were arrested; at Lille and Dunkirk, department of the North, and at door, 10 cents. The Englewood Spiritual Union have closed their regular unal Union ha can be secured.

Prairie du Chien, Wis.-Great excitement prevails here over the finding ing for over four years. The lad while never alone with such a book. I would in this state said that his father had been killed and the body was buried at tage of your offer." the place mentioned. An examination of the place was made and while exca-Chicago American.

Owing to an unexpected increase in mail orders and local demands, Capt. Geo. W. Walrond, of Denver, Colo., has been unable to leave the city to fill many country engagements for July. He will leave for the West at the end of offices again in Denver, Colo., for spiritual and occult work in October next. All mall should be addressed in the meantime to Denver. Mrs. Tillie U. Reynolds writes from

Pekin, Ill.: "The New York State Association of Spiritualists will have a State Day at Freeville, N. Y., August 8. Mr. H. W. Richardson, president and Mrs. Tillie U. Reynolds, second vice-president and state missionary, with others, will be in attendance. Wishing all assistance to our State Association from sistance to our State Association from interested friends, we havite a full at-

T. W. Woodrow writes from Hobart, O. T.: "The Oklahoma Spiritualist Association started at Hobart, O. T., is growing out of services conducted by Rev. T. W. Woodrow, his wife acting as materializing medium. All persons interested in the movement in Okla-

Frank T. Ripley is now ready for fall give spirit messages. He has a few Hindu. On the streets be was followed open dates. He can be addressed at 48 by crowds, and would stop and deliver West Rich street, Columbus, Ohio, un-West May 26; after that time to Millerstil July 26; after that time to Millerstort, Ohio, from July 27 to August 10; after the 10th to September 7, at Ashley, Ohio.

The advent of the automobile was forecasted by Francis Bacon in the sixteenth century, according to Professor George E. Vincent of the University of Chicago. Professor Vincent was dis-cussing "The New Atlantic" in his lecture room yesterday afternoon. According to the professor, this book, written by Bacon contains no end of prophecies of wonderful changes and inventions, all of which have come true. At one place Bacon says that the time will come when ships without sails shall cross the seas. Professor Vincent takes this as a prophecy of the modern steamboat. In another place Bacon asserts that there would be machines for conveyance which should run without horses. Professor Vincent declares this to be the first conception

of an automobile.-Chicago American. Atlantic, a small village near Houghton, Mich., after twice being requested to next time with the text. Then he de livered this sermon: "Text, Luke 16:24: sons. Abraham. Dives. Lazarus was hot where Dives was. He did not the hull; hence, the great importance of like it. He wanted to get out. So do consuming the whole grain, as found in we. Let us pray!"

Dr. C. R. Fisk, an active and efficient worker in the field of reform, will ceive subscriptions for The Progressive

Thinker at the Clinton Camp. J. D. Pue writes from Ohio: "I think The Progressive Thinker one of the best family instruments on the programme."

Sarah E. Bromwell writes: "The National Sunlight Center Club's basket picnic to St. Joseph, Mich., will be August 2. Boat leaves at 9:30 a. m. Other clubs are cordially invited." Julia Steelman Nichols is engaged as

principal speaker for the entire season it the Kansas camp. She is engaged in Missouri for September. She may addressed at 749 Wells street, Chicago,

Fred Landin writes from Spokane, compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other resure in the paper in th at 220 North Post street, Spokane, Wash. It is allowed that our public paper, or with a typewriter, and only on hall and reading room is a rodel in the way of attraction. The philosophy of ITEMS.—Bear in mind that items for Spiritualism is also given by her partthe General Survey will in all cases be ner every Sunday evening at 7:30. So we present an attractive program in contrast to itinerants who come and go: dark cabinets, wires, spirits made to or der, etc." Only four unauthorized Congrega-

tionist schools now remain in Paris, France. The sisters in charge of those encouraged demonstrations ' in their favor, and are determined to remain until they are forcibly expelled. As the limit of delay accorded by Prewill not do to say that Secretary or Cor- mier Combes' circular expired at noon, respondent writes so and so, without July 24, it is likely that decrees ordering the expulsion of the sisters will be placed in the hands of the police at once, and that the execution of these decrees will be accompanied by scenes Keep copies of your poems sent to this office, for they will not be returned the provinces base been dead and the schools in most they have not space to the provinces base been dead and the provinces been dead and the provinces been dead and the provinces base been dead and the provinces been dead and the provin sisters have departed. At In Force. department of Dordogue, 500 persons, headed by two flags and shouting "Long diums of the N. S. A., will lecture and live the sisters;" and "Hurrah for lib-give their spirit messages, under the erty!" conducted the sisters to the train. nuspices of the Englewood Spiritual Similar demonstrations were made at Union, 528 W. Sixty-third street, on the Toulouse, department of Haute-Garfor special meetings when special talent | rated to overthrow a certain class of religionists who were constantly trying

to destroy the Republic. Mrs. F. E. Luce writes from Philaof the skull of a man under a pile of delphia, Pa.: "Your premium book, 'Rerefuse. Dr. McAde, a hypnotist, has ligion of Man,' by Hudson Tuttle, arbeen giving exhibitions here the past rived in good condition, and I will say, week and this afternoon put a boy what a storehouse of mental food for named Bitterdee in a hypnotic state \$1.25—The Progressive Thinker for one with a view of ascertaining where his year (weekly) and such a valuable father was. The latter had been miss-book; it is a fine companion. I am

"S. B. McCracken, the well-known historiographer and authority on Michvations were under way a skull of a huligan law, is lying at the point of death man being was unearthed. Doctors in Harper hospital." "The above," who examined the skull say it is genu- says J. W. Briggs, "appeared in the Deine. Further investigations will be troit Journal, Judge McCracken for made to morrow, which probably will years was an active Spiritualist, and a throw some light on the discovery.— close friend of W. S. Wood, whose obituary appeared a few weeks ago. He has written a great deal in the Detroit papers in defense of Spiritualism, and was a frequent attendant at the serv-lees conducted by Marguerite St. Omer

Swami Vivekananda, whose death in cities between Denver, Col., and the nounced July 24, was known in Chicago. Pacific Coast. He will re-open his large His expositions of Hindu philosophy made him a unique figure during the World's Fair congress of religions. He came to America as a delegate to the congress, and was one of its most prominent figures. Long after it had closed he remained in the country preaching and writing. He went to New York, where his Indian costume and new ideas created a furore. He returned to Chicago the year after the congress, to be again welcomed, this time as a "fad." The swami drew great crowds to his meetings, and relig-jous leaders were of the belief that he would create a cult with a large follow-ing if he continued. His teachings were deeply philosophical and his method of expressing them clear and concise. He was a man of great personal magnetism, and with his succinct thought and language succeeded in making his influence felt. He dressed in the garb of the Indian Brahmin, homa are requested to send their names This took the form of a long white obe, with the turban headdress. He was a strikingly tall man, erect in carand winter engagements to lecture and riage, and of light complexion for a ectures. When tired he would delibcrately stop, even in the middle of an address, and, jumping into a cab, drive

Louis H. Freedman, the Australian Healer, leaves Chicago for Clinton Camp where he will be throughout the season, and will return to his new office at the end of September. new address will be given in The Progressive Thinker when he returns to

Chicago. Rev. John F. Geddes, a prominent Spiritualist, has removed from Bloom-

field, Iowa, to Belleville, Ohio. Samuel W. Tucker writes from Keo-kuk, Iowa: "In a late Progressive Thinker there was a communication from J. C. Ferrell, of Portland, Oregon, in reference to the deductions and conlusions of a board of scientific experts appointed by the Agricultural Depart ment of the state of Minnesota to deter-mine the comparative value and digestibility of fine and unbolted flour. They say that the white bread is more A dispatch in the daily papers states putritious than the brown, which is a chair wreathed with garlands of that the Rev. Henry Gillingham, pastrue in the abstract; but they forgot to white flowers, and carried by four stattor of the Atlantic Methodist church, of say that one will gain fiesh faster in wart carriers to the gates of the City of consuming the whole wheat bread than in consuming that which is made from make his sermon brief, preached one of the sifted flour. How comes this rethe shortest sermons, if not the short- sult? The presence of the coarse est, on record, on a recent Sunday even-ing. He went to the evening service grinding and cleansing effect upon the prepared to make a thirty-minute dis- mucous of the stomach and intestines, course. He was met by one of the whereby a greater amount of secretion members and for the second time was and assimilation is secured than can requested to make his sermon short.

Mr. Gillingham changed his mind about the thirty-minute sermon. When he flow, I am not a medical doctor, nor arose to announce his text he remarked a chemist, else I would use technical that he had twice been asked to make and scientific terms, but am only a his sermon short and he would try to do plain old man, lacking only two months so. If this was too long, he would stop of being 83 years old. I am always observani, with great experience, especially in the matter of our present 'And he cried and said, Father Abra- theme-foods and the stomach. It is ham, have mercy on me, and send Laz- claimed for the grain of wheat that it arms, that he may dip the tip of his fin-ger in water and cool my tongue, for the formation of the human body; the sil-am tormented in this flame. Three per-ica, which forms the flager and toenalls, together with the bair, is found in

When writing for this paner use a pen or typewriter.

A correspondent from the Wonewoo (Wis.) camp writes: "We are having a glorious meeting in this section of the Badger State. It is under the auspices of the Western Wisconsin Camp Assochatlon and although this is but the second year of a meeting in Wonewoc, it is not saying too much to predict a great future for the work here. The meeting opened on the 12th ult., and up to the present date, the 23rd, every day has presented a full program and not withstanding heavy rains, the work has gone on with little interruption, W. J. Erwood, the president of the association, is the right man in the right place; like the president of the Wisconsin State Association, he is a 'hustler. Mrs. Mattle E. Hull and Mrs. Alfareta Hull Jahnke arrived from Lily Dale, N, Y., at an early date in the meeting and have been hard workers since their arival. Mrs. Hull conducts the Lyceum work, Mrs. Jahnke lias two fine classes in oratory, besides she works daily in the meetings. Mr. Hull arrived yesterday in good condition ready to commence his work. Later, Mrs. Clara Stewart, president of the State Association, and secretary of the Morris Pratt Institute, came among us. Of course, the secretary of this association will report details of the meeting in the future, so I will simply say the work goes well. Wisconsin is rapidly pressing to the front in its support of the Spiritualistic movement.'

Mrs. L. C. LeSieur writes: "The Band of Harmony will give a progressive euchre party, at its rooms, 608 Handel Hall Building, 40 Randolph street, Thursday evening, July 31. Six sofa pillows will be given as prizes. Admission 25 cents, including cake and ice

cream.' D. D. Walt writes: "I have taken The Progressive Thinker almost from its start. You may consider me a life member. I was prepared to drink in the truths of Spiritualism from its commencement. I started out with Davis Divine Revelations and all the expos ures have never shaken my faith. In its early history we had Achsa Sprague, Nellie Temple, C. Fanny Allyn, J. Madison Allen and others who helped to sow the seeds of truth that to-day are bringing forth a glorious barvest, of which we may feel proud."

Mrs. Anna L. Gillespie writes: "Hero I am again in the pleasant home of Brother and Sister Field, 4312 Greenwood avenue, Chicago, to remain until I go to Camp Chesterfield, the third of August. Have had a pleasant and profitable journey over the old workingground of York state and Michigan. During my stay in Port Huron, I'was most pleasantly entertained by Mr. and Mrs. Bird Renwick. Mr. Renwick is a splendid medium, and any who have doubts of the genuineness of his mani-festations need only to be an inmate of the home as the writer has been, to be fully convinced of the honesty of the medium and his work. He does not advertise and rarely has any pay for his work, but it is certainly among the very best I have witnessed. From Port Huron to North Amherst; then to Lake Brady; then to Freedom and Garrettsville. Ohio; then a flying trip to Pittsburg, Pa.: then dear old Lockport for two days, and to-day finds me little worn and weary from the trip, but happy over the meeting with old friends and workers. Monday, July 28, at 2:30 p. m., I will give a parlor lecture in Mrs. Field's parlors, to ladies. I hope to see many of the friends at that time."

DEATH.

A Spirit Gives an Account of Her Passing Over.

To the Editor:-My sister, who died in England some sixty years ago, came to July and touch the principal towns and a monastery near Calcutta was an me at a materializing seauce here, and in reply to my request, promised to give me an account of her passing over, if I would go to a slate-writing medium I did so, and the following is the message.

G. GOODMAN.

Los Angeles, Cal.

INCIDENTS IN ONE'S DEATH. Just before breathing my last on earth, I heard the most beautiful music and singing, to which I listened with rapt attention, for I had never heard are at their mercy in ways unknown to the like before. Suddenly it ceased, and then a glorious burst of sunshine comenveloped me. Then one of the st angels came to guide me over nd her greeting was: "You are oremost angels came to guide me over nere, and her greeting was: "You are now one of us, and through with the world's cares, so come." Then we started on our homeward journey, but when I saw the dear ones grieving I wanted to stay and comfort them, but my guide answered, "No longer can you remain." So we again started, and I felt as though being wafted upward by the wind, which was explained to me as the power of the ethereal forces which carried us upward. We floated above our loved ones' heads quite a time, going slowly, until finally they disappeared from my view, which then severed the earthly existence. We then entered the golden charlot, which seemed to me like clouds. After being seated we were carried up as a leaf by the wind, to the edge of the River of Life. On descending from the charlot was again taken by the hand and led to the river brink, where waited a venerable apostle who baptized me in its waters, saying, "Thou art now ready, sister, to resume your journey." Then my guide gave three whistle-calls from the silver horn suspended at her side, which was immediately answered by the boatman on the other side. Then the dip, dip of the oars could be heard, and a lovely shell-like boat came within view, which upon mooring, the bont-man extended to me his right hand, saying, "Thou art now ready to enter the life beyond." Immediately I was placed in the center of the boat, and we then started across the river, and on reaching the shining shore, an array of little ones with white flowers guided us and led the way, while I was seated in true in the abstract; but they forgot to | white flowers, and carried by four stal-Angels, where we stopped. Then my guide again stepped forward, giving three raps upon the gate, which was immediately answered by two responding raps. The portals were then opened wide for me to enter, and I was taken to the home of my loved ones who had preceded me. Then came the glad renion of the loved ones who were congenial in the earthly home.

Our home is a partial counterpart of

> "The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, \$1.

the earthly home, only far more beau-tiful. We have our duties to perform

here, just as upon earth, and mine is to

render; assistance to mortals who are

seeking this glorious truth, so here I

rest. Good bye, dear brother. Yours

lovingly,

SPIRITUAL CULTURE.

The Flower Garden of the Soul.

Within every soul lies the germ for the beautifying of its own existence; within every heart a tender spot that

adds flavor to the beauty. Flowers without perfume may radiate in the sun and please the observant eye, but graced with sweetest odor they give delight to the whole being.

Men and women have it within their power to extend their indusers haven.

power to extend their influence beyond the mere conventional, the worldly, the material. But it cannot be done by the measure of an unfeeling scholasticism social standing or wealth. They may possess all the charms of

a garden in fairest bloom, but minus the perfume of human attainment, love, there is nothing to touch the soul with the sympathy needed for lasting effect. Man wants more than bread to sub sist on. Thirst accompanies hunger, and needs appeasing. So the soul has two prime cravings. Truth is one, but sympathy calls as actively for gratifica-

It is true we can engender both by our own efforts, for as we sow we shall But a little sympathy unsolicited is never amiss. Thus we may extend t unsolicited.

However, we are often called upon to give it nolens volens. Our duties to family and friends are sympathy createa in soul-flowers added to our interior garden, whose perfume constitutes the joys we experience in consequence. Sorrows are those flowers blighted-nipped by circumstances or trials, mistakes or infelicities-too much ardor for self. Unhappiness or discontent are the weeds making their influence felt, and may outrank the flowers in growth If we go not uproot them by denying

solicitations.

As dereliction of duty or self-love withers the flowers so the denial of any selfish craving or passions kills the weeds, and makes room for the implanting of more flowers. And every sacrifice adds perfume to them, which exudes its benign influence on our surroundings.

It is that influence which rules beyond the worldly and makes man feel his power among all classes of human entities, whatever their prerogatives.

A white sepulchre with all its educational polish cannot brook the soul impetus of a mother who sells her favorite flowers to purchase food, for her children. An autocrat cannot downface the honest look of the laborer, who pawns his watch to purchase stimulants for a dying wife. Wealth cannot purloin the happiness of either attained by their sacrifices.

God's garden-nature-is strewn with the seeds of love from which immortelles grow that never fade-never droop. And a human sacrifice is of this

Its effect cannot be effaced. Experience engenders a truth, but love creates a principle beside it that gives it force in expression and gratification to the possessor. Some may reject it, but it obtains. They cannot exclude it forever. In the silence of rest it haunts them, for its influence has made itself manifest-has touched the soul and reveals itself uninvited. Such is the power of truth supported by love, and he who sympathizes naturally has an open door to such truths unsolicited. He is always under inspiration, as it were, or cannot avoid them. He simply dwells in an atmosphere of soul-gardening and inhales the sweets of their blooming with every heart-bent.

Nature has provided for her obedient sons and daughters, and blesses them thus, though the uninitiate may reject them or refuse them aid. And even this is favorable to them, for it is an imposed sacrifice—an added suffering that makes the ground fallow for more flowers that send their sweet perfume upward in the shape of still higher truths.

We cannot rob the godly, the patient,

the enduring. We only retard our own progress by the effort, and implant weeds in our own soul's garden by opposing them. If they are not the "chosen," they are phenomenally faored and can afford to smile at our folly in trying to discourage them. Such are happy in themselves, and

their happiness makes them forgiving. Thus we cannot down them. They have the truth on their side constantly, us. Their sympathy may not be wanted as long as we can override them in our worldly power. But the end is cer-tain, with eternity before.

The tiniest flower from their soul's

garden may prove a boon to us in the future, as a drop of water was to the rich profligate from poor Lazarus. But these are extreme cases. Every soul has love, and all are growing

flowers that must bring them some blessing. Our trials uproof the weeds: for nature also plays, gardener for us, when unaware of her kind mission. She is still the mother of her child, despite its shortcomings. She, too, would sacrince her flowers for our welfare in that she represents infinite love. She gave to man an Eden-a paradise.

It has never been lost. It exists within and only needs cultivating. Its gate-way is the human heart. Through it we pass into the flower-garden of the soul.

ARTHUR F. MILTON.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; lentherette, 50 cents.

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vidual Problems and Possibilities." By Wm. George Jordan, Another valuable little work. Price 30 cents. For sale at

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For sale at this office. "Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 Oand \$2. For sale at this office. Waukesha Camp, Wis.

The camp-meeting of the Wisconsin State Spiritualist Association opens at Waukesha, Saturday, August 2, and continues throughout the entire month. Arrangements have been made with the Western Passenger Association whereby visitors to the camp may obtain a rate of one fare and a third for the round trip.

In order to obtain this concession it will be necessary for a hundred people to visit the camp before the 6th August. These must come from points, from which the one way fare to Waukesha is 50 cents or more.

For each ticket purchased, the purchaser must procure a certificate, and this must be turned over to the secretary as soon as you arrive on the grounds. Now friends, the above explanations are important, and you will do well to read them carefully.

The Waukesha camp will offer a splendid opportunity to all who desire profitable outing. The program is of the very highest order, and all who visit this camp-meeting may be assured that everything possible will be done to make that visit a pleasant one.

WILL J. ERWOOD. Secretary W. S. S. A.

Lake Brady Camp. On July 13 the new Camp Brady was informally opened by Mrs. L. Gillespie well-known speaker. Mrs. Z. Holles, acting chairman, in an address wel-comed the speaker, workers and audience to the new home.

Lake Brady camp that has been in

continuous operation in the summer season since 1891, has been moved to a tract of land leased from the owner of Lake Brady farm. A new company is now struggling to again bring the most noted camp into a firm financial basis as well as to an intelligent and spirit-ual standing. The meetings are held in spacious tent in the midst of one of the most fascinating and poetical groves in eastern Ohio. A number of families from Cleveland, Alliance, Ravenna, are living in cottages on the old camp ground, now leased from Mr. Kellogg by a company who have converted it into a summer resort, known as the Electric Park Resort from the fact that it is connected with Cleve land, Akron, Kent and Ravenna by an electric railway. This affords easy transit to the Spiritualists camp. Mrs. Gillespie spoke at 10:30 a. m.

July 13. In the afternoon, Mrs. Gillespie read a poem, and her control gave a lecture upon the thought given in the poem, which also formed the subject, "What Is in a Name?" At the close of the lec-ture, she gave messages from the dear ones "over the river," with descriptions of them as they were in this life.

or them as they will 14, the Woman's On Monday, July 14, the Woman's Association elected officers for the year 1902-1903, and pledged themselves to assist Lake Brady camp financially and spiritually. The camp is offered the pleasure of the social ball given each evening at the pavilion by the Electric Park company, and the daily afternoon matinee and evening theatre. The little steamer carries many campers with the pleasure seekers, across the little lake. A few seance meetings have been

held, with prospects for more in the future. The Saturday afternoon conference was omitted, owing to the indemency of the weather.

On July 20, the lecture given by Mrs A. Coffman, was very highly appreciated by the large audience. While no subject was given, the thought present ed was connected in a logical order and much was said to assist the children of

existence on to progression.

At 2 o'clock, Mrs. Coffman again addressed the camp. She dwelt upon the proof of spirit return by a chain of reasoning from biblical history. At the conclusion she gave a number of messages, all of which were recognized.
Many visitors from Cleveland, Salem, Alliance, arrived on the morning excursion train, and many were busy seeking mediums to ask guidance in social and jusiness matters.

Mr. J. L. Kingsbury, of Willow, Ohio, has purchased a cottage of Mr. Butler, of Braceville, who is now connected with the Florida camp, and will in the near future live here during the camp

Mr. D. A. Herrick, of Lake Brady, opened Briggs Park camp, Michigan, and will be the second control of the sec and will be the chairman of that camp until he returns to lecture here on the

until he returns to lead 10th of August.

Mrs. Nellie Mosier of Brady is at present laboring in Wisconsin and will remain until October.

MRS. L. L. CURTIS.

Woman Suffrage the Outcome of Civilization.

Woman suffrage is a part of the movement of the race along its predestined path of progressive civilization. Fifty years ago or so, women were un-educated, and had all their hands could do in the homes of the land. To-day women are educated, and their homes have been almost completely stripped of domestic occupation, by the factories Carding, spinning, weaving, bleaching, dyeing, tailoring, knitting, embroidering, etc., then done in the homes, are low done in the factories. Soapmak ing, candle-making, laundrying, cooking, preserving, canning, etc., then done in the homes, are now done in the fac tories. In short, the work of the home has been completely revolutionized by modern invention and machinery. Education, fifty years ago in the hands of men exclusively, is now in the hands of women; all callings and all professions now know her presence and skill. Wo-man suffrage is but one element of this whole movement, and as natural sunlight after sunrise.

Women now earn wages, possess property, belong to trades unions, have lirect interests in all legislative bodies because of the foregoing changes. To protect her wages and her property, to qualize her interests and her rights to life, liberty, and the pursuit of happiness, she needs the ballot just as much as man, and for the very same

This movement is consequently co-exensive with civilization. The women of Europe very generally stand on the same footing as the men. Women of Norway have full suffrage; women of Frent Britain vote on everything and for all offices, except members of par-llament. The women of the United States living in Utah, Montana, Wyoming and Idaho have full suffrage, and those living in other states have some form of partial suffrage. The women form of partial suffrage. of the rising new commonwea Australia and New Zealand equal suffrage. Thus we see that woman suffrage is a race movement, a fundamental movement involving the welfare and whole well-being of womankind, and through them the welfare of humanity at large,-J. O. Stevenson in Woman's Standard.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at the office.

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ical product has come into general use in the hospitals of Europe and America as an unfailing specific cure for Hay-fever and Asthma in every form. Its cures for Hay-fover and Asthma in every form. Its cures are really marvelous. Dr. W. H. Vall, a prominent physician of St. Louis, Mo., writes March Stit, 1902, that he used Himalya on six different Huy-fever patients last fall with satisfactory results in each case. Mrs. M. A. Scott, Grosby, Mich., writes March 6th, 1902, that Himalya completely cured her after afteen years persistent suffering of Hay-fever and Asthma. Rev. J. L. Combs of Martiusburg, W. Va., wrote to the New York World, July 23rd, that Himalya cured him of Asthma of thirty years' standing. Mr. Afted C. Lewis, editor of the Farmer's Magazlue, Washing-C. Lewis, editor of the Farmer's Magazine, Washington D.C. was also cured, although he could not lie down for fear of choking, being always worse in Hay-fever for fear of choking, being always worse in Hay-fevel season. Hundrods of others send similar testimony proving Himalya truly a wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever affecters should use it before the season of the attacks when practical, so the season of the attacks when practical from they coins to set on the system. If you suffer from they coins to set on the system. If you suffer from they corn as the season of the attacks when practical is power of this vero Asthma, in order to prove the power of this new botanical discovery, we will send you one trial case by mail entirely froe. It costs you absolutely nothing. Write to-day to The Kola Importing Co., No. 1162 Broadway, New York.

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structions in conducting the exercises, with parliamontary rules, etc.

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freshness and vigor which would be difficult to match in the philosophic writing of any coun-try, and impossible in that of Germany."— Translator. SPIRITUAL SONGSTER. By Mattle E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or \$7 per hundred.

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

favor. NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordivers courtesy of correspondents is expected.

HUDSON TUTTLE.

Oliver Cressman: Q. What of the "Friar Lauds" in the Philippines, and why is it necessary for the United States government to consult the Pope about their disposal?

A. These lands belonged to the Roman Catholic church; The priests of

that church had come to own about ev-erything in the Philippines, bringing bout almost as complete possession as during the medieval ages in Europe. The Spanish government was able to hold the natives only through the power of the priesthood. It really received what the rapacity of the church left. When the Islands came into the possession of the United States, this illgotten property should have been confiscated for the good of the state. The activity of the priests in stirring up vindictiveness against the government furnished sufficient cause, and the wel-

fare of the Islands demanded it. But there are something like millions of Catholic voters and our officials are afraid to offend the church which can by a word turn this balance of power against them, Hence the Pope must be consulted. He should not be, any more than the Grand Lama, nor would be be, were the office holders of this country more than office seekers. That our government before acting, consults Rome, is a disgrace which ought to cause every true Amer ican citizen to blush with shame.

M. R. H.: Q. What is the difference between Spiritism and Spiritualism?

A. Spiritism, often used as synonymous with Spiritualism, has in reality a vividly different meaning. As received by the Latin or Kardec School, it means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been em-ployed to dasignate those who demand phenomena, as tests, rather than the philosophy of spirit.
Spiritualism is the belief in the con-

the realm of spirit, as in physical. The departed are near, and communicate with their earth-friends, not by permissions of the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining to many the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary intelligence in everything pertaining the sessed of more than ordinary in sion, but by law. It is the science of life, and a religion in as much as it would build up moral character on the foundation of knowledge, and is satis-fied only with the attainment of perfect excellence, is superior to all others.— From Arcana of Spiritualism.

M. and J. T. Buchanan, Queensland, Australia: Q. Recently while recovering from a severe sickness, we thought, had I passed to a higher life, what service could my friends have held? They could not, more than I tolerate the old form, and there is only one family of Spiritualists near. As the occasion may come, will you inform us if there is any form of service specially prepared, and oblige your friends under the Southern Cross?

A. The Lyceum Guide has a ritual

prepared expressly for such occasions, with many appropriate songs, with the music, and selections which may be read by some friend present,

Julia H. Johnson, Home. Wash.: Q What is the explanation of the mani festations among the Shakers in the years '37 to '47? Were they modern or

As a matter of fact, spiritual manifes tations among the Shakers began with the founder of that church. Mother Ann Lee, who was a remarkable trance medium. I have often thought that it was not correct to make the rappings at Hydesville the beginning, for there have been similar spiritual manifestations all along the ages. In every instance it was found that the world was not prepared for the full revelation. Perhaps no medium of modern times has been more susceptible to spirit influence than John Wesley, founder of Methodism. He started out in a full tide of inspiration, and Methodism was distinctively a spiritual movement. It the initiative of a wonderful development, but it was overwhelmed by the conflicting forces of the world and became a Protestant sect, fast losing its

distinctive character. In a similar manner the spiritual intelligences planned to introduce a correct knowledge of spiritual life through Ann Lee. Their motives were to estab lish a world-religion, best and purest, but they were not wise in their choice of an lustrument, or accepted the best at hand. Socially she was not in a po-sition to command respect, and intellectually capable of a perfect understanding of the thoughts she received. The habits and customs of the Shakers conduce to spiritual impressibility, and the power has remained with them, but it has not been as conspicuous as in the mother founder, unless we accept the period from '37, when a great varietv and of wonderful force were common occurrences. Had the community brought these phenomena before the world instead of holding them under the bushel of their narrow membership, Hydesville would have been inconse quentlal. But they chose to retain the movement for themselves. The intelligences advocated the doctrines of Shakerlam, and after a time became conscious of the error they had made and withdrew. It is pertinent to re-

mark that their revelations became col-

cations. There was a new philosophy of spirit taught from the beginning. The conduct of life and the triumph over death were not matters of religion—of faith, but of law, of knowledge. There has been no recession, but constant divergence; a stronger and more complete statement that law rules supreme as over spirit and the spirit world.

To the Editor:—A few evenings ago while the writer and several friends were discussing different subjects, Spiritualism and its phenomena came up, experiences and opinions expressed As far as the manifestations received by the Shakers taught this doctrine, and exchanged, and its so-called mys-teries discussed. Among the experi-ences mentioned, some of those of Mr. they are modern; so far as they sup-ported the old religious degmas, they belong to the past. L. Benedict, an optician of Cleveland Ohio, were very interesting to us and I

believe worthy of publication.
Said he: "To have them fully understood I will have to go back some years.
My professional duties called me to John Morrissey: Q. (1) Are there any mediums who give their services to the poor? If not, how are these people to be gratified in their great desire to hear from their spirit friends?
(2) Does Spiritualism favor the doc Pontiae, Mich., a town in which

trine of reincarnation? A. (1) There are no professional mediums to my knowledge, who make a practice of giving their services to the poor. But mediumship is not a monopoly of the wealthy. The greatest mediums were reared in poverty. The advent of Modern Spiritualism was in the cottage of toilers for bread. The way is open to the poor as well as the rich if they but take the opportunity and form circles for themselves.
(2) Spiritualism does not endorse rein-

than usual, I had two days to spare

two ladies, strangers to me, came to my office in the hotel and had their eyes

less the stranger on the porch was an optician. Remember, please, that up to

that time I had not told any one my oc-

cupation, and was somewhat surprised

at the boy's question, since even the two ladies I met at Pontiac did not know that I was there. I then said to

the boy that I was an optician. He then

said to me that the gentleman living in

the large house across the street wished

to see me. I at once crossed the street went up to the door and pulled the door bell and was met by a very fine old gen

tleman who courteously received me.

invited me in, asking me if I was not

at his knowing and calling me by name.

that; I want to know if you have glasses and your instruments with you

I am badly in need of a pair of glasses

and would like to be fitted, and after

you do so I will explain to you how I

knew you and of your arrival.' I then

"Now comes the greatest mystery of

my life, since I knew at that time com-

paratively nothing of the philosophy and phenomena of Spirituniism. He said, 'Mr. Benedict, my eyes have been

difficult to fit, several opticians failing

to fit them with the proper glasses, but

now I can see and read with more sat

continuing said, 'While attending a

spiritual seance a while back I asked a

properly fitted, and was informed by

the spirit that within a short time they,

the spirits, would impress a Mr. Bene-

dict and a competent optician of Cleve-land, Ohio, to stop at Saranac, and in

fact mentioned the exact date upon which he would arrive, therefore I sent

the boy to the hotel to see you, feeling

confident that you were there.' This

cuse me for a few moments.' He soon

returned from another room, bringing with him a photo, saying, "This picture

was handed to me by a medium in New

York City, with instructions to hand it

to you when you arrived at my house

and to say to you that the photo was a likeness of one of your guardian angels.

He then handed the photo to me, and to

my great surprise it was a correct like-

ness of my father, who had been in spirit life for several years. Great

heavens, I thought, and what does all

this mean? He continuing said, "The medium said to me that it was your

spirit friend's wish that you place the

photo in a pocket next to your person

and there keep it, and that so long as

you kept it with you no harm would be

fall you. He is said that until the

likeness shall have faded and all the

until then would you be called to join

the loved ones on the other side of

At this juncture Mr. Benedict ex-

hibited the photo, which was badly

faded. Mr. Benedict tells me that he is

now in his seventy-fifth year, but hale

and hearty and more active than many

men at the age of fifty. He also in-

forms the writer that he has carried out

to the letter the instructions given him

from the spirit side, first through the medium to the old gentleman and then through him to Mr. Benedict. Mr. Ben-

edict also says that during his many

years of travel on land and water that

he has never met with an accident, yet

he has been in several railway wrecks

but came out without a scratch, and

attributes his good luck in that re-

spect and many others to his obeying wise counsel from the spirit side of life.

Maple Dell Camp, O.

To the Editor:-Please tell the people

through your valuable paper, about the

beauties of this restful camp. . God was

lavish with his gifts here, and this is

just the place for our young mediums; they cannot get homesick, and it is just the place for unfoldment and to grow better and stronger, to take the place of our older ones who have gone over of our older ones who have gone over

to return in spirit to help them. About

ten have passed over in the last year. We have such good, comfortable cot-

tages, and the hotel cannot be sur-passed for good, clean rooms and beds. The auditorium is just lovely, good

hard-wood floor, large rostrum, well seated with chair and school seats. None better adapted for the comfort of

sheltered by the largest and lovellest

of maples; well-named, Maple Dell.

Just the place for our young medinus, and they are not on the back seats but nushed to the front. By the death of some of the owners of cattages there are three or four for sale. Now is the

time for young mediums, to become

identified with this lovely camp and be-

come stockholders and have a voice in

The spirit loved ones call me here.

and I am going to take root and remain

D. A. RATHBUN.

and grow strong with them. Come and

the good work.

see for yourselves.

E. R. KIDD.

Canton, Oblo.

outlines obliterated, that then and not

paid me.

To which he said, 'Never mind about

carnation. On the contrary its fundamental principles are in direct opposi-

H. Augir: Q. Were the ancient Egyptians a black people?

The Egyptians were of two dis tinct types, neither of which belonged to the black race. The common peo-ple or peasantry were like the modern Fellah, who at present inhabit that country. As depicted in the mural paintings they appear to have been identical, and for all these thousands of years to have remained unchanged. These were the original inhabitants, not negroes, but with some affiliation thereto. They were overpowered by a superior Semitle tribe, who afterward formed the ruling class. The sculptures and munimies show that this higher class were of the white race, presenting purest specimens of its highest

The Arabic, Assyrian, Phenician and even Greek features are represented. The "Pharaohs" as depicted are of purest type of the white race.

Irene Dobson-Salvator.

As the morning star paled before the rising sun on Tuesday, July 15, 1902, the spirit of Irene Dobson-Salvator winged its way to another world, and was lovingly received in the arms of the spiritual forces through whose in-strumentality this medium has been, for a long time, able to give comfort and happiness to so many people on the earth plane.

Born forty-six years ago, of distinguished Southern parentage, the child grew to womanhood, married and was given in marriage, lost husband, home and happiness, passed through trials and tribulations of almost every nature, until the forces were revealed to her some ten years ago, by Dr. Charles Beckwith, formerly practicing physician of Cleveland, Ohio, and who, in the world of spirits has since been one the world of spirits, has since been one of her principal guides, particularly so in the healing of the sick ones of earth. Subsequently there came into her vibrations an English clergyman, Dr. Henry Ward Linn, the celebrated John B. Gough, and others, among them being the well-known and truly beloved little

Indian boy, Mohawk.

To the thousands of the earth's inhabitants who have laughed and wept, and wept and laughed again, who have Spiritualism is the belief in the continuity of life after death, and its continual progress, and the application of this belief—or knowledge—to the right witted lad, the thought that never conduct of living. Modern Spiritualism | again can be communicate through his stands for the supremacy of law, in the realm of spirit, as in physical. The Of sweet personal appearance, pos-

ture womanhood, Irene Dobson-Salvator was one of the most lovable of God's creatures.

On July 3 of this year she was mar-ried to Ernest Salvator, a true and constant friend of several years' standing, and who is heart-broken over his great

Taken ill on July 8, she was, by direction of a physician, taken to a hospital and on the 13th inst. operated upon for supposed appendicitis. Her frame, always frail and delicate, was unable to stand the surgical shock, and all that was material in her ceased existence in

the early morning of July 15.

Her inanimate remains were tenderly cared for, and loving hands deposited cared for, and loving hands deposited them in Oakwoods whitsday, July 17. on the afternoon of Thursday, July 17,

The floral tributes to her memory were numerous and beautiful, but the tribute of tears of the lonely ones left behind was the most precious offering that could have been bestowed.

That this dear spirit may at some time return to whisper her own words of loving kindness, is the heartfelt prayer of all friends and true believers in God "who doeth all things well."

THE PROGRESSIVE LYCEUM

To the readers of The Progressive Thinker:-Since calling your attention to "The Progressive Lyceum" paper to be published for Lyceum work and to contain "Life Studies" of our good faithful workers, not a few letters of encouragement and promise of support have been received. Not a sufficient number of subscriptions, however, are guaranteed to justify the publication, so I come to you through the column of our valuable Progressive Thinker might have continued to be, and been asking for the names of all who will subscribe; especially do I want to hear subscribe, especially conductors over the country as to how many copies they can use. All is in readiness for publication and we hope for the guarantee subscription list by September 1. No money is wanted until the first issue is delivered, only the promise of subscription or a number of copies for your

Lyceum.
Remember that the Reward of Merit Cards bearing the photo and saying of Audrew Jackson Davis are ready at one cent each. Please let us hear from you in regard to this all-imporatut subject; the Lyceum movement must not be the Lyceum movement in the light publish-neglected any longer. Reliable publish-ers have this matter in charge, and when it once starts there will be no doubt as to its continuance. Calls have come from almost every State in the Union since the notice made just a few weeks since, and the movement is certain to fin the long felt want of a suitable supply of matter for the Lyceum

work.
Do not delay but send in your name or the names of several in your com-munity at ouce. JOHN W. RING. Spiritual Temple, Galveston, Texas.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office.

ored by Shakerism.

But lowly as was the social status of the family at Hydesville, from the first there was no coloring of the community.

Price 51: For sale at this office. "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.

IMPORTANT MATTER FROM AN OPTICIAN OUR FOREIGN EXCHANGES Relates His Peculiar Experience

WHAT IS BITTO TONE IN SPAIN. We have required afrom the Centro Parcelones a programme of a festival which is to be releipmed in that city on the 18th of May, under the title of a with pain, weak at first, but increasing "Competition, and Spiritualistic Floral in the afternoon, and after nine o'clock Sports." It is to be a tournament of Art, Science and Virtue, engaged in with the arms of Beauty, Knowledge and Goodness; in which seventeen prizes will be affered to all concrewhether Spanish, Portuguese, French or Italian. The first will be called the prize of honor, and counter and any control of the prize of honor, and counter and any control of the prize of honor, and counter and any control of the prize of honor, and counter and any control of the prize of honor, and counter and any control of the prize of honor, and counter and any control of the prize of honor, and counter and any control of the prize of honor, and counter and any control of the prize of honor, and counter and any control of the prize of honor, and counter and any control of the prize of honor, and counter the prize o usually stopped a week or ten days. I had nearly finished my business there, and the next town on my route and to which I made periodical trips; was Grand Rapids. I had also, as it was my custom, advertised my coming in two papers in that city, but having fluished my business at Pontiac sooner prize of honor and courtesy, and will consist of a simple flower, to be pre-sented to the writer of the best poem on a spiritual subject; the winner being entitled to name the lady who shall be proclaimed the Queen of the Festival. The ordinary prizes consist of articles of plate, works of artiand books; there being only two money prizes, both purses of coin, which will be awarded the first to the young artisan who shall prove that he has maintained his area. On the morning of my first leisure day fitted. The ladies told me they were from Saranac, a small town located be tween Pontlac and Grand Rapids, and before leaving insisted on my visiting Saranac, and promised me that if I prove that he has maintained his aged parents for the greatest number of MORRIS PRATT INSTITUTE would do so they were quite sure several of their friends would have their eyes fitted. Having the two days of leisure, I concluded to do so, leaving Pontiac on an evening train and arrivthe second to the orphan girl who shall have rendered, similar services, in an eminent degree, to her brothers and sisters. The following is a list of the other objects of competition:

ing at Saranac about 10 p. m. I went 1. The best-treatise on the necessity for organization among Spiritualists and the advantages it offers. 2. The best-fly-leaf-for distribution under the fillo of "Reinearnation." at once to the hotel, then to my room "The next morning after dispatching my breakfast I went out of the office and took a seat on the porch, and after 3. The best essay on the errors of sitting there a few moments a boy came across the street and spoke to the hotel propretor, asking him if there was an optician stopping with nim. To which the hotel man said he did not know unless the stranger on the second

official science as made manifest by 4. The best essay on the wife as judged by a spiritual criterion. 5. The best essay in prose or verse

on the excellencies of the worship of the Father in spirit and in truth, as pro-claimed and practiced by Jesus our

Lord and Master.
6. The best essay on free will and human responsibility. 7. The best disquisition on theme: Given the eminently moral character of Spiritualism, call he be considered a perfect adept in the doc-trine who is exclusively preoccupled with its scientific aspect?

8. The best pamphlet entitled "Intro-duction to the Study of Satrictualism"

duction to the Study of Spiritualism." 9. The best poem on the following Mr. Benedict, the optician. In reply I questions: "What are we? From told him I was, and stated my surprise whence did we come? And whither are

We going!"

10. The best words and music for piritual hymn. 6: 11. The bests poem setting forth the

consolations which spiritual communications supply to incornate beings. 12. The best essayoun mediumship in its different phases. returned to the hotel and got my in-struments, glasses, etc. After fitting him and he being well pleased he 13. The bestrobooklet for children,

which, without alluding to Spiritualism, shall inspire them with the excellencies of its doctrine. ! 14. The best work on the plurality of

xistences of the soul. We may infere from the institution of such comprehensive accompetitions as these, the magnitude of the number of those who, in Barcelona and elsewhere, are interested in the subject of Spiritualism; as otherwise, they could not be expected to bomttended by any satisfactory degree of success. Nine of the prizes and offered by gondernew prominently identified with it, four by associetious of Spiritualists; and one by the review."Luz y Union," which is the lo-cal organ of two of these bodies. In fact, Spiritualism seems to have seized hold upon the cultivated classes of soclety in Roman Catholic countries more firmly than upon Protestants in Europe, and much more stress is laid by them upon its moral and religious bearings

than upon mete phenomena.

INTERESTING PHENOMENA. Madame Larrien contributes to "Le lished to develop and encourage the Progres Spirite" some remarkable ex. fullest flow of inspirational thoughts periences she had while residing at and the clearest conceptions of truth Toulouse, before she or her sister knew that the human mind is capable of. anything of Spiritualism. One of these It is truth and truth only, well a was as follows: "My sister, waking from sleep, said, I dreamt that I saw, with intense distinctness, a woman of our village, our neighbor, and well During the past fifty years or more our village, our neighbor, and well During the past fifty years or more known to all our family. She was the spirit world has been working more stretched out in a coffin, her arms visibly than ever before in this direccrossed upon her breast, and I observed tion, doing the very best that was possia robe and a shawl which I recognized, ble, considering the mortal minds A patch was very noticeable on the through which the work had to be done, shawl, which was shabby, for she was if done at all. None of them claimed to was snappy, for sne was a very miserly. That part of her apparel was particularly remarked by my sister. She rose up from her coffin, and said to me in the patols, which she always spoke: Pauline, I am dead! I Whitewater, Wis., is a glorious result the patols which she always spoke: Pauline, I am dead! I Whitewater, Wis., is a glorious result of spirit power quidawae individed. love you so much, I have come to see of spirit power, guidance and wisdom; you? She lay down again, with her unseen intelligences with wisdom, arms folded, became immoveable, and knowledge and power far greater than my sister awoke greatly agitated. Next mortal acquirements, have been directday we received a father, who was practicing as a doctor in the village inhabited by the woman, in which he said. We have had a painful shock this morning. They came for to predict that a goodly number of the me to help open the door of X., which was locked; and we found she had been dead for some hours. She must have died suddenly in the night, without having been ill on the previous evening. Now it was in that same night of her death that my sister had seen her, at a distance of upwards of 180 miles from us. My sister is not a medium that I distance of upwards of 180 miles from spiritual diepsnsation. us. My sister is not a medium that I us. My sister is not a medium that I The best of instructors obtainable will at Hydesville, which to this day, by Note.—By failure in 1885 to complete know of. She is very strong, very ro- do painstaking work and encourage the the act of its wealthy and respected contract with the author, a large porbust, and very much occupied with the utmost freedom of thought and exmaterial affairs of her household."

symptoms of the maindles of those with Careful thought, other ideas, amend-

of a young woman who went off very will continue to do so in the future easily into a magnetine sleep. I greatly idle fault-finding, peevishly expressing desired to ask hor, some questions con- doubts and declaring all efforts of no cerning a poor ainvalid who had been avail, never did any good work. given up by the doctors, and was very dear to me. The young woman, seeing my chagrin, hesitated, but presently, being aware of the courage with which I held to my belief, prepared me for the misfortune, which afterwards befell glad in the good future for having done me, in such terms and dn language so so. Glad not only in the remaining elevated, that I filt:myself, on listening to it, endowed: with superhuman strength. At my solicitation, she revealed to me the nature of the malady, her diagnosis agreeing with that of the doctors, but—and this myas the strange part of it—she told me that he would not die in one of the numerous and not die in one of the numerous and dangerous crises to which he was subject, but that he would live for some time longer, and would pass away very The author shows a wise practicality in suddenly, when H. least expected it her method of teaching the principle of When asked to be more precise, she replied that he would live longer than a many brief narratives and anecdotes, month and less than a year. I had not which render the book more interesting the heart to go further with my in and more easily comprehended. quiries. In spite of what she had told especially adapted for use in Children's me, I very often trembled during the Lyceum. In the hands of mothers and distressing crises which he underwent; and when his life appeared to be about Young and old will be benefited by it to abandon him. But his death did not Cloth \$1 For sale at this office. occur until three moiths after the pre-diction-very suddenly, while he was By Charles B. Walte, A. M., author of

ant had foretold that frightful denoue church leaders to get control of the gov-ment, she had never ceased from suffer-ernment. An important work. Paper, ing a pain in her own heart; and sho 25 cents. For sale at this office,

HARBINGER OF LIGHT, MEL- passionately besought news of the invalid. I was at a distance. I wrote to her two days before his death, sending her a more reassuring bulletin. In fact, my patient, after two months' confinement to the house, had wished to go out on the last days of his life, and I was quite happy to observe it. On the day of his denth, the clairyoyant was selzed with help weak at first hit incomplete. in the evening it was so acute that she believed she was about to die, and her husband was greatly alarmed, not knowing what to do for her relief. At tell o'clock and oute syddanly about ten o'clock, and quite suddenly, she ex-perienced a feeling of comfort and of immediate calm, as if she had 'just re-turned to life,' as she told me, and they were surprised at this condition so ab ruptly succeeding the previous agita tion. Here is the explanation: At more than 180 miles distant, my invalid died suddenly at ten o'clock in the evening,

It Means Progression, Not Retrogression.

Man is a progressive being. He is not and cannot be retrogressive. True some may linger a long time in the realms or on the borders of superstition and mental servitude; and even the influence to vitlate the thoughts, ideas and efforts of those who are hopefully striving to be progressive and endeavor ing to help lead the world of humanity upward to a still higher growth.

But this state of undevelopment is only transitory, while truth and love, justice and right, the principles of universal brotherhood, are eternal. These are destined in the good future to shine forth in their full untarnished beauty and brightness, and become more fully the controlling forces in all departments of our civilization.

Those of us who think we stand in the vanguard of human progress, must continue to work patiently, calmly and with loving kindness, ever bearing in mind that progress to still higher conditions is made through the gradual. silent workings of natural law, which operates through the hopes, aspirations, intelligence, the love and good will, the applied force and energy of the human ing the thought that wise unseen intelligences are trying to guide us in the work.

Wonderful strides of advancement have been made in the mechanical and chemical sciences which are being applied to the advantages of man; to add to the accumulating wealth of the world; and which should be so directed and applied as to make every man, woman and child more grand, noble and intelligent, more healthy, comfortable and happy, more kind, loving and

generous.

And when this is done it will be because we have progressed beyond the plane of selfishness, outgrown the influences of ignorance and superstition, and are no longer held in service subject tion to those heathenlike forms and ceremonies that are only in keeping with the conditions of a childhood race; conditions nowise favorable for the clearest spiritual discernment; con-

ditions we must, can and will outgrow. And it is an improved form of educa-tion that we must, can and will have the system and influence of which will be more favorable than any yet estab-It is truth and truth only, well ap

letter from my ing their influences upon spiritually re

pression.

The following is exceedingly interesting as showing the extent to which some sensitives will "take on" the great work ever complete at the outset? whom they are brought en rapport: ments and revisions have led to greater "Last winter I made the acquaintance" and still greater results in the past and

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speaking to me-struck down by a rup "History of the Christian Religion to ture of the heart."

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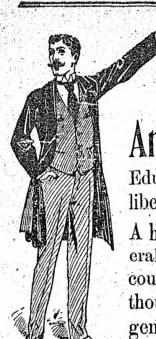
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Forget your passions and your party

strife, And know but that you are American." One hundred and . twenty-six years ago to-day a fearful but determined ence for right, equity and justice, to such offenders to the full extent of the band of patriots, representing the fugi- have them through our most excellent law. tives from oppression in the old world, public schools, which are the bulwarks declared that "the United Colonies of our government, learn to know of, America are and ought to be free and independent." What wonderful his-ernment, our glorious Star Spangled tory was thus begun; a great nation Banner and the common interests was born, as a child, in the cradle of which will continue the growth of a naJustice, to be cared for by the holy tion which gives promise of even greater developments than she has yet with human hope. These gallant men stood not long to plan but boldly acted in the strength of that sacred emotion. "Give me Liberty, or give me death." A Henry could thus fire with patriotism the faltering spirit, a Paine could with "Age of Reason" and "Crisis" National arouse the thoughtful a Leftargen could arouse the thoughtful; a Jefferson could frame a world-famous "Declaration of

Independence;" an invincible Washington could "with equal skill, with steady power, govern in that fearful hour of horrid war or-guide the ease the happler time of honest peace." In fact each place was efficiently occupiedaye, filled. The mothers (heaven's rarest gift) and daughters, and sweethearts not only kept the sacred house hold fires gleaming, but spun clothing of these noble defenders of Liberty; and moved by heaven's own inspiration moved by heaven's own inspiration they fashioned the Star Spangled Banner. The noble determination of unflinching man and the anxious helpfulness of virtuous woman thus blended opened the avenues whereby the arisen souls from the unseen world bore inspiration to these struggling mortals.

ration to these struggling mortals. In Valley Forge, Washington received a revelation which pictured a five or more who wish to become memfavorable termination of the revolution, bers. likewise the Civil and Spanish-Ameri- 2. Elect a president, secretary and can war. So moved by the hollest of treasurer. Officers of the League shall human purposes, and strengthened by the elected once a year.
the overshadowing ministrations of il3. The League shall meet every lustrious men made spirits, the termi- Wednesday evening for social improve- you. Address nation of the Revolution resulted in a ment, and to discuss temperance and thoroughly organized government, "of morality. the people." Slowly but with unparalleled majesty the Colonies crouching along the Atlantic shores have extended not only west to the Pacific and from Lakes | tion of leagues. to Gulf, north and south, but far on the 5. The expenses of organizing a other side of the globe are possessions, also the gold-yielding Alaska. Much of these possessions have been obtained by revolution has, true to Nature's laws wrought wondrous evolutionary developments. Not only has a new govern-ment been formed, but equally new scientific and religious ideas and thoughts have graced this people. Electricity and magnetism. Though far from anachanical and medical requirements; and

ner similar to the great water falls which have become sources of great usefulness; the magnetic currents from the earth give promise of bearing our messages.

Convention, to be near in some city destate at private residences at private residences.

Law and Order League of America.

S. Persons eligible to become members must lead pure, moral and temperate lives, or pledge themselves so to live.

nessages.

The growth of religious creeds in the 9. Anyone committing an immoral have in this new soll given growth to an illumination which has encircled the globe and rests a diadem of peace and comfort on the brow of intelligence every comfort on the brown of intelligence every comfort on the brown of intelligence every comfort of the brown of the brown of intelligence every comfort of the brown o erywhere. Again Jacob's ladder is beeverywhere. Again Jacob's ladder is beheld—the hosts which are descending prove to be our own loved ones whom we mourned as dead, and lot they are "a coinforter which shall lead you into hill understanding." In the atmosphere of such developments the flower of Libentry blooms and emits its fragrance of all contents. The sould be such developments the flower of Libentry blooms and emits its fragrance of the sould be such developments the flower of Libentry blooms and emits its fragrance of the sould be such developments the flower of Libentry blooms and emits its fragrance of the sould be such developments the flower of Libentry blooms and emits its fragrance of the sould be such developments the flower of Libentry blooms and emits its fragrance of the sould be such developments the flower of Libentry blooms and emits its fragrance of the sould be such developments the flower of Libentry blooms and emits its fragrance of all pure-minded, moral peoples by Mrs. W. Hilbert, lish speaking by Mr of such developments the flower of Lilbof such developments the flower of Lilberty blooms and emits its fragrance of
tolerance and brotherhood; but truly
tis but a fragile plant which must be
attain concerted action, instead of Indisupper served his o'clock. Evening
attain concerted action, instead of Indisupper served his o'clock. Evening non-ished most carefully. A common standard of virtue should measure both sexes rather than disown our unfortunate sister and make a hero of the equally disgraceful man; capital and labor should recognize the co-operation with the for success rather than concerted action, instead of light. Questions invited from the autifulation invited from the autifulation and answered by the guides of the charges, the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and labor should recognize the co-operation even in the destruction of souls, just so which, for success, must exist between it brings good financial returns, ... the two: intelligence and practical ap-

SYNOPSIS OF AN ADDRESS principle, not by pelf; the government, winds of the people, and especially the which is directly the people, should own and operate rallroads, telegraphs, clai bearing on their lives, thus produc-By John W. Ring, July 4, 1902, at light and federal governments; religion should be a percent water. ly and completely separate from state look around them and see so many relations, and breathe largely of tolerance and charity; right should be law for the sake of right; and the brother-hood of man should exemplify the fatherhood of god. And all this must their vile carcasses through our towns and will come from careful growth and and villages in defiance of our moral unfoldment. To the parents of the citizens, and our officers of the law, land a sacred charge is given, to instill The National Law and Order League

into the lives of the children a rever- of America will be pledged to prosecute

A NEW ORDER.

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This is submitted for your careful consideration, believing that if a league of this character is organized in every town and village, it will be a long step forward in social reform. HOW TO ORGANIZE A LEAGUE.

1. Secure the signatures of twenty-

4. A League may be organized by ap-

League will be \$2 for a charter and by the eyes, easy to wear, and thoroughly laws, and 10 cents for each member, in satisfactory. Cordially thine,

cluding a pin or emblem.
6. Every subordinate Lengue shall pay to headquarters of National League

five cents for each member, the first day of every month, to be used for pro-moting the work. 7. Once in each year there shall be a convention held in each state, of one member from each League, to discuss the work being done in each state, and to appoint five delegates to the national the above head. We have not space to it seems that ere long the currents of convention, to be held in some city des- keep standing notices of meetings held

"land of the free and the home of the act, or being dishonorable in business brave" has awakened intense interest practices, or indulging themselves in the direction of Miss Sarah Thomas, over the entire world. Occultism and the intemperate use of alcoholic bever- holds meetings every Sunday at 2:30 psychism, though in many points of ages, shall be expelled from the Na- and 7:30 p. m., in Hygela Hall, 404 Og- view transplanted from the old world, tional Law and Order League of den avenue, corner Robey street.

it brings good financial returns. | will hold meetings in Kenwood Hall, views on Spiritualism at the London 12. By promulgating Truth, Justice, 4308 Cottago Grove avenue, each Sun Annual Conference at Windson Gan. 2.

ing a nobler manhood and womanhood. 13. It is appalling when people of common decency and with sane, minds ruined homes-and it is usually the brightest blossoms of young woman-hood whose lives are destroyed by the inhuman, lecherous brutes who parade

14. We claim that by promoting this reform movement it will diminish crime, and that the money wrung from the people by taxation to maintain prisons for the criminal class, almshouses for the dependents and asylums for the insane, caused by intemperance and other vices. This, together with the cost of our courts in prosecuting the criminal class would amount to enough money to sustain a Law and Order money to sustain a part and village in the League in every town and village in the United States. There are laws to control immoral conduct and vice in all its

forms, including intemperance and drunkenness; also laws regulating the and 7:30 p. m. sale of alcoholic liquors. But we have no officers of the law who will enforce them to the letter and without discrimipledge ourselves to use our best efforts nation. By enforcing our police laws and our influence in correcting and sup-rigidly the example would be wholesome and deter others from committing a like offence. Hoping the foregoing articles will interest all persons who believe in chas-

tity, a high standard of morality and earnestly invite the co-operation of all temperate living; and hoping the people pure-minded, law-abiding citizens. We will interest themselves for the benefit to cover the oftentimes freezing forms desire as members of this league ladies, of bumanity, by organizing Leagues movement, I am, Respectfully yours, J. M. KELLEY,

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