SPIRITUALISM—Progress, the Universal Law of Nature:

Thought, the Solvent of Her Problems.—SPIRITUALISM

An Essay on Their Plature and Uses.

VOL. 27.

A MOTHER'S FRANTIC GRIEF

Christianity No Consolation in Time of Death.

He who lives in the narrow and contracted sphere of mere selfish and sensuous enjoyment is on the material plane of life and has no higher aspira-tions; and whose realization must be as brief and transitory as mortal existence itself. The real merit and virtue of anything is in its service. When the service is no longer needed, the thing has

If life ceases at the death of the body, it has no value; for it has accomplished nothing but what has perished. That only is valuable which persists. Life, eternally persistent, and endowed with infinite possibilities, is of infinite value. It is in constant activity; and were it not for endless progress, its value would be diminished to the vanishing

The grandeur and glory of life consist in its immortality and eternal progress. A realization of this is a source of constant inspiration. To press on ward and upward forever and ever, to enlarge the capacity for happiness without limit, is a thought too deep and glorious to contemplate; yet the inspiration deepens and intensifies as life advances and this thought serves as a constant source of the most happy an

This, to the Spiritualist; but to the Christian, alas no such soul-cheering thoughts come to his mind. He simply hopes and believes; he is often tormentwith doubts and fears; but hopes and beliefs are largely founded on errors and preposterous absurdities and accepted as unquestionable truths. he looks around him, he cannot fail to see how opinions and creeds are changing which he must know are evidence of fallacy, in them-not a cheerful thought.

If he would think again, he would become aware of the fact there is no pro-gression in the heaven he hopes to win. Chough this may not worry him now, yet should he reach such a heaven he would eventually get tired of his harp and crown and waving palm, and long for a glimpse beyond the jasper walls and streets of gold.

While the few favored ones are sing-

ing praises and shouting hallelujahs, the great mass of mankind who have the great mass of mankind who have passed from mortal sight, are writhing in eternal torment. According to Christian statistics, more than ninety per cent of God's children are doomed to endless misery. Even in christendom, the finally impenitent, who constitute the large majority, are doomed to a like destiny. Our dearest relatives, if they do not believe as we do, and employ the same means of grace as pro-

ploy the same means of grace as prescribed by the church—they are forever lost to us; and what is infinitely worse, we know they are suffering the tortures of the damned forever and ever: Imagine your child in a flery flame. How cheering the thought!

A case of this kind recently occurred in this place. A young man of excellent character passed on to the other side of life. His mother became frantic with grief, and acted wildly-was well nigh insane. She had endeavored time and again to get him to join the church; but he could not believe the creed and would not; and died an un believer. The case assumes this for mula: Premise: "He that believeth not shall be damned." (Mark 16:17). He

did not believe, therefore he is damned. This was fully realized by the mother. Imagine her feelings if you can. No language can express them. She was absolutely inconsolable. She sat at the head of the coffin and moaned constantly during the funeral sermon: "Oh my boy, my poor lost boy! I will never see him more;" and had to be support ed by one on each side of her.

e preacher in sympathetic tone tried to lighten her grief by eulogizing her son; but could offer no ray of hope to cheer her. Here was the sentence of his doom, directly from the lips of the judge of the quick and the dead ringing in her ears: "He that believeth not shall be damned," and her dead son did not believe! May the angels pity her! God in his wrath, does not, for He requires such torment to appease His anger. What soul-sickening horror What agony is endured by those whose impenitent dear ones have passed be youd their sight!

But with the Spiritualist, how differ ent! He believes nothing. He knows His loved ones are ever near and around him, cheering him on, inspiring him with noble thoughts and loving leeds. No gloomy thoughts nor painful doubts distract his mind. To him life is a journey to a giorious union with the loved ones gone before, and every day is one step nearer to its ending.

Nothing can retard his onward and upward march. No angry God to imperil his destiny; no wily Devil to thwart his plans and defeat his pur

What a contrast! The one, a blight ing curse; the other, an inestimable blessing. The one terrifies and en-slaves; the other, cheers and liberates! The one divides and separates earth's children into hostile sects and eternal animosities, giving rise to persecutions and wars innumerable; the other tends to peace and union, and good will to all

And strange to say, notwithstanding the vast amount of evidence accessible to all, demonstrating immortality to man, and the return and communion with mortals—with the loved of long ago; the great majority turn a deaf ear to the voices of the departed, and shut their eyes to the evidence of the return and communion of the dwellers in the Beautiful Beyond with their loved still on earth. Strange perversity! To

what can it be attributed? To nothing but the darkening and debasing influences that have their rise in the curso of an angry God! So long as ecclesiasticism rules the world, there will be opposition to the advance of Spiritualism but its power is waning, and the dark and dismal clouds are breaking away B. J. SCHELLHOUS.

Spring Hill, Kansas.

CHICAGO, ILL., NOV. 22, 1902.

NO. 678;

# Our Finer Forces

To the altar of life we come as carnest seekers. Rever- space and from body to body. In accordance with this vibrations into limitless thought realms, and generate key-board of our being, and must be kept in perfect tune ently we pause before the sacred shrine. With prayer truth it was, that Prof. Denton, the eminent geologist and therein the qualities of their own nature.

God's living book.

We search for truth. Our faith in this divine impulse is based upon Christ's immortal promise: "Ask and ye shall receive, seek and ye shall find, knock and it shall be ppened unto you.

terial measurements, demonstrations of plain, solid, sensible facts, are demanded, but just here we stop because in the face of all these imperative protestations we are city where the whirr of machinery fills the air, and common, every-day, universal things in the world, are the fingers, lightly stop your ears, and you will be conscious of our religious aspirations, and our business interests.

The command of thought, the power to hold it are sound, light, ether-all these rulers of the material realm Infinite is working in full force.

Because we dwell amongst these verities, because we acwonders are our constant companions we cease to regard them with question or surprise.

Infinite in its complexity of construction and functional activity is man's physical body. Unceasing research for ages by the most learned minds, has failed to fully explore or conquer its powers and resources.

Still the work goes on, as day by day and year by year new relations of its composite character are discovered and classified.

Therefore, because of these unseen forces which are the component parts of our every-day life, we will put aside prejudice, and enter carefully, but fearlessly, into any path that may lead to truth. .

Our bodies have been likened to cities of individual atoms, obeying like good citizens the laws of molecular motion, coming to and emigrating from, according to con-

ditions and circumstances formulated by higher forces. Science aims to establish a law of unity between all light from flame." forms of motion as expressed in light, heat, electricity, sound and color. That all of these agencies rule in the

iving temple which we inhabit!

First of all we must recognize the close relation beween the body and its environment. Absolutely dependout upon the air about us, thus materially influencing our the same meaning.

Dr. H. Baraduc of Paris holds the theory that every hu-With his assistants, he succeeded in taking several photo- of infinite love and wisdom! graphs of vibrations from human bodies, which contal action.

In the middle of the last century, Baron Reichenbach magnet in a magnetic field.

Mr. J. J. G. Wilkinson in 1857 maintained that the breathe inharmoniously we are ill." skin, or the nervous system through it, pours forth a subtle radiation of tremendous efficacy on other organic creatures, and through this battery of surfaces, the animal life God! creation, and man, most of all, is constantly impressing a character upon external nature, literally magnetizing it.

for light to see and understand, we turn the pages of scientist, succeeded so admirably in his psychometric ex-God's living book. scientist, succeeded so admirably in his psychometric ex-Things."

As we consider the law of vibration and all that it Our own age claims to be highly practical. Proofs, ma- this unerring force. In all life, within and without, uni- thy and tenderness build up the physical powers, proversal pulsation is present. Vibration is the law of the mote health, and bless with the radiance of the spirit's universe. Visit, if you will, some power-house in the sunshine.

> Mrs. Watt Hughes has discovered the fact that the human voice is capable of printing form upon matter. A covered with a semi-fluid paste, which is placed over the jection. mouth of a hollow receiver—the note strikes the paste in

ing most frequently. That each body has a key-note which arises from and is modified by the prevailing emotions, is also proven in a

similar way. Mr. Crookes, the scientist, gives a list of vibrations in he ether, of millions, billions, and trillions, corresponding to electricity, light, heat, color, and those vibrations known as the X-ray.

Science also declares that there is only one force, and only one matter, subject each to infinite variations.

Herbert Spencer defines life as "the continuous adjustment of internal relations, to external relations." Swedenborg said that "Love is the life of man. Thought itself proceeds from love. Truth proceeds from love as

Mrs. Browning declared that "He lives most life, whoever breathes most air."

Let us examine some of the wonders contained in this our physical being. Every minute portion of our organism, brain, nerve, muscle and fibre responds to this mighty and invisible force.

Words are sign-boards along the broad highway of ent it is upon the air, light and food supplied from with-out. It has been proven that the body is in fact the languages, the air is used as the representative of spirit. brain extended, and that by intervening fibres the brain The word soul is derived from a term meaning air, wind, your work will be well done, and corresponding results cells are brought in contact with the other cells of the breath. The Latin animus and anima come from the body. Again it is declared that the body itself is com- Greek word anemos, meaning wind. The old Saxon word posed of minute living, atomic organisms, which pene- for spirit, ghost, and the German geist are similarly detrate its vital fluid, and that they assume our own indi- rived. The word aspire is from the Latin ad, toward, and vidual characteristics; that also, by our thoughts and spiro, to breathe. The French esprit, the Italian spirito,

owerful is breath, and its divine agencie "breathed into us the breath of life!" 'Through this saman being is a "miniature sun," or a "man-sun," sur- cred utterance beats the heart of transpendent truth. rounded by a luminous atmosphere; called a photosphere, Breath is the vital clixir, the unseen guide that leads us even as is the physical sun; and also that the human pho- into the measureless fields of ever-widening potencies, tosphere accurately reflects our own spiritual conditions. where we may learn to know ourselves as manifestations

In his "First Principles of Philosophy," Herbert Spenformed to the peaceful, or perturbed conditions of men- cer says that "All motion in the universe is rhythmicalthe movement of the pendulum, the ebb and flow of tides, day and night, the systolic and diastolic action of the discovered that every magnet is surrounded by living rays heart, and the inspiration and expiration of the lungs. of light that trace distinct lines of force, and that these Our breathing is a double motion of the universal ether lines are physical. He also claimed that man is a kind of an active and re-active movement. When we breathe in harmony with this movement we are well; when we

But, back of these manifestations moves the one divine energy, the one infinite love, the one all-encompassing

Our thoughts mold and shape our bodies, and direct our lives. Creative of good or ill, they hold sovereign sway. From phenomena well known to physiologists he demon- Love and hate, charity and ill-will, not only speak abundance.

Strates a "manifold nervous fluid" which passes through through our own organisms, but send out their individual Be wise in the exercise of the emotions, for they are the Austin Station, Chicago, Ill.

By the control of this tremendous force our souls can be liberated from ills that oppress. Fear, anger, hatred, impatience, hurry of spirit, jealousy, revenge, are all destructive, not only in tearing down the bodily tissues, but that call for them. "Within yourself," says R. W. Trine, means to the body, we are met by fromendous truths of they imprison the mind and charge it with poisonous acimitless significance. Physiological functions how to tivities. Love, good cheer, gentleness, charity, sympa-

These thought forces enter into the smallest details of confronted with the undeniable truth that the most com- municates to you, its high tension—then, with your own our lives—into our family matters, our social relations,

The command of thought, the power to hold it and direct it, may be gained by cultivation and concentration. "But how is this to be done?" is asked, "It is utterly impossible for me to concentrate my thought on one object cept without thought these ministrations, because these singer sends the voice against the surface of a membrane to the exclusion of all other things," is the common ob-

> Perhaps this drifting of the mind may be best illus accurately outlined forms-those of flower-forms appear-trated by the Oriental story, which is no doubt familiar to many. There was a monkey, and like all other monkeys, he was restless, moving continually from one thing to another. Some one gave him wine to drink, and he grew more restless. A scorpion stung him, and that served to accentuate his activity, and then a demon entered into him, and he became an embodiment of perpetual motion. This illustrates the human mind as it jumps from one thing to another with a speed that words cannot measure.

The remedy suggested for this turbulent state, is to sit quietly and let the mind run on. As if you yourself were an outsider, watching its antics and its capers. It is claimed that with each day's practice these high-rolling thought waves will gradually subside until at last they can be perfectly controlled. Time alone can accomplish it, but the result justifies the expenditure.

Another mode in controlling the thought, may be pracliced with profit in connection with our daily duties.

human body, and that upon their harmonious or inharmonious action depends our health, or disease, is a fact monious action depends our health, or disease, is a fact living power, the arbiter, the dictator, the boundary of nature. When you dress in the morning hold your thought to the matter in detail. Don't let it go down town, or out into the kitchen in advance of your body. That is tiresome; that is a waste of force. Just dress yourself. Don't use up your strength in analyzing and working out all that lies before you for the day. Meet each demand as it presents itself. If you conserve your force, will be satisfactory. You will feel no fatigue. Things

will come easy, and work without tension will be pleasure. Hurry of spirit is one of the worst types of mental intemperance, and production of a vast number of nervous diseases. Avoid hurry. Check yourself, even if it be a deeds we modify these atomic existences, and east them the Spanish espiritus, and the Latin spiritus, all express hundred times a day, and for one moment be deliberate. In time the habit will come to stay, and you will feel bet- knowledge within the soul. "Seek and ye shall find."

the promise.

Every thought we think is a reality in unseen substance. If we hold it steadily it will find shape in the outer world, whether it be the thought of hatred, of love, or the thought of success in any special undertaking—to the higher virtues, in octaves of uplifting melody. us will come its fruitage of good or ill in accordance with around us.

If you desire to accomplish some certain aim, your sucand your desire. By intrusting your project to people soundless silence it will give you counsel. Prove all uninterested, you weaken your own thought-power. Avoid entering into active sympathy with the thought of It will never fail you. faith in the Supreme Good, and minister to them from its them. Let us apply them to universal good, and count-

By Ella Dare, Austin, Ill.

These are only hints of almost innumerable ways by which we may attain to thought-control. If these are practiced, self-suggested means will appear with the needs "lies the cause, of whatever enters into your life. To come into the full realization of your own awakened, interior powers, is to be able to condition your life in exact accord with what you would have it."

An occult writer has beautifully said that "Motion is the ever-weaving shuttle of Omnipotence, bringing to light the thought of Infinite Mind."

In the inner temple of each one's being, love and understanding, emotion and intellect, with their infinite radiations flow from one exhaustless source, the divine creative intelligence, that speaks in harmonious vibrations.

Recognizing our relations to both planes of being, the physical and the spiritual, progress and soul-growth must depend on the cultivation of our own powers.

In Romans 8:6 we read: "To be spiritually-minded is life and peace."

Prof. Drummond says: "The natural life owes all to environment—so must the spiritual. Now the environment of the spiritual life is God, as nature, therefore, forms the complement of the natural life. God is the complement of the spiritual life. It is not a strange thing, then, for the soul to find its life in God. This is its native air."

If you would cultivate the spiritual perception, seek the silence. Sit apart and alone. That the nerves may become tranquil, invoke the aid of regular, and rhythmic breathing. Breath is the bridge between the physical and spiritual kingdoms. Relax the body. Let each breath be a messenger, of the soul's aspiration. Dismiss from the mind the cares and anxieties, the prejudices and unimosities of the outer life. Though difficult at first, it can be done. Send out the thought to God-the Supreme Good-and in a short time the realization of harmonic vibrations will be achieved. You will be conscious of thrills or pulsations about, around, and permeating the whole being. Call then upon the law that lifts the soul to upper heights—the law of universal love.

Deeper and slower and more quiet will the breathing become, for, as the functions of the outer being are less active, the soul's inner respiration is made manifest.

Be faithful and steadfast. Through this unfoldment you will learn of higher truths, which will lift the daily duties out of the dull and prosaic into a light that transforms drudgery into a luminous significance, linking it to larger uses.

Individual life will extend its narrow earthly outlines into the unutterable grandeur and majesty of the soul's eternal growth.

As day follows darkness, so surely rises the sun of strip off the bandages of doubt. Look for the light, and "Faith is the substance of things hoped for." That is its baptism shall bless you. Attune your thought to life's inner harmonies. Let the beneficence of truth illumine your soul with its glowing radiance.

Pursue with unswerving ardor the unseen pathways of the spiritual nature, and your whole life will set itself to

The great map of the soul will be unrolled, and as little that other divine promise, that "as ye sow, so shall ye also by little you acquaint yourself with its geography, you reap." It is the law. Seed sown in the unseen soil of will conquer sense-limitations, and pass out into unexthought germinates and grows for us in the visible world plored regions. An exaltation of spirit will lead you into

larger fields of truth. If you ask for guidance in the cares of every day in the cess will be more assured if you speak of that desire to no complex ways about, listen to that voice that speaks withone, unless to those who are in perfect accord with you in the templed dome of your own soul. Out of God's

things by your own highest measure of truth and justice. despondent or unhappy people, lest thereby you impair Around us and about us, as close to us as breath itself, your own power to aid them. Rather hold steadily your are answers to our questions. Let us be ready to receive

less more will wait to do us service. ELLA DARE.

The Origins of Religions, and the Effect of an Oft Repeated Assertion.

Rev. Dr. J. E. Roberts, pastor of th Church of This World, Kansas City Mo., addressed a large audience at the Century theatre. He took for his subject, "A Colorless Christianity." Dr Roberts said in part:

The origins of religions are always sources whence they come. What was the secret of the power of Moses? What and still keeps in loyalty- countless thousands to a system more ancient cret of Mahomet's reeking and ruthless ways been the cherished infatuation of the adherents of every religion that "Our religion is of divine origin." Christianity is in no wise unique or peculiar in that belief. That has been the dogma for which the disciples of most of the great religions have contended,

sometimes with blood and warfare. monstrous blend between the brute and inspiration and an element of command, the angel, that there is within him he swept resistlessly to power. something that demands and religion answers the demand. It is one of the origin of Christianity. Peter, stung poor. The carpenter the camel driver, grave problems whether or not man with indignation at the coldness and in the exiles, have been the founders of

new conquests in the centuries yet to

Although we may not discern the oricertain things that invariably accompany the growth and development of every religion. Conspicuous among these things is the simple power that awaits upon assertion. Let a man with sufficient vehemence reiterate a thing, however impossible or absurd, he will always find followers: Moses came down obscure. It is not easy to point out the from the mountain and without any di- throbbing for lips caught up these men rect appeal to the justness, the equity and the necessity of the laws which he gave Buddha his command and kept carried in his hands, said: "Thus saith of human nature that made the demand the Lord"; he did not for a moment risk the acceptance of that code upon than Christianity? What was the set their merits; he knew the people with cret of Mahomet's reeking and ruthless whom he had to deal, and the stood sway? What made Jesus of Nazareth there, that gray, grizzled man, and in potent to impress the world? It has all order to make sure his command said, "This is God's law." The people be lieved it.

and simple message, repeated a thousand times, said, "There is one God, and Mahomet is his prophet," and ten thousand swords leaped from their

men, or whether it will be panoplied and death, they continued the cry, COLORLESS CHRISTIANITY. men, or whether it will be panoplied and death, they continued the cry, with new power and go forth to make "Jesus is the Son of God," and millions upon millions have repeated it, carried away by the subtle force of a vehement assertion. It is not implied or congins of religions, the secret springs tended that these great founders were whence they arise, we can yet discern insincere. It would be shallow to imagine that they had, with cunning and forethought, worked out a device or assertion, and then gone forth to acquire power with it. This is the real view. What humanity demanded, what was lying dormant, but rising within the consciousness of the age, some unexpressed thought that was pressing and and made them its instrument and led them to conquest. The same elemen for that stimulus supplied it in the per sons of these different originators. Still another thing invariably accom

panying the rise of a religion is the miraculous. There never was a religion instituted among men without the miracle. Men have not been in the past able to conceive of a man as great in Mahomet, the camel driver, un his simple right of humanity. They sheathed his sword and with one swift have invariably attributed to them miraculous births and conferred upon them the exercise of miraculous pow-The fact seems to be that man, by nature, is a religious being, or, at least, that he has been such in all the past: Perhaps we can not go back of the statement that there is within man the mystery of passion and thought, the dreamer of dreams, the erecter of dreams, the erecter of dreams, the strange complex of mud and thought the strange complex of mud and thought of mud and thought the strange complex of mud and thought of mud and thought the strange complex of mud and thought of mud and thought the strange complex of mud and thought of and thought of men.

will so change by development, knowledge, refinement and civilization as to outgrow the necessity of religion. It is a problem that no man yet is able to solve whether or not religion will be solve whether or not religion will be slowly eliminated from the thoughts of polument, overwhelmed with disaster. How the same the contest and the contest and the contest and the contest and the strong fave up his king dicated his throng fave up his king how religions become current.

A certain woman says: "There is no coarse garment of a mendicant went in such thing as death, sickness does not also search for wisdom and sat beneath solve it. How

the divine illumination. If now these conditions that attended the develop-ment of Christianity might or did continue, if the old conditions could still obtain if the gospel that once burst forth like a flash of light upon the startled vision of a waiting generation could now adapt itself to the changed conditions in which the generations of men find themselves, its old power might continue, its old conquests might increase, but the world is different Through the resistlessness of progress, the mighty advance of knowledge, the slow but steady elevation of the moral sense, through the change in the demands of the spiritual life of the world, generations of men are different. Vehement assertion will not persuade or win. There has been a transition from the mere authority to reason.

The great founders of religion did not argue, they did not temporize, they did not attempt to square or harmonize their teachings with discoveries, or with science or with demonstrations. There was a fine frenzy, a splendid zeal, a magnificent personality about those rude conquerors of the world's heart The power of assertion is sometimes seen in the present age, but never in ers. If they did not have the miracles the interest of current Christianity. at hand, it was the simplest matter of logical consistency to invent them. "If this man is divingly born, and gifted Two," and thousands of people believe the interest of current Christianity. with supreme powers, of course he it, intelligent men and women, indus-must have some time displayed such trious men and women, money-carning men and women, and in the course of a few years this second Elijah has accumulated industries and properties and commercial interests approaching \$20,000,000. How can it be explained? When a man simply says, "I am Elijah he swept resistlessly to power. Iligion has been powerty. Its founders the Second," how can you account for The same thing was illustrated in the have almost without exception been the fact that anybody with any sense believed it, but there are the facts, one of the religious facts, one of the things that shows by their modern illustration

can it be accounted for? These same people follow their dead to the grave, saying, "Men do not die"; they sit by the side of the bed of suffering and say, "There is no pain"; they visit and heal the diseased and say, "There is no sickness." It is a matter of moment as "There is no well as surprise that that strange development of religion has made more converts in a given period than any new thing in the religious history of the modern world. A clerical gentleman of London is

just now reported by the papers as go-

ing into his pulpit one day and saying "I am the Christ, the spirit of the Naza rene has entered into me, behold the second Christ." The community mobs him and stones the church, but the congregation believes what he says. How can it be accounted for? A gentleman comes to our own city and says: "The old power of miracles is still extant; and if you will come and study in my school, and pray in my meetings, you will be given the power to speak with tongues; you can speak French, and German, and Italian, without the use of books, or learning, and if you are deyout enough maybe you can sometimes speak Chinese." People believe it. How can it be accounted for? Only by that subtle force of the command of one mind over another. I am optimistic enough to believe that if religion had been rational from

the beginning, if it had been free from avarice and unholy ambition, if it had taught men instead of trying to convert men, even now we should have reached the time when poverty was forced upon no man, when crime was made the neces sity for none who is weak. Humanity must, in the future, as in the past, make its own religions. In the conservative Orient the old systems may continue still longer and satisfy the heart, but the new world, the new civilization, the new republic must awake new inspirations, exalt new ideals, and equip itself with new power. Why should we continue still to be imitators?. How vainly have the prophets wrought if they have dependent action, and original resolve. Humanity possesses now all the energy, all the power, all the impulse, all the uplift that it ever possessed—all and more. Humanity is sweeping forward to larger, nobler and better destinies. If there was a God in Judea, there is surely a God in America. Let us not believe that the infinite has abandoned the world, or committed its keeping to an arrogant hierarchy, or a selfish and avaricious priesthood The religion that sought for its power in appeals to a waiting hell and a deferred heaven has lost its command over men. The one does no longer terrify, the other does no longer entice. One is fear, the other is selfishness—and both are base. Humanity must find its inspirations in its work for humanity. This world must be the chief concern of those who have the cheerful habit of living in this world now. To destroy superstition, to dispel the darkness of ignorance, to destroy injustice, to condemn and eradicate oppression, to make poverty unnecessary to make opportunities the same and equal, to illumine the conscience and civilize the heart of mankind-this must be the work of religion.

not stirred mankind to the energy of in-

### Prof. Lockwood's Book. To the Editor: -As I do not know the

present address of Prof. Wm. Lockwood, would you kindly allow me a little space in your valuable paper to tell him that I received his new book entitled "The Continuity of Life a Cosmic Truth." I wish to say right here, if our thinking men and women want a book that will tell them more truth about the true and living God, who, where and what God is, I would advise them to get a copy of said book; it has opened my eyes more in one hour than years of church teaching has ever done. MRS. S. G. COLLEEN.

Jacksonville, Fla.

No man flatters the woman he truly loves .- Tuckerman.

## LIFE AND EXPERIENCE IN SPIRIT LAND

### A Series of Letters From Henry Ward Beecher, Through the Mediumship of Carlyle Petersilea.

### LETTER NUMBER ONE.

Mr. Editor, and Readers of The Progressive Thinker:-William Denton has, very kindly, invited me to make use of a-what shall I call it? Telepathic instrument, or shall we say wireless telegraphy? Yes, wireless telegraphy. That is good, very good-make use of his instrument for the purpose of sending messages, or rather, for receiving and transmitting messages from us who have passed over the border-land, out of the wilderness into the real land, the promised land, the land flowing with-milk promised land. Formerly it was my promised land. greetings took place all may be assured, but only of that Something like a promissory note. The note became due which is of importance to all the world shall be told. and has been paid in full up to date.

- Still there are other Canaans in view, other notes which the uttermost farthing, all that she has promised or all

Am, or Om, or God, both male and female harmoniously me, looking a little dim and hazy. united, working together as one; and the two great principles composing nature, male and female, forever being reunited, forever pairing off into oneness; and that is why we are prone to apply the singular number and call this wonderful unity, God, Nature, Om, Jehovah, Joss, Allah and a great many other names too numerous to mention

We, that is mankind, call Nature, or the great universa whole, by all these names and many more, and yet each and all mean the same—the Creator—that which creates, and nothing can be created without the uniting of the two great principles, male and female, positive and negative. These are the creators, or if you will, when they are so united at oneness they become the Creator, God, Om, we cross the river of Death alone—all, all alone! Jehovah, Joss, Allah, and so forth. But that which I once called God, I now prefer to call Nature, thinking meet and greet me? No. Did my relatives flock en that all who read what I have to say will understand me masse around me, singing for joy that I had come? No.

Now, when with you in the wilderness-the earthly wilderness wherein errors were as thick as blackbirds in a a western cornfield-Nature promised me an inheritance, gels meet and greet me, I must be a shining angel myself; told me of a land flowing with milk and honey, a great spiritual Canaan—told me to go straight onward, turning neither to the right nor the left; in fact to lose the path ance. Once more my mind rushed back to the days of my was impossible, for the path was the path of life which boyhood. I closed my eyes as one does when trying to led directly into the promised land. So, on and on I went, one step after another, and, Mr. Editor, ladies and passed over me, and when I returned to full consciousness gentlemen, here I am on the other side of Jordan, safely I was surrounded by all those who had been the nearest landed in the promised land.

How glad I was to get here. What a shout of joy went into the promised land. forth when I arrived. Would you like to know if I Of this I shall not speak more. No man trumpets his shouted for joy when I crossed that river—you may call sacred, private home-life affections abroad; but within it Jordan if you like; some call it Death; some Styx. It these affections I rested for days, weeks, and even months, has as many names as God, or Nature; but don't call it the as earthly time is counted. Here I learned much, very Mississippi. The Mississippi is altogether too broad. much; almost living the days of my boyhood over again, Death, Jordan or Styx is more applicable by far.

When I crossed that exceedingly narrow river and Now I had not seen heaven, had n

Canaan, the promised land, the spirit land, I very natu- earthly life, and they seemed as far off as they did then, rally turned, or like Lot's wife I turned about and looked but I had learned something of myself and of my surback. Truly my heart yearned a little after the old home roundings-something of the promised land-and it is of -after the people I had left behind. I even wondered if this promised land, the spirit land, that I shall now write. I should be turned into a pillar of salt for so doing. Nevertheless I bravely looked back in spite of the fear, and forth to find out about this land, I was not long in divinblackbirds previously spoken of. I became so interested yet will do my best to describe it.

I had seen thousands of great stately trees, sound to the core, and thousands of good, honorable, upright men and women who were equally as sound. Really one could not find much fault with that dear old world one had left, and as I looked I saw many arms stretched forth toward me. and I heard soft murmurings from some, saving: "O, why have you left us? O, would that you could return to us.

No. I had been for some time weary of that body of flesh—that mortal frame—but love is strong and this river called Death is very narrow. It looks as if it might be cleared with one bound, as though I might return at looks as if it might return at once to those who are so dear to me and to the mode of life I have so long been accustomed to. But why return? born, had been an infant, a child, a youth, a man, and at

Nature held me fast and would not let go my hand; but if I were to go back, if I really could go back, what more could I say to the people than what I had already said? Have I anything new to tell them? Some of them con- altitude, that is, I shall come down and mingle with spirsidered me great. O, how small I am! I told them a itualized humanity, shall tell you of their homes, institugreat many things I thought I knew. Did I know them? tions, and as much about them as I can through an earth-Do I know them? and my soul echoed: "Do you know ly channel. them?" and, then, pertinently asked: "What do you know? You have been preaching to the people for many but as it is on earth, because one man has written a book have been teaching them about God, heaven, hell, for put the same truths in a little different light, may possibly these many years. Have you been teaching the truth?" fell you of something that others have overlooked or forand I replied to my soul: "Yes, as well as I myself under gotten. At any rate, through the mouths of many witstood it.

"But have you understood it as it really is?" and I said. "I know not.

"Then by what right did you teach the people of that which you knew not?" and I became dumb with amaze-"Of that which you knew not," repeated my soul ment.

over and over again.
"Then if I know not, I must and will know. It is useless to go back, even if I would or could, for I know not fluences our actions. The destiny of nations has often and must know. I am not fit to go back. - I must go on. depended upon the more or less laborious digestion of a-Nature forces me onward, and when I have discovered prime minister .- Anon.

that which must be known, then I will go back, if I can, THE PRINCIPLES OF EVOLUTION and tell the people what I have learned and what, may-hap, they will be glad to know.

Then I arose and resolutely turned myself about, that I might face that which was before me. One more longing lock and the wilderness became dim to my sight. A mist arose from the river of so-called Death, the mist which always rises between the past and the present-and thus the earthly life faded away for the time, and like those who sought for the grapes of Eschol I would return laden when I had found them.

Mr. Editor, ladies and gentlemen, I have found goodly vines and many clusters of grapes, luscious grapes, there-on. The vines belong to Nature. The grapes are the truths which are offered to you and me. Let-us pluck and eat that we may be filled.

It is not my purpose to give a detailed account of the meeting between my near relations, personal friends, and myself; for this does not particularly belong to the public and honey, even that goodly land Canaan. We know you myself; for this does not particularly belong to the public call it spirit land. Well, Canaan or spirit land, it is your and might not interest it. That meetings and loving

After I had faced about and the mists from the earthly world had cleared somewhat, I looked earnestly to see will fall due. Nature ever stands ready to pay even to what manner of land this promised or spirit land might be. Was it land? was it water? was it air or ether? was it that is required of her.

Mr. Editor, ladies and gentlemen, I want to talk a short time about nature. Some of you call nature God.

Was I looking at real or merely a phantasm, a minage? What was I, myself? Did I know even that? Was I looking at real things, or was I dreaming? Did I But she bears so many forms that the singular number have eyes, ears, senses? I certainly had consciousness for ought not to be applied to her. You may think that the I had, apparently, been seeing, hearing, feeling, thinking, feminine gender is not applicable; then suppose we make wishing, desiring. Well, people did all this in dreams, terms and say nature is the universal whole—the great I nevertheless something stretched out indefinitely before

I rubbed my eyes. Perhaps the trouble was with me; and my mind rushed back to my childhood. How, after having had a good nap, on opening my eyes all things looked indistinct and for a short time I could not remember who I was or where I was.

Then my soul said: "You are not yet wholly awake. You had best examine yourself, first, and find out what manner of being you are, for flesh and blood may not enter the kingdom of heaven."

Yes; I had told that to my hearers on earth many times thought I knew all about it-and yet here I was and

did not know anything about it. Up to this point I had not seen any spirit or angel, for

This may be the experience of some, but it was not mine, and I can answer for no man but myself. I have since discovered that in order to have a great many shining anbut of course I did not know this at that time. I began recall past events; forgetfulness, or a sense of drowsiness and dearest to me in life, who had already passed over

Now I had not seen heaven, had not seen God, nor any found myself climbing up the bright and shining shore of of those things that I once talked of so glibly when in the

waved aloft a white signal to those who were gathered on ing that it was a goodly land, literally flowing with milk the bank watching my departure. Some saw my signal and honey. One of my loved ones went with me, and and softly cried, "Bon voyage! au revoir!" Others there taking me upon a high mount bade me look upon mine were who could not perceive my signal through their inheritance. And, Mr. Editor, ladies and gentlemen, I tears—and by the way, sorrow and tears are some of the looked forth upon a world so beautiful that words fail me,

in watching those, and that which I had left, that for Imagine your own world raised up many degrees above awhile I forgot all about Canaan, my promised land, its material circumference, and as it lifted itself, all death, heaven and its golden streets; those human hearts were imperfection and coarseness dropped out of it and fell for the time more precious than golden streets would back to the material earth where they belonged, until nothing was left but its grandeur, its beauty, its holiness, Did I wish to return to them? No. Simply to look its purity and goodness; the spiritual loveliness of all back to that which I had left, to think, to remember, to things that exist upon the earth. Instead of golden meditate. Some kind hand, I did not notice at the time streets I beheld shining waters; instead of a great white who the hand belonged to, placed a restful seat near me, throne the illimitable universe and God seated in the and scating myself, with my eyes intently fixed on the op-midst ol all things—that is the immortal spark which is posite shore, I fell into deep meditation. That wilder-ness over there had not been so bad after all. Beautiful otherwise all things would be inert or dead—that the life flowers had met my eyes everywhere; beautiful human thereof is the soul thereof, and the soul still continues to flowers as well as those belonging to the floral kingdom. clothe itself with spiritual or exceedingly refined material substance, which means that all coarseness has dropped away from it leaving it, whatever it may be, in its dress of heavenly beauty and purity, its dress of spirituality. Thus Nature is ever pushing all things toward their the limit? Why did not the same law

inheritance, the promised land where they are paid in full | make necks 30 or 40 feet long? Because for all they have missed on earth. As I looked over this vast landscape, very much as you

To these I shook my head. No, no! I may not return to of earth do from a high elevation, I perceived that there you, but you shall come to me. The mortal shall put on was everything upon it that earth has upon its surface immortality, but the one who has passed through the houses, land, hills and valleys; cities, villages and towns; mortal may not return to take it up again. Did I wish to? trees, grass, flowers and shrubbery; insects, animals and

"Then this is heaven as it is?" I said, turning to my companion. "This is the spiritual world—the world of Nature has pushed me onward, ever onward. I had been spirit—the ethereal world—the counterpart and companion of the material world—bound to it by the great law of length had come to another birth. The portals of the chemical affinity, spiritual affinity and attraction of gravfirst had been narrow. The portals of the second were itation, moving with it as the rim of a wheel moves with as narrow, but both had fitted well my size and shape. the hub?" The rim is bound to the hub by spokes; the My first birth had been from darkness into light; my sec- spiritual world is bound to the material hub by the great ond was, comparatively, from darkness into light; but I laws before mentioned. The rim cannot move without could not remember the actual passage of either one or the hub, and the hub is worthless without the rim. In the other—that, is, I could not remember of being born other words the material earth would be to no purpose,

the first time, and I could not remember my actual pas- and have no use, if it were not to move and fill the larger, sage out of the mortal body—that is to say, I did not feel grander and more perfect spiritual world; and the spiritthe pangs of so-called death, but slipped out of mortal rual world could not live, move and fulfill its mission, but body as easily as the ripened grain slips from its sheath. for the material world. They are irrevocably united and Now all this was Nature—Nature's method of procedure. cannot be separated.

Now this is viewing the spiritual world from a high altitude, as one would view the earth from the mountain tops. In my next letter I shall tell you of it from a lower

No doubt many others have told you the same things Have you been telling them the truth? You is no reason why others should not do the same. I may nesses the truth is established. Sincerely yours,
HENRY WARD BEECHER.
(To be continued.)

A cheerful face is nearly as good for an invalid as healthy weather .- Franklin: The stomach is the mainspring of our system, and it in-

# EXPLAINED AND APPLIED A Series of Instructive Lessons by A. J. Weaver.

Burylval of the Fittest.

low certain parts of the animal organism were produced by the efforts of the animal for protect itself from its enemies. In this particle I wish to show how other parts of the organism, as well as certain mental characteristics among altimate; have been produced by

has made, and by other causes.

Nothing is more striking than the patience of a cat as it remains for hours almost motionless and watches for a mouse. When the origin of this pa tience is sought, the answer has invariably been that when the cat was made,

in the beginning, this instinct was given it by the power that made it, in order that it might catch mice.

But evolution teaches that it came by slow degrees as the result of a habit which the early progenitors of the cat formed in order to obtain food. In the beginning of the cat life on dry land, this animal had no more patience than other animals, but perhaps by accident some cat fell into the habit of watching for its prey. As a result, the cats that did this were more successful in obtaining food than other cats, hence survived in times of scarcity and transmitted this quality to the offspring while the

this quanty to the offspring while the others perished.

The cunning of the fox, the caution of the wolf, the atertness of the deer, the deception practiced by some animals in feigning death, the knowledge of the young mammal how to obtain food from its mother's breasts, may have come. If is reasonable to believe, in a similar manner. They started originally from habits which were an advantage to the animal in obtaining food. They were as purely natural as the habit of the North American Indian of turning his toes in

when he walks.

We call these mental characteristics, "instinct." But is it not the most natural explanation of the origin of instinct to consider it the result of natural causes in the first place, and then transmitted by heredity to succeeding generations?

There is evidence to support this the-ory in the fact, not always known, that instinct is not fixed and invariable, but is subject to change under changed conditions. It is found that if the young lings of a bird are repeatedly disturbed or killed, the bird will seek another place to build its nest. An instance is given where swallows whose nests were exposed to the attacks of hostile made an opening in the rear near the The oriole, which once made its nests of blades of grass, now, since factories have been built, uses woolen and cotton fibers and in other ways changes its habits in different conditions. I could give many similar examples from the writings of naturalists showing that animal instinct is largely, if not wholly the product of experience, which by being transmitted during long centuries of time has become so fixed that we imagine it is something innate and origihas existed, so something acquired. It has existed, so long that it has become second nature

### " Long Neck.

The long neck of the giraffe is a good illustration of the survival of the fittest in the struggle for food. This animal is a native of Africa and stands with its head from twelve to eighteen feetabove the earth. It subsists wholly upon the leaves and fruit of trees.

How did it come by its high shoulders, long neck and remarkable tongue, all of which are peculiarly adapted to getting food in this way? Here, surely, it would at first seem, is an example of special creation. But evolution gives equally as good an explanation without

resorting to supernatural causes.

In the beginning of animal life on the land two things were true which are true to-day: Animals, even of the same species, differed in the length of the neck and some animals were in a terri-tory where they could fare best by browsing from trees. The giraffe found itself in such a territory. In the struggle for food, especially in dry seasons, those with the longest necks reached higher and therefore fared better; while those with shorter necks perished and so ceased to be breeders. Those with longer necks survived, and became the parents of those of the next generation to whom were bequeathed their long necks. In this way every succeeding generation had a longer neck than the preceding.

It might be asked why 18 feet became to go beyond about 18 feet the disadvantages overbalanced the advantages. The foliage on the trees on which they browsed was thickest and most plenti ful at about that height. To browse higher therefore, was a disadvantage. And the principle in evolution is that every being works for its own advan-

### The Camel. I once heard a missionary from Af-

of God to the Bedouin of the desert." It ments survive and become the parents is not surprising that this animal of the succeeding generations, while should be thus regarded. It is the only those not in harmony with their suranimal for the use of man that can live roundings become the prey of their enamid the monsoons and hot sands of a remarkable being. It will travel. This rule of resemblance in color to easily five days without water and very animal's environment holds good with much longer, if necessary. It subsists on the dried sticks of stunted plants, on the hard, dry, tasteless, juiceless and almost lifeless shrubs which grov in arid regions which no other animal will eat or could digest. In the deadly sand-storms it will drop on its knees, stretch out it long neck and head close to the ground, and close tightly its nos-

and which if ean press together like two lips.

There is no knowle species related to it. Its remove ancestors have not been discovered. Out is Hought by natural ists that there was once a large family

ists that there was once a large family of which the dame! is a species. This family has become extinct, and the came! alone femains!

How came this animal with its organ ism and habits of life so wonderfully adapted to the desert and the welfare of man, if it was not specially created to fill that place? It is not difficult to answer. Of all the many species of an imals that originally attempted life ir the arid regions, none could bear ur against the deadly sand storms, the in tense heat the deadly sand storms, the in tense heat terrible drought, or sub-sist on the dry herbage so well as this species; so the others perished, while this kind, and the fittest of this kind survived, and became the parents of those which followed.

The camel conturies ago, did not have the peculiar nostrils and other special characteristics which to day so admir ably adapt it to its environment, bu those camel-like animals whose nos trils were nearest like these, and those whose other traits mide the nearest approach to those of this age, survived in their struggle for life; while those not

having qualities so well fitted to live, In my last article I attempted to show perished. It thus took unknown centurity of the animal organ. as it now is, to desert life and to the use of man. Nor did the animal do this for the benefit of man. It did it in its ity to scale a tree and so through the desperate struggle for life amid unpro- whole range of animal life. pitious surroundings, and man took the advantage of the animal's characteristthe struggle for food, which the animal ics in his own desperate struggle for life amid the same surroundings.

### Hair.

Somewhere I have asked the ques-tion, why a dog has hair instead of feathers or is not naked like the elephant and some other animals. There are hairless dogs in Turkey, and it is ported that Turkish dogs have inferior teeth. If this is so, and if it were true of all hairless dogs, it is evident that, under the law of the survival of the fittest, dogs with hair would finally pre-vall. Though it may be possible that feathers would be as good a covering for a dog in this age as hair, yet, it is possible that there was a time in the long history of the dog, far back, when, under different conditions, hair was a necessity in order for the animal to be adapted to his environments, and hair having once come in answer to the demands of nature, has been continued under the operation of the law of hered-

Why do some animals, especially some apes and monkeys, use their tails for grasping and swinging the body very much as they use their arms and hands, while with other apes as with many other animals, the tail is apparently useless and a mere rudiment? There seems to be no possible explanation for this difference except that it is a habit which some apes and monkeys adopted in their early life in trees as a help in swinging from branch to branch. An instance is given of harvest mice, which do not possess prehensile tails but which have been observed to curl their tails around the branches of a bush placed in their cage and thus aid themselves in climbing. Darwin says of this: "If the harvest mouse had been more strictly arboreal, it would perhaps have had its tail rendered structurally prehensile as is the case with some members of the same order."

### Beetles

It has been discovered that the beetles in the island of Madeira either have no wings, or their wings are so short that they can rise but a little above the ground. Why this peculiarity of beetles on that island? The island is small and subject to very high winds and by these winds the high-flying beetles were swept into the ocean and perished; while the beetles with less strong wings, and therefore low-flying, survived. This going on for centuries caused a change in the structre and habits of the beetle resulting inally in the animal's being born upon that island with only rudiments wings.

### Caterpillar.

Apyone who is observant and has peen much with nature must have noiced that caterpillars and worms that make their abiding place on the leaves of plants and trees, are of a green color almost identical with the color of the leaf, and no doubt he has often wondered at the fact. Some no doubt have considered it a mere coincidence, while others have supposed it was done by God for his own pleasure or for some

inscrutable purpose.

But evolution has discovered an answer in nature itself. We all know that birds live mostly on worms. Those worms of bright colors would surely be the first seen by the bird and be caught, while those not seen would survive and give birth to offspring of a green color like themselves. There is evidence almost undenlable in the vegetable world that insects are attracted by bright colors. The high colored flowers are the ones which are dependent upon insects to carry their pollen and fertilize the plant. How can this be explained except on the ground that bright-colored flowers are more likely to attract the attention of insects than dull-colored. If insects are thus at-

tracted, birds are no less likely to be. There are worms that stick to a leaf that I-have often been deceived to such an extent that I did not recognize them as not a part of the leaf till I had taken hold of them and seen them move. What is popularly known as the "Devil's Darning needle" so closely resem-bles the twig of a tree to which it lings that one is often surprised to find t has a separate existence. Tree-frogs and many worms, bugs, and insects, sticking to the bark of trees, look so much like the bark, as to deceive the geenest-eyed observer.

If we are thus blind to so much of an-

imal life, most surely the birds are no less deceived, and pass by many a sweet morsel unnoticed, which their stomachs would rejoice to receive. In this way animals whose structure and rica speak of the camel as 'a special gift color harmonize with their environemies and so cease to propagate their

This rule of resemblance in color to nearly all reptiles, with the most of lizards and rodents, with partridges and grouse, with lions, tigers, leonards and other animals that make their home in the underbrush. Unless an animal moves, he is quite likely to remain unseen.

This principle is as true in the ocean as on the land. The flounder resembles trils, which are but two slits in its nose the sandy bed of the sea on which it lies and thus escapes the notice of its enemies. The pipe fish resembles the sea-weed to which it clings with its prehensile tail and thus also escapes de-struction. The cat fish and the eel are both of the same color as the mud on which and in which they respectively live. Let no one get the idea that this rule

of resemblance between an animal and its environment applies to all animal forms either on land or in the sea. There are exceptions. The shunk is the very opposite. It is a night animal and, instead of being wholly black or of a dark color so as to escape notice in the darkness in which it lives and moves, it is very conspicuous by having much white on its body and especially by having the end of its tail white which it carries high in the air to be seen of all.

But there is a reason for this excep-

hetter protection in the offensive offluvia which it can emit and its conspicus ous coloring is a protection as it is a warning to all animal life to keep away. Thore are also some very bright-colored and showly caterpillars and worms; but there is in this case also a very good reason why they have survived—why they have not been made

food for birds. It is because they are so nauscous to the taste no bird which knows them will touch them. Their bright color is a help to them as in the

case of the skunk.

All animals have in their possession some means of protection in the strug-gle for life. While some depend on their similarity in structure or in color to their environment, others depend like the eagle, on their sharp claws, the lion on its physical strength, the rattle snake on its poison, the bee on its sting, the deer on its fleetness, the for on its cunning, the squirrel on its abil

What evolution attempts to do is t show that all these means of protection and of getting food came, not from an supernatural cause, nor from any sp cial creation and according to no pr arranged plan, but were the outgrowth of natural causes in animal life itself. They came from the struggle of the animals to live and by the survival of

(To be continued.)

## DR. PHELON'S LETTER.

Notes and News From the Pacific

Among the remains and debris of

election day, we find the name of Con-

gressman Eugene Loud, whose eminent service has been extolled by his party papers, embellished with an "Ex." in these days even children of light examine every dish of meal, to be sure there is no hidden cat. The advice of the Teacher of Galilee was to make our selves "friends of the mammon of un-righteousness." We cannot live in the world and have nothing to do with its activities. Two things have been quietly circulated among the advanced thinkers in Loud's district, in which I have the pleasure to be located. One is, that by his influence as chairman of the standing committee of the House of Representatives on Post Office matters, he has been able to secure a mileage fee for Pacific Railroad of six million dollars yearly, for postal service; while they perform a similar amount of service for the Wells, Fargo Express Com-pany at a charge of about two million dollars. This extravagant donation to the railroad company has, of course, eft a deficit in the running expenses of the Post Office Department. This the wise Congressman tried to recoun by twice presenting a bill in the lower house, seeking to enact special legislation against the "little sisters" of the press, of which the New Thought pa-

pers are examples.

The house refused to concur in his ty rannical design. Then, under his suggestion, it is understood, the officers of the department have by sought to flagrantly violate the law now standing on the statute books. In this work they have crushed the weaker papers and robbed others of thousands of dollars, in order that the Pacific mile age fee might be maintained.

Nor is that all, when the mail car riers asked for such pay as would be some equivalent for their responsible and arduous service, he turned them down by saying they would have to wait until there was more money at the disposal of the Department. How long before the present excessive allowance to the Pacific Railroad and other of like ilk will permit an increase hard to say.

The voters of his district have agree that this is a good year for Ex-Congressman Loud to stay at home. The mary problem. They have returned their answer to the violators of law, whether by "rulings" or other law, whether by "rulings" or otherwise. For once, I thank the eternal Verities, that I was a voter in Congressman A Very Excellent and Compretent I was a voter in Congressman Loud's district.

We hear that Will C. Hodge, who is in hiding from the Borean Winter of the stormy North, at San Diego, is not content to float on the "purple boat of the painted sea of inaction," but is doing his best to increase the momentum of the propaganda work there. His efforts his best to increase the momentum of the propaganda work there. His efforts are equally as acceptable for both socie-able English psychic (whose lectures) ties. As all who know Mr. Hodge are have graced the columns of The Proaware, he is always acceptable to every gressive Thinker), is certainly very in-

once more at home in his chosen haven Beyond." The work is neatly bound in of rest, after the long and varied trip cloth, and the price is 55 cents. around the world. We understand he is looking hale and hearty, and like most young fellows when they come to their majority feels quite vivacious with his eightieth dose of "wild oats." So much is this in evidence, he has written a book describing that particular mess of fodder. We suggest that the next trip around the world he takes, shall be from North to South, to the place of beginning. We only make it as a suggestion, for the experience would without the least doubt, be at once most rare and startling.

Madame Montague must once more be at her American home. She left London with a loving good-will of all her acquaintances there both new and old. She will be received here by all her many friends with the same joyful She has earned the reward well done, thou good and faithful serv ant." This is fully attested by what she leaves behind her. One of the events of the California

season, is the annual struggle for the mastery of the gridiron field, between the eleven of the University of California nia and the eleven of the Leland Stanford University. In the last contest the team of the U. C. won. To those who understand the technique of the game now played, it was a most beautiful exhibition of physical athletics. That was what the reporters said. But there was no report of casualities of scarring and maining for life of the contestants, who were either the weakest or the most daring. One of man's peculiarities is his power of ennobling by his thought the humblest and mean-est thing that exists. Through this power of the spirit the physical can power than its glory. One of the specpower of the spectators was a little girl of three years of age. As the first "mass play" piled age. As the first "mass play" piled the modern athletes in a kicking, squirming heap, the little one, clinging to her father's neck, said, "Oh! papa, only dogs do that." "Out of the mouth of babes and sucklings," etc. Is there no way of playing football that a ball." no way of playing football that shall at once be physically satisfactory and gontlemanly? Do these athletic teams represent the great institutions of learning? W. P. PHELON, M. D. San Francisco, Cal.

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

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"The Present Age and luber Life; Ancient and Modern Mysterles Classiand and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Oloth, \$1.10.

### Personal Magnetism; HYPNOTISM, Thought-Force,

Will-Power,

Thought-Force,

will-Power,
call it what you please—is that intangible "something" that makes man succeed, that causes him
to stand out above his fellow man; that enables
him to influence others; direct gigantic business
enterprises and truly become a leader among his
fellows. You can learn the mysterious secrets
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can rise to the grandest heighte of business and
social success; gain wealth and renown; graifly
your ambitious; win the friendship and esteem
of those with whom you come in contact, prolong your life, cure all diseases and habite
without drugs or modicine, if you will but mastor the hidden accrets of your magnetic forces,—
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that have made Carnegie and Rockefeller and
cally is and how you can develop and no lit to
every day life. It teaches you the same methods
that have made Carnegie and Rockefeller and
other of the world's great men, wealthy and
famous. Hundreds who have read the book
have been shown the way to a successful career
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# OGGULT MYSTERIES.

# A GENUINE GHOST.

A Devout Clergyman is the Unques- and hundreds of 'fellows' with alphatloned Authority-It Was the Spirit of a Minister of the Gospel-The Strange and Weird Story of How the Church Record of a Norfolk Church Was Found-A Night Visitor Like a Subdued Light.

The Virginia Conference of Methodist ministers will hold its annual session in this city, beginning Nov. 12. A few months ago a learned and eloquent member, once the pastor of Union-station Church of Richmond, and other prominent pastorates, the Rev. Henry C. Cheatham, died in a suburb of Norfolk, called Huntersville. A month or more afterwards, it is alleged, he appeared to a lady, delivered a piece of information and then vanished.

As Dr. Lafferty has the reputation of a specialist in extra terrene visitors, and in fact, lectures on "ghosts," The News reporter sought out the alert church editor and applied the interviewing cupping horns to extract the true version of the reported return of his brother cleric from the invisible Reporter: "Doctor, did you know the

Rev. Mr. Cheatham? Dr. Lafferty: "Since 1857 I have had an intimate acquaintance with him, as he was a member of my class in the conference, which included the late Dr. Sledd, Dr. Lambeth and a dozen other ministers of excellent parts and of good

Reporter: "Have you heard the account of his appearance since his

repute. Mr. Cheatham was the peer of

any, if not superior, in certain direc-

Dr. Lafferty: "A report of such kind came to my ears and I made the investigation and I am sure I have the exact data. It seems that after the death of Mr. Cheatham, the Church Register, which contains the names of the members, was missing. Search was made among his books, but in vain. His family, after his decease, moved away from tant locality by the exercise of a the dwelling they had occupied as a par-strange power which is superhuman; of sonage and this house remained vacant beholding persons and objects, perhaps and shut up.

"One night Mrs. Cheatham's sister, away. who resided in Norfolk, came slowly out of sleep with that queer feeling by the different people of the earth ever that 'somebody is in the room.' She since the beginning of history. By the thought it was a burglar. She had not ancients it was regarded as a part of as yet opened her eyes. Her first pur- magic, and only within recent years pose was to awaken her husband, has it been considered from a scientific asleep by her side, but she bethought standpoint. herself that she did not know, for certain, there was, indeed, anyone in the room at all. She quietly opened her controversy, and some of the visions

"Right before her was her brother-inlaw, the Rev. H. C. Cheatham, lately clairvoyant powers, but are wholly unburied. His features appeared to emit conscious of the fact. They cannot tell a mild radiance, a delicate, subdued until they have experimented. In the light that seemed to flow out from his first place the methods of the art of face, making a distinct image on the clairvoyance must be fully understood back ground of the dark room. It was by the beginner, who must have entire not a sparkling, flashing, searchlight confidence in himself to master the art. glare, but an illuminated countenance, 1.25 if the beams had been softened by percolating through ground glass. He very few in number and of extremely presently said in his well-known voice, simple construction. The most wonderaddressing his sister in law (Mrs. Bet | ful results have been obtained from the tie Wiser) in his familiar way:

"'Bettle, tell Em (Mrs. Cheatham) is known as crystal gazing. In the perto go over to the vacant house, 305 son who looks into the glass and sees South Park avenue, and she will find the visions is called the "percipient," the church Record on the mantel in the The act consists of simply gazing fix-

"Then, as she was looking at him, the moments have elapsed, if the gazer be features slowly faded like a bright mist of the proper psychical equipment, im- ence and who has experimented exten- nary. They are worth trying in any suddenly disappear as if a curtain fell becoming gradually more and more disin front of him, or as if he dodged be- tinct, and seeming either as if on the she saw in one sitting the following imhind something, but dissolved into the surface of the glass or else contained ages in the crystal: surrounding dimness.

. "Mrs. Wiser noted that there was no To the person who, for the first time, noise of footsteps leaving, or door has experimented in crystal gazing, closing." Reporter: "Wasn't the lady dream-tions of uncanniness or a creepy feeling

Dr. L.: "That's the natural and ob- lined in the mystic glass, but after a vious explanation of the incident, but time, if the experiments are continued,

there is a fact that shuts out that solu- the unpleasant effects at first experition." Reporter: "What is it?"

Dr. L.: "Mrs. Wiser had not been to church on account of illness for four come? months. She had never heard of the misplacing of the church register, and ceed directly from the mind of the crysprobably she didn't know there was a tal gazer. They explain this astoundchurch record at all. So she could not ing statement by saying that the gazer have dreamed about the loss of a manuscript volume, whose existence she was totally ignorant of." Reporter: "Do you not think this

piece of information too insignificant to chooses to think of a well-known house bring a person from the other world in a distant city, all the inmates of that into this sphere? Why didn't he tell house will appear after a few moments his wife of it, and not his wife's sister?" of gazing within the crystal in a man-Dr. L.: "If he had appeared to Mrs. ner so lifelike that it is startling. Cheatham, wouldn't it be on every This is mysteriously strange, espe- supernormal acquisition of information Congress street, Troy, New York, state then in time arrange a time and place her mind, and therefore dreamed about reflected in the crystal are seen to do it in connection with her husband, certain things, and later it is learned whose duty it was to keep this register that they were performing exactly those in a safe place? Suppose he desired to acts as reflected in the crystal at the make it sure he had made a visit to the time-perhaps doing things quite out of neighborhood, his former pastorate, and the ordinary and unexpected that they to prove he had not gone so far as not would not care for outsiders to behold to know human affairs, how could he clinch the matter better than to show himself to a person who knew him well, ous and respectful scientific investigaspeak to her who was familiar with his tion. voice: and now comes the key that fits the wards in the lock, tell a person of a fact she was entirely ignorant of, but which turned out exactly true, that the record where he asserted it was. This

destroys the theory of a dream and at the same time identifies the person giving the information." Reporter: "The lost record there was found in the designated place and in the room of the empty house."

Dr. Lafferty: "The lady reported the apparition-its message. The keys to the deserted house were at once obtained and two or three persons who had received the report opened the door, entered the empty room, mentioned by Mr. Cheatham as containing the document. They saw it as they passed the door-sill, and in front of them!"

Reporter: "Didn't one of the searching party carry the record and slyly

leave it?" Dr. Lafferty: "The character of the party and the manner of entering the room-all in a bunch and all looking ahead and seeing it at once, forbid such a solution. My information, from one of the party, a person of seasoned sense, cautious and trustworthy, assures me of the entire absence of a trick. They were not in the mood of a foke. There were two persons only the first attempt. A person who is re--Mrs. Cheatham and a neighbor."

Reporter: "Doctor, what do you think of such accounts?".

Dr. L.: "There is a society whose on taking the crystal in hand. Others S. (X-rays); the late Right, Hon, W. E. occasion present what are properly to putting a playing card into an envelope, There the busy hands of the "Home for health. Price 25 cents,

Gladstone; the Right Hon. Mr. Balfour premier of Great Britain; the Bishop of Ripon; Marquis of Bute, K. T.; Earl

and tail feathers, for instance, F. Thur-

stan, M. A., care of Nawab Fahhr-ul-

mulk, Bahadur, Hydradab, Deccan, In-

dia. If these 'mighty men of stature'

have been studying alleged disembodied

intelligences who deliberately project

their personalities before our vision and

make posthumous communications, for

twenty years, yet the keenest minds

have not given a solution to these dis-

carnate visitors, what chance for the

Miller, of Crozet. Why, my friend, an

empty cradle rocked for one hour a day,

for a whole month in the parsonage of

our greatest pulpit expounder in Vir-

ginia. Ministers witnessed the swing-

ing crib without a hand touching it

The pious Dr. Penn was chosen to hold

t. He couldn't. And to-day it is a

Reporter: "You have no interpreta-

Dr. L.: "I never saw a ghost—not eager to make a personal interview."—

THE CRYSTAL.

A Claim That It Will Develop Clair

voyance.

Would you like to become a clairvoy-

ant? Would you like to understand the

experiment of gazing in crystal; to un-

fold the mysteries of the future; to see

what is going on at great distance, and

to learn the methods by which hidden

All these are much easier than has

After long and tedious research in in

vestigating the nature of the mystic

powers of clairvoyance, psychologists

declare that this faculty is by no means

so rare as has been commonly supposed.

able to see what is taking place in a dis-

This strange art has been practiced

The practicability of the art of clair

voyance has been the cause of much

described by psychists are astounding.

Many persons are the possessors of

The instruments used in conducting

experiments in the clairvoyant are

use of a crystal of glass or quartz. This

there is apt to come the dread sensa-

What causes these images to appear

Psychologists declare that they pro-

has the power to vary the images volun-

tarily to a great extent by directing his

thoughts in this or that channel. For

instance, if the gazer or "percipient"

—all this assumes the supernatural, and

certainly as a phenomenon invites seri-

Such is the nature of that part of

It is not at all similar to the hocus-

veil of mystery at the rate of from 25

The phenomenon of true crystal gaz-

ing presents the perplexing problem of

ascertaining how these visions are in-

duced; to what extent they are super-

natural, and of what importance they

are in acquiring information that is out-

The art of "crystal gazing" requires

no special training, and any one can do

it who cares to make the experiment.

All that is necessary is to concentrate

the thoughts as completely as possible

upon the crystal, placing the glass upon

a table or holding it in the hand, and

If you are not a born crystal gazer,

nothing at all will appear, and the crys-

tal will remain blank. On the other

hand, if you are susceptible in that kind

less curious visions, which will be inter-

Practice counts for a good deal in

crystal gazing, and after a while you

are more likely to "see things" than at

waiting to see what will happen.

special value.

side the realm of the physical senses.

clairvoyance known as "crystal gazing"

or "crystal vision."

cents to \$1 per draw.

in the crystal and from where do they

enced will gradually disappear.

within it.

Clairvoyance is the faculty of being

tion of these queer phenomena?"

mystery, yet a fact."

Richmond News.

things are found?

been imagined.

if made according to directions, will be found very useful. erations and rituals necessary for the consecration of magic mirrors, we shall here treat of their material conbetical periphery of irridescent titles

T. J. Betiero, for the Star of the Magi:

The most simple of these magic mirrors is a crystal gazing. glass filled with pure water. The glass may be placed upon a white table-cloth with a light placed directly be-

MAGIC MIRRORS.

Doctor Papus on the Occult Science of Magic Mil

rors and Magnetism.

the crystal, glass, and certain metals for this purpose, and,

With this simple arrangement very interesting results the emission of fluid—that is, the condensation of the have been attained. It was thus that desiring to con- fluid around about the magnetizer. Thus in experiments vince a skeptic one day I arranged a glass as above and with the magic mirror the operator draws to himself from placed a young girl before it, with my right hand upon the astral light and projects the same upon the mirror. her head. The child began at once to describe scenes oc- Therefore one should keep their mind calm and expectcurring at a distance, which were later verified and found ant, eliminating therefrom all unpleasantness and inharto be exactly correct.

We have even experimented by this process, as explained by Cagliostro; that is, to use ladies who are absolutely refractory to hypnotism; and we have also obtained positive results as curious as they were convincing.

tion of the mirror and to call upon the name of Anael as churches at least. In the near future the war between described in the ritual. The results were highly satisfac- the believers in the supernatural origin of the Bible and

Arabian magicians, which are also easy to construct. It of anything under the name and style of religion will be is only necessary to blacken with wax the fingernail of a necessary. The only excuse many preachers offer for child sufficiently nervous, make the prescribed evocation, themselves to-day is that the common people need someand burn the proper perfumes of the day and hour, to ob- thing of the sort to keep them under control. tain most satisfactory results.

charcoal a square of grained paper to obtain an excellent | the behavior of the people seems to me to result from the mirror, susceptible to impress subjects somewhat nervous. inherent forces of organization, and in no wise from the Travelers through the Orient have described various creedal assumptions. kinds of magic mirrors in use there. We have personally The doctrine of the forgiveness of sin, which to many

made experiments with a mirror brought from India. It is the glory of the Christian religion, impresses logical is a large, round crystal, hung so as to reflect the light. thinkers as an open door to sin. Throughout the ages Beneath this crystal ball is a small compartment intended | the cry of the Christian preacher has been 'repent and get to receive the object or subject concerning which knowl- absolution." The average man is somewhat of a gambler,

brought forth some very curious results with it.

We may make the general statement that all magic mirrors produce the unique effect of concentrating in one conviction of the majority of men who are invested with point a part of the Astral Light, and to bring the individ- authority or burdened with wealth. I recognize the posualized life of any one into direct relation with the uni- sible danger from an ignorant and misused populace, but hundreds, evon thousands of miles versal life, which is the conservator of all forms.

> into a magic mirror as an after-dinner diversion to at ucated class, who think themselves God's chosen. In the once call forth forms. Operations in magic, even the discussion that will follow the death of creeds and the most simple, require great tension of spirit, a calm resolution, and, above all, a profound sentiment or realization two classes will come to a better understanding of human of the difficulties attached to the enterprise.

> necessary vision to divine by the magic mirror. There- undisputed and the direction of society and state affore we will give some advice to the operator.

sary meditative calm—here are the obstacles to overcome: come obsolete in the sense now used. When one looks fixedly for some moments at the center | Lest I be regarded as too hopeful, I will add that if the of the mirror a peculiar itching of the eyes is felt, and same rate of progress continues for the next hundred | A Most Remarkable Book Concerning the Existence When one looks fixedly for some moments at the center Lest I be regarded as too hopeful, I will add that if the one is often forced to close the eyelids for at least a mo- years that has marked the past century's advance the ment. Such action destroys the previous effects. The dawn of the twenty-first century of the Christian era will closing of the eyclashes is due to Impulsive Being and is be in reality the first century of the era of reason. purely a reflex. One must also train the will, so a sitting of about twenty minutes should be made each day. When

the characteristic itching of the eyes is felt the will should be brought to bear in holding the eyes open. By practice, this can be readily attained.

When this first training of the eyes has been accom-

plished the mirror will take on a different color to that habitually seen. First, a reddish wave can be seen, then a bluish tint will appear. When these electrical waves The following was translated from the French, by Dr. appear it shows the forms are about to come. One must, however, observe all the details of perfumes The magic mirrors are the essential organs of condensa- and consecrations. And to those desirous of knowing

tion of the Astral Light. One may also employ carbon, more on the subject we refer them to the work of Cahagnet, called "Magnetic Magic," which treats of magic mirrors and their construction. This article is especially in-Without occupying ourselves here with the diverse op- tended for instruction in regard to development of the

One will find that the same rules used for strengthenstruction and the effects produced by this class of occult ing the gaze in experiments of fascination will also apply to those who are seeking to attain the art of crystal-

In the former case, the eye of the hypnotic or magnetic subject acts much as the magnetic mirror as it receives the fluidic emanations of the eye of the fascinator. The eye of the latter also exercises another function besides

## Era of Reason Predicted.

The war of religious creeds is practically over [as set In such cases it was necessary to make a rapid consecra- forth in the Chicago Record-Herald] among Protestant the believers in its natural origin will be over also. Then Yet there exists another class of mirrors, used by the men will discuss whether or not the continued preaching

That there are many men honestly of that thought can-One may also blacken more or less completely with not be denied. Whatever control the church has over

and the thought that "it is never too late to repent" stim-Experiments with ordinary hypnotic subjects have ulates him to delay the time of repentance until he has drunk more fully of the "sweets of sin."

That the masses of the people are to be feared is the not from an ignorant and well-used populace. I recog-It is useless to imagine that all one requires is to gaze nize the greater danger from an arrogant and machine-edpassing of faith in the Bible legends it is quite likely these life and duty, and when the orthodox view of things It is thus by progressive training that one acquires the finally passes away and the rationalists possess the field fairs is in their hands there will be no serious danger from Suppose, then, the experiment is made with the neces- classes or masses. In that day these terms will have be-

MANLY ABBOTT BRIGHAM. No. 588 Tremont street, Boston, Mass.

watch test have been quite extraordi-

amusement, even though nobody pres-

ent shows signs of being a clairvoyant.

But, when using cards in this way, it

should be remembered that two or

three failures prove nothing. Quite a

number of trials should be made, the

percipient concentrating his or her

making an effort to think of the correct

mind each time upon the envelope and

find out what the average of correct-

ness has been.-Indianapolis Sentinel.

New York State Missionary.

As New York State Missionary if

seems to fall upon me to note some of

the doings of the N. Y. S. A. H. W.

Richardson, in a quiet way began his

presidential work by sending out some

250 letters to prominent Spiritualists

way, it may not be amiss to ask for the

A New York State Day was secured

at Lily Dale and Freeville camp. North

at Suspension Bridge in October. A

month. A mass-meeting was held in

Buffalo, at the First Spiritual Church,

under the auspices of the N. Y. S. A.

the officers and members of the church

working with a will to make it a suc-

cess. The speakers were Mrs. Carrie

Twing, first vice-president; Prof. Lock-

wood, Rev. John Sayles, of East

Aurora; Mr. H. W. Richardson and

Mrs. Tillie U. Reynolds (at that time

serving the Buffalo society, as its pas-

tor), Rev. Victor Wylde, of Toronto,

test medium. The meetings were a suc-

to assist, and all gave with earnest and

I must not neglect to speak of the

growing society at East Aurora. It has

formed a lyceum and Bible class.

evenings during November. And here

East Aurora society. When the party

cated in this remarkable manner, a ves- a delegation of 28 from the Buffalo

were fully appreciated.

names of Spiritualists living in the

most of them have no distinguishable

edly into the crystal, and after a few A certain lady of Indianapolis who is psychical people with the card test and very susceptible to the strange influmelting into viewless air. He did not ages will begin to appear in the crystal, sively in "crystal gazing," and whose company, because they will afford word is not to be disputed, declares that

A lady playing the piano. A room in a house and a woman seat ed before a sewing machine. A child playing with a kitten.

A little boy carrying an infant in his as he beholds the images distinctly out-

A human face having an aquiline card. Then add up the results and nose, sunken cheeks and thin, bloodless

A human head lying on a pillow with the eyes closed and the mouth open. The entrance of a large office building with many people going in and out.

A view of a sunset. Psychologists have accumulated a great number of instances, several hundred in all, where, according to well authenticated accounts, crystal and other clairvoyant visions of things happening for aid and co-operation, with. I fear, at great distances were afterward not many responses. And here, by the

proved to have been correct. In some cases towns, houses, people and things which the percipients had state of New York, readers of course, of never beheld were accurately described this paper, for future use, also for a di- the Newport society, and invite correthe visions were seen, and have nothing to do with looking into the future. That sort of clairvoyance which pretends to Collins has been chartered. An earnpower of prophecy, predicting the price est working society took out a charter

of stocks, etc., is a fraud every time. In more than one seemingly well-au- renewal of charter at Syracuse same thenticated case a simulacrum or spectre of the percipient (without the latter's knowledge) is said to have actually appeared to the person or persons seen by the crystal gazer at a distance, at the very time of the vision. This is what is technically known to psychical experimenters as a "phantasm of the living," and the phenomenon needs pocus of the familiar old humbugs who more space for its discussion than is advertise extensively to draw back the here available.

In addition to "crystal gazing" there are several other experimenters in the clairvoyant art.

One consists in trying to determine helpful responses. The ladies provided the whereabouts of an absent person, who is away and traveling perhaps, by the use of a map. The seer holds a pencil upon the map, and the person who is anxious to obtain the information in question places his hand upon that of When no speaker is available, home the clairvoyant, thinking intently the talent, co-operative effort of the whole while of the absent individual. The society, make profitable meetings. Dur pencil moves over the map at random ing my two months pastorate in Buf-

at first, but finally adopts a more defi- falo, I served the East Aurora, society nite direction, and in the end (if the Thursday evenings, Mrs. Atcheson, of seer's power amounts to anything) Buffalo, several times on Sundays. comes to a stop at the point where the Mrs. Twing will speak there on Friday missing man or woman is at the time. It is said, though maybe it is only a I desire to speak of one of the pleasantmade-up story, that a castaway on a est gatherings it has been my privilege desert island in the Pacific was once look to assist in. On Tuesday, October 28, of way, you are likely to behold more or

esting even though they may have no sel being sent to the place indicated by church went to East Aurora to visit the

the clairvoyant and rescuing him. Another experiment is made by seal- alighted from the cars they were met ing up bits of writing in envelopes and by Mr. Richardson and escorted to the asking the percipient to read them. Or Roycroft shops, a very important featally susceptible in this way—and little turned by the stem-winder at random, received with great courtesy, conducted important subject. Price, cloth, \$1. children are often very much so-will and inquiry made as to the time indi- through the various buildings, amazed begin to behold pictures immediately cated. In this latter case nobody can at the brightness and signs of a wonpossibly know the time shown until the drously successful industry. After the members are 'the chief captains' in will have to wait for a time before the | watch is opened, and so the test is a sight-seeing was over the whole delegaliterature, science, statesmanship, pictures appear. But it must not be ex- particularly good one. Simpler than tion went to the hall where the East scholarship, such men as Crookes, F. R. pected that the pictures shall on every the writing test is one that is made by Aurora society holds its meetings. By Elizabeth Towne. Valuable

be called visions, the fact being that and demanding to know its suit and de- Makers" were in evidence. A grand supply for the "inner man." Every one Some of the results obtained by the

groaned, not from want, but supply. The event of the occasion, however, was the presentation of an immense vase, made by Mrs. Dr. Matteson, of Buffalo, all the result of her own hands. The presentation speech was made by Tillie U. Reynolds, the acceptance by H. W. Richardson, and the response by Mrs. Matteson herself. A beautiful palm was in the vase. The veteran worker, Lyman C. Howe, was the honored guest of the evening and an earnest prayer went out from all hearts that he might be healed. Music, speeches, and a general good time followed. A mass meeting will be held in

Rochester, Dec. 12, 13 and 14, under state auspices.

TILLIE U. REYNOLDS.

To the Spiritualists of Kentucky. One in looking over the great state from a spiritual standpoint of view, cannot help but be impressed with the fact that there are so few organized societies in the state, nor a state association. So I have felt if there could be a state association formed, I would gladly give all the help toward it that I could I shall remain in the state a while for by them. It is noticeable, however, that rectory. Address H. W. Richardson, spondence from the friends all over the all of these are instances merely of the East Aurora, or Tillie U. Reynolds, 137 state, to write me what they think, and as to things going on at the time when | missionary and second vice-president. | for a meeting to organize for effectual work. There never was a time when a more united work was needed than there is at the present moment. Not only that, but a spirit of sacrifice for the truth, where one can place our work before the public and lead the people to our line of thought.

So I ask the friends throughout the state to take up this work and see that it is carried out to a successful end. Let me hear from one and all. Send your letters to 508 Lexington, avenue, Newport, Ky. G. H. BROOKS.

A MESSAGE FROM LOVED ONES.

Death? There is no death; what seems so is but heaven's gate; cess. The local societies were invited Ye weeping mortals, dry your tears and meekly wait

The summons to come home. noon lunches and hot suppers, which This earth is not thy resting-place, Cease weeping, weary one, And heavenward turn thy careworn

face. ..

Long for communion with thee here-They are not dead—be of good cheer. Life? There's naught but life: what dies gives birth to life;

Thy loved ones wait thee in you realm,

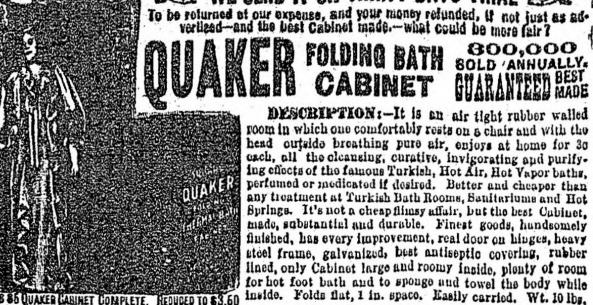
Ye doubting mortals, cease your doubt and strife. For all you do or say Is seen and heard by those you love, And record made of all. Each kind act here is gold above.

Each kind deed here, a jewel there: Seek Truth alone, She'll do thee good, And all will then be understood. BASIL C. BROOKE, Spirit. "Continuity of Life a Cosmic Truth."

By Prof. W. M. Lockwood. The work of the hands of a hunting-case watch are ure in East Aurora. There they were a strong, logical thinker, on a deeply "Invisible Helpers." By O. W. Lead-

beater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office. The Science of Spirit Return. "Just How to Wake the Solar Plex-

WRITE TO-DAY. So confident are we that if you try it and learn of these exhibitating baths and their marvelous resulte, you will never part with it, that WE SEND IT ON THIRTY DAYS TRIAL



HOW CAN YOU DOUBT ITS MERIT, when such prominent people as-Rev. C. M. Keith, Editor "Holiness Advocate;" Congressman John J. Lentz; U. S. Benator, Hon. Chauncey M. Depew; Rt. Rev. Bishop J. C. Hartzell; Chas. Stoddard, of "Munsey's Magazine;" B. J. Raymond, U. S. Trens. Dep't, Washington; Alice B. Stockham, M. D., Chicago; and 1,000,000 others use and recommend it?

Thousands of Prominent People Praise It. Wm. J. C. Duizney, No. 8 E. Baltimore St., Baltimore, Md., Publisher "Methodist Protestant," writes: For Lagrippo, rheumatism, kidney troubles, dropsy, skin diseases and bad colds, I believe the Quaker to be the best thing yet discovered. I use it weekly. Know many others who do and have yet to hear of one who does not praise its virtues. I write this because it has always met my expectations. write this because it has always mot my expectations John Curtis, Malone, N. Y., says: The

doctors toldme I had the worst case of occessing ever seen. My kidneys, liver and heart were bad and blood was in awful shape—your Quaker Cabinet has done wonders for me. Beats medicine. My friends are surprised at my cure—I want the agency. writes:—Your Quaker Cabinet has cured me of a stroke of Paralysis when the best doctors failed

to do me any good. was down in bed for months with rheumatism; this Cabinet did him more good than \$50.00 worth of

medicines.

Horatio Page, M'g'r "New York Woekly Witness," and "Sabbath Reading," writes: I most heartily endorse your Quaker Cabinet. It cured a bad case of rheumatism with which I had been afflicted for years. It paid for itself in a week, Should be in every home.

Should be in every home.

SoAP and WATER simply

Columbus, O., 1031 E. Broad Street, says: I am satisfied it saved my life. I was down with a dangerous case of pneumonia and its use promptly cured Columbus, O., 1031 E. Broad Street, says: I am satisfied it saved my life. I was down with a dangerous case of pneumonia and its use promptly cured me.

John W. Pritchard, Editor "Christian Nation," New York City, writes: This Cabinet Bath is refreshing and invigorating to a degree surprising, and is in fact, "Tired Natures Sweet Restorer."

washes the surface of the sain, while Vapor baths opens the 5,000,000 pores all over the body, stimulating the sweat glands, washing out all the poisons in the blood, and the impure acids, salts stc., which if retained overwork and weaken the heart, kidneys, lungs, liver, causing disease, debility and sluggishness.

O. C. Smith, Clerk Board of Health, Mount Healthy, O., cays: Since using this Cabinet my catarrh, asthma and other troubles with which I have been afflicted for 20 years, have not returned. Worth sity. With the Cabinet if desired, is a sity. With the Cabinet if desired, is a tarrh, asthma and other troubles with which I have been afflicted for 20 years, have not returned. Worth \$1,000.00 to me. I have sold 120 Cabinets and many of my customers have cured Lagrippe, measles, croup, kidney troubles, eczema, blood and skin diseases, diabetes; in fact, almost every ailment, and all are delighted with the Cabinet. My wife finds it excellent for ailments peculiar to her sex and invaluable for our children.

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# RENDING THE VAIL

# of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vall" is pronounced by and various kingred questions. All member of congress for four sessions, fully discussed.

There are numerous others giving a few and by the authors, and when approved incidental and mostly personal mes- by both laid away for the look.

there are in the book about sixty lilus- words a minute were written by actual trations-44 of them portraits. These timing by the watch. were drawn by a form standing out in "It is but just to the secretary to say the room at a desk, the form or person- that his work has been admirably done ality to be sketched at the doorway of -not only faithfully and efficiently, but the cabinet and the finished picture with excellent taste. There are no doghanded to one of the circle and filed matic parentheses, no interpolations or

on our book-shelves.

medium imposes upon communication, a large volume of 500 pages.

Col. R. T. Van Horn, of Kansas City, these are treated, some of them very Mo., as a most remarkable work. That fully, but all rationally understandable, Col. Van Horn is fully competent to Also phenomena, inspiration and such, judge, we will say that he has been a to many, knotty subjects, are freely and

an editor of a leading daily, and a pro- "The work is not written by the mefound thinker along scientific lines. dium nor by any one connected with the society or circle. All was delivered by "The principal contributors to the personalities distinct from either, writbook are four in number: Dr. W. H. ten down by the secretary as spoken, or Reed, who is called the chemical con- if in writing, filed away. At the next trol of the medium; William Denton, meeting the minutes in full were read, Thomas Paine and Michael Faraday. corrected, or criticised by those present

sages or dissertations on scientific, phil- "The work is unique in the history of osophic, religious, theologic and occult spirit communication. Swedenborg, topics-from world-building, the origin Andrew Jackson Davis, and Maria King of life, or religions, of scientific discov- wrote under inspiration. Newbrough ery, and the laws of cosmos or nature- wrote Oahspe automatically by typein fact the entire field of human writer. "Rending the Vail" was writthought. The limitation seemed to be ten and spoken by full-form personallonly that of the spectators to ask questies and is printed as given. One remarkable thing about the writing may "In addition to this mass of messages, not be amiss here. As high as 1,200

ipse dixits of the scribe. He simply "What will attract the attention of states that "a form purporting to be" even the non-Spiritualist reader is that So-and-So, "appeared and delivered the the topics treated by Prof. Denton, following"-stating whether it was oral

in kind, in thought and style with those "In reading the book, and I have read to which their active lives in this world it all, this modest, self-retiring, literal were devoted-in literary character as rendering of these extraordinary hapdifferent here as in their works extant penings by the secretary has been a source of constant admiration. It adds "The Spiritualist press and its cou- character to the book and inspires cortributors are just now discussing a stant confidence in the integrity that number of questions as to the nature of from the first page to the last enhances spirit, of spirit return; the want of the respect and interest of the reader." agreement between those returning as This remarkable book, "Rending the to conditions in their present world; the Vail," is for sale at the office of The limitations—that the organism of the Progressive Thinker. Price, \$2. It is

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The two volumes together as a record the experiences of spirits in both worlds of practically obtained facts demon- -their own account of their lives on strating the claims of Modern Spirit- earth and their progress after death to ualism as to post mortal survival, are their present condition of freedom from earth conditions. The narratives are in-

unique and overwhelming. Every communication is from a full tensely interesting, instructive and materialized spirit form, in good light, often highly dramatic. and either spoken audibly or written in Coincident with these are the profull view by the form. There is not an foundly philosophical comments of the automatic or trance message in the controlling spirits of the seances. Prof. book.

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SATURDAY, NOVEMBER 22, 1902.

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### Fears Burial Alive.

A New York special to the Chicago American states that Nellie Corcoran, the sleeping girl, who lay in St. Vin-cent's Hospital from October 19 to November 1 without waking from a semihypnotic sleep, into which she had fall en, did not wake up Tuesday. Since Sunday she has hardly spoken. On that day and on the previous Saturday awake for a few hours, but could not describe her symptoms to the physicians, who are at a loss to diag-

nose her ailment. Her temperature was high Tuesday and her pulse rapid and weak. Sh monned a great deal, and the doctors thought she was trying to communicate with those about her, as during her few waking hours last Saturday she said that she had been trying unavailingly to throw off the sleep which oppressed

She fears she will be buried alive while conscious, but is unable to communicate with those about her. Last Monday morning she asked whether there had been any intention to bury her when all efforts to arouse her failed. At that time she spoke of being buried alive as though she dreaded the

Dr. Bradshaw, the hypnotic expert of St. Vincent's Hospital, fears that the patient's moaning indicates that she is torn with the foreboding of burial

## Later advices state that the girl has

The incident should serve to impress people with the terrible experience of one lying in a helpless condition, unable to speak or move, yet mentally awake, and fearing that most horrible fate of being entombed alive. There is grave reason to believe that many instances occur of burial alive. Carelessness, too great haste to get the supposed dead iaid away in the grave, the ignorance when they are in a sort of cataleptic trance-all of these lead to entombment of the living.

So many instances have occurred of persons pronounced dead by physicians, and yet have revived after being prepared for burial, and lived many years afterward-it would seem that such things should cause such great care that burial alive would be impossible. And it would seem that the only real proof of death is the appearance of de-composition in the body.

Many supposed dead have been killed by the embalmers.

Political Rights of Women in England. In England, where male suffrage is not universal, the women have more privileges than in our great Republic. In every election in England, for every public body, except in that for Parliament, women have a vote on the same terms as men-the terms being the payment of tax. The women who pay taxes vote for members of school boards, boards of guardians and boards of charitles, besides the town and city councils, for which they have voted since 1869. In this way the women have a hand in the city sanitation, the expenditure of public money, the water supply and all those things that touch the homes so closely. They also vote for district, parish and county councils which have the moral and intellectual government of the cities under them. The licensing of places of amusement, public parks, lunatic asylums, etc., come under their jurisdiction. When these were established in 1884, no question was raised as to whether women might vote for them. They had voted so naturally for twenty years for city councils and school boards, that, as matter of course, they were given the same rights in the new county councils The rights of English women in public life has not only been a great force for

It is to that great continent. Australia, however, that the greatest honor is due. For forty years its women have enjoyed school and municipal suffrage and both have worked so well, that ful suffrage, within the last ten years, was granted to the women of South and West Australia and New Zealand.

The bill for full suffrage throughout Australia was introduced eight times and passed the lower house each time by an increased majority. The upper house, which is not elected by the peo ple, each time defeated it. Last Feb ruary the bill was introduced again and this time passed both houses by a prac tically unanimous vote, thus granting full franchise to 765,400 citizens.

"'Lisbeth. A Story of Two Worlds." By Carrie E. S. Twing. Richly imbued with the philosophy of Spiritualism. with the philosophy of Spiritus Price \$1. For sale at this office.

"The Life Booklets." By Ralph Waldo Trine. Three daintly beautiful title books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or \$1.00 for the three.

Illuminates the Mind of a Child.

A phonomenal Surgical operation consisting of the removal of a portion of an abnormally thick or misshapen skull, thus curing a child of idlocy, was performed here. The patient was Isadore Levine, thirteen years old, who had been an idiot from birth. He is now well and has begun his education

Dr. Gottlieb Sternberg, who performed the operation, discovered that the boy's brain was pressed down by a thick skull formation. The operation consisted of trepanning the skull just above the eye and removing a circular piece of bone. Then the skull was clipped away for six inches where it rested on the brain. The brain sprang up like a damp sponge and became nor-

This is certainly a most remarkable case, and shows that idiots are entitled to tender consideration and care. It has been supposed by many that idiots do not have the inherent quality that leads to immortality, and that when death came, they were extinguishedno spirit to ascend heavenward to enjoy the beauty and grandeur of the spirit realms. Dr. Sternberg has been instrumental in letting in a flood of light on this question, and the probability is that even the idiot in the future will be accorded the full privilege to advance in spirit life. Relieved of the malfor-mation that rendered him idiotic he will enter spirit life like an infant, and will

commence to improve at once. Schools for idiots have been established in various parts of the country, and the results achieved under the hands of competent instructors have been most remarkable. Those who had no idea of cleanliness or decency, who could not feed themselves or render themselves of service in any branch of intellectual or manual labor, have been so trained that their whole nature has been changed, becoming useful in a variety of ways, and in some cases learn ing to read-in fact ceasing to be idiots

in any respect. It is certainly a gratifying thought that the mind of the idiot can be illum-inated—if not through the aid of a surgical operation, it may be accomplished by a new system of modern instruction and training.

It is a fact that nearly everyone is id iotic along certain well defined lines. The man who makes an application for cepted if he is idiotic along the color line, or in other words is color blind. The man who has no appreciation or conception of mathematics, or does no nderstand the nature of the play of figures, is idiotic, too, in that one respect. Others are idiotic in reference to music; others in regard to the subtilities of chemistry, while others have no conception of the truth, being inveterate liars.

In the future, however, with opportunities for progression, all streaks of id-iocy in human nature will disappear, and the spirit go on advancing through

all eternity.
Yes, there is hope for the idiot, if not here on earth, then in the spirit realms, where all things that obstruct the free action of the soul will be removed, and the spirit thus relieved will advance, exhibiting at every step

its angelic qualities.
Rev. I. R. Hicks, in a late sermon in St. Louis, pictured most beautifully the wonderful possibilities of the mind Having eyes, see ye not? and having ears, hear ye not? and do ye not re member?" The most awful blight that rests upon the human race, both mentally and spiritually, declared the speaker, was what Christ had termed "uncircumcised eyes." He argued throughout his discourse that men and women fail to make proper use of their eyes and ears, and his sermon was a plea for more intelligent employment of these senses. He took the piano as an ipino Catholic church, illustration of his text, and asked what chords, its fine mechanism, its beautiful case, were it not that it has been wrought with great skill for a particular purpose, and because it is capable of giving forth, under delicate touch, that harmony which all nature craves. It is an illustration, the speaker asserted, of the fact that the whole mechanism of creation is a machine designed to lead us to something not to be at the first casual glance. The object of mankind should be, in the estimation of Dr. Hicks, to see things which it can not see and to hear things which it cannot hear.

He spoke of the trained ear and told of the possibilities of appreciation of high and low notes which the ordinary person is unable to comprehend; and in the same way of the trained eye, which, he asserted, could distinguish shades and colors altogether unnoticed by the causual observer. He told of his own experience with the telescope; of his looking into the heavens and seeing white blurs, which under the telescope developed into millions of stars. said that he had practiced looking into the heavens until he was able to see with his naked eye "hundreds of stars which he really could not see."

Our faculties are necessarily limited, but if trained they will trave! on and on, upward and upward, seeing and hearing plainly those things which now are unreal and fanciful He told of concert given in Milwaukee which was heard over the telephone by a party in a Missouri city. Fifty people were seated at desks arranged around a room, each with a receiver to his ear. To the onlookers it was a humorous scene. Suddenly, without apparent cause, all of the people would raise their heads and smile; again they would lean forward on their desks as though in deep thought, while at other times they would simultaneously mark time with their hands and feet, and finally, without any apparent direction, all laid down their receivers and took their departure. Both the onlookers and those at the instruments were able to hear and see, but one party had heard more than the other, and all that those who had not heard could do was to find humor in what they had seen.

Prof. Lockwood's New Book. I have read with intense interest and pleasure. "The Continuity of Life a Cosmic Truth," by Prof. Lockwood. This work does not leave Spiritualism at the mercy of phenomena-many times doubtful-but bases its claims upon The Eternal Principles of Nature, with all genuine phenomena as modes extreme valuable, but timely as well. It of solid meat for adults and for all who ave cultivated the habit of using their reason. It will not only cause the thinker to think more closely, but the author has succeeded admirably in presenting a line of scientific thought in a manner to claim the attention and be readily understood by the general reader. It should (and undoubtedly will) have a large circulation.

San Diego, Cal.

WILL C. HODGE.

"Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this

# AN ABSTRUSE PROBLEM.

Some Mysteries of Existence, as Set Forth in The Chicago Tribune, by Simon Berger, Lecturer on Philosophy at the University of Sorbonne.

What is man?

We know his body, the origin of the earth on which he dwells. Space whence the solar system was evolved was filled with a vast and diffused nebulous substance. 19 This nebulous mass furnished the sun and planets of our system. Our earth, one of the planets, was at first one vast ball of fire. It's surface radiating into space little by little was cooled. When the exterior crust became sufficiently moderate to allow life, plants and creatures in harmony with the climate appeared. At first a luxuriant flora, then a rudimentary fauna. These were transformed according to the laws of natural selection for millions of years, and from the antediluvian we thus reach man.

The human body is perfectly known. From tip to toe there are obscure points. In the soul the scientists, having to do with nothing but the body, do not interest themselves. We search in vain to encounter the soul. Our body has been and will be dust, but the mysterious breath which inspires and animates us-will it survive?

Our fundamental question will be to know the essence or the substance of the soul. Let us take an elementary example, an electric pile. There is a zine battery, a copper wire, and sulphuric acid. Separately these three hodies are inert. They can remain side by side indefi-nitely without giving rise to any phenomena. But plunge the zine and the copper into the sulphuric acid and a circuit is formed with the two wires. Immediately upon their contact chemical reactions are manifested under the form of energy. This energy is denominated an electric current. Here, then, are three substances, zinc, copper, and sulphuric acid, which separated are inert, but which as soon as united react upon each other and give to a force the occasion to be produced. The human body acts just like an electric battery. The molecules of zinc, of copper, of sulphuric acid of the physical machine correspond in the human machine to the molecules termed carbon, ozote, oxygen, phosphorus, and the like. These molecules separated are also inert. But as soon as they are united to form a human body they react upon each other just like the molecules of the electric pile.

Let us say in continuing the comparison that this reaction of the molecules of our body give rise to a manifestation of energy; this energy is the soul. There is then a complete analogy between an electric battery and the human body; the one produces a physical force, electricity; the other a psychic force, the soul. From this remark we can draw the following definition: The human soul is a force resulting from the reaction promoted by the union of the different atoms of our body; this force is transformed into thoughts and intellectual acts.

parisons. With any other machine the reasoning would nature.

be the same. Here is a locomotive under pressure. It represents the infant coming into the world with the vital force furnished by its parents. The identity here again is complete.

The machine is the human body. Steam, physical force, is produced in it just as soul psychic force is produced in the body. If the machine is kept in repair and the fire fed it will work for a certain time, just like the human body. When, after a long period of usage, the essential parts of the locomotive become worn from service they are separated into old odd pieces, which in their turn enter into the composition of a new body. The steam which the locomotive produced during its existence as useful machine has been transformed into the force which propelled the trains. All these phenomena have their exact equivalents in the human body.

If the hypothesis of soul force is exact, if the soul is force comparable to steam or to electricity, what is the aim of human life? Whatever is created, all that exists all the efforts of vanished civilizations, this ascension of al people toward an ever loftier ideal, all this work of nature and of man-has it no goal and does it end in a final and absolute nothing? Nature is constantly in motion; the universal gravitation which attracts and impels worlds in the infinity of space, the attraction of the moon controlling the immense fluid spaces of our seas, the embrace of the sun which has promoted and sustained all terrestrial life, are some examples which show us that everywhere and always matter lives and palpitates. Man can only imitate nature; he moves and works. To imitate nature is the surest line of conduct for man. Work should then be a general law, the reason and aim of his existence. Nature has created us to act and to work, to be happy each according to his tastes and inclinations, in order to leave children who will continue under the best possible conditions the labors of their parents. Providence has given us the power of reproducing ourselves in order to permit us to survive effectively, just as we survive morally by our soul transformed into acts. Indeed, since our soul i changed into thoughts and actions each of us survives by his soul force transformed into tangible and appreciable acts. These are the soul forces which in the long course of the centuries, being added each to each, are perfected and thus cause humanity slowly to advance in the luminous way of progress which conduct us to the absolute good Man, in order to be happy, should think, act, feel, and perpetuate himself. From this succession of intense joys and profound sorrows, of sudden griefs and unexpected happiness, from cruel deceptions and enivrantes satisfactions; these days, sometimes so dark and so monotonous at other times so exciting and eventful, constitute a life

and an aim. If we observe nature it becomes evident that she desires man to be sound of body and happy. She wishes for him perfect health and absolute goodness. If we are far from the ideal the fault lies in man, who often disregards the indications of nature. We are so accustomed to follow in the ways of the generations which have preceded us that we cannot perceive the errors we some-The electric battery has served as the basis of our com- times commit in not following certain essential laws of

beautiful enough and varied enough to be itself a cause

### The Chicago Tribune on the Schism in the Philippines. Now that the opposition to the friars

in the Philippines has resulted in the stration against the monastic orders which was not far from a riot, perhaps the vatican will be more inclined to agree to Judge Taft's proposals than heretofore. It is fruitless for the color false. With or without cause, the relief? Filipinos are imbued with a deadly hatred of the regular orders, which has led some 30,000 in Manila to join evangelical churches and others to follow

Father Aglipay, the "bishop" of the Fil-It is not likely that the Filipinos will bishops to lay claim to apostolic succession. They are not particular about such matters. Aglipay himself once asked an American correspondent the name of the Protestant pope, and nodded gravely when he was informed by another native that the queen of England filled the office. It is not like ly that the new church will alter the service. Father Aglipay and his priests will say mass as it has been said n the Philippines for generations; they will hear confessions and give absolu-

tion. There will be no change apparent to the people, except that the hated friars will not officiate. The Roman church is confronted with a grave problem. It is in danger of losing the allegiance of a large board. problem. It is in danger of losing the allegiance of a large body of native Christians, laymen and priests. The defection of the priests will involve an incalculable damage to the church, for the Spanish friars can no longer go into the provinces, and the new priests, no matter whence they may come, will not be able to speak to the people in their native tongues.

It has always been taken for granted that the Filipinos would remain loyal to Eddy is quoted as follows: the Roman Catholic church and to its authorities. Undoubtedly they will remain loyal to the forms of that church -Protestantism will not make many converts among them-but there are signs of a lack of loyalty to Rome. vatican will have to look more closely after its children in the Philippines or they will stray away from the fold. The news of the Manila schism may induce the vatican to move more rapidly in the direction of the removal from the Philippines of the friars, whose presence interferes with the peace of the islands.

A Jewish Rabbi on the Bible.

Dr. Emil G. Hirsch, the noted Jewish rabbi, of this city, discoursed recently on the Bible, at the Temple Isaiah Among other things, he said:

"Many of you hold, no doubt, that the manuscripts of the Bible have been pretheologians. These theologians have adopted them from the exigencies of would. their theology and in order to sustain their doctrine concerning Christ. If the story of the fall of Adam were not true there would be no necessity for the sec-

"The text of the Bible has been cor rupted. Moses did not write the pentateuch and Isaiah did not write all of the prophecy that goes by his name. The thing; even when pain is racking miracles are mere fables. God never descended to Sinai and Moses never ascended it. The Bible did not produce religion, Bible. It is the a human hand correctly, but Raphael trines do not harmonize, was an artist. So the Bible may have its faults and yet be an inestimable treasure to the plous heart."

# . - Why Not?

Why not call it murder in the second degree for an M. D. to refuse to allow a Christian scientist or magnetic healer organization of a native Catholic or such a faith healer as Dr. Dowie and church, and there has been a demon- his followers to treat a patient his scientific education fails to restore to. the law in such cases?

Why not make it a case of criminal neglect for the M. Ds. to neglect or relege of the propaganda to assert that fuse to employ any and all known remthe charges are grossly exaggerated. It edies for the relief of a patient, any does not matter whether they are true means that have been known to bring

Why not haul every physician up before the grand jury and subject his acts to an investigation whenever he fails to prevent the death of a patient. If he has used every known remedy the investigation will do him no harm? As science has about secured a mo-

nopoly on the treatment of disease, and as almost all the patients the magwith chronic diseases that have been created through drug medication, why not compel the M. Ds. to have magnetic healers in close touch with to whom they can send patients their medicines fail to restore?

Why not compel the M. Ds. to take more interest in the prevention of disease by giving to the world some of their kn owledge of the causes thereof? Why not compel them to take more interest in the health of the people and less in the money they can squeeze out

of a big practice? Why not make this country a healthy one and a free one?

## Mrs. Eddy's New Rule.

treat any case of contagious disease.

Sentinel, the organ of the cult, Mrs. the exact truth.

"Until the public thought become better acquainted with Christian Science the Christian Scientists shall decline to doctor infectious or contagious diseases. This important direction from Mrs

Eddy doubtless was evoked by the crim inal prosecutions commenced by the authorities of Mount Vernon, N. Y. against several Christian Scientists subsequent to the death of a child from diphtheria after having been treated by Scientists to the exclusion of regular medical attendants.

While we have no faith in the peculiar doctrines put forth in Mrs. Eddy's books, there is no room to doubt that cures are effected by the Christian Science methods, though they themselves do not understand the principle by which their cures are wrought.

But what we especially wish to note at present is the fact that if the same procedure were followed in the instance served as written, without the altera-tion of a jot or tittle, and that its a patient dies on their hands, as is purof the regular medical fraternity when teachings are literally true and infalli- sued when other healers lose a patient ble. But where such sentiments are by death, what a din of "weeping and found among Jews it is because they wailing and gnashing of teeth" would wailing and gnashing of teeth" would have absorbed them from the Christian arise from the ranks of the regulars! That would be persecution—that

But does not the divine Mrs. Eddy commit a palpable faux pas in her instructions tooher followers? It is a fundamentalodogma of her Christian Science, as taughte in her books, that there is no disease, contagious or otherwise. Her disciples are taught they must not admit,, there is any such their joints, they must dispute the evidence of their sensations of feeling, and declare that pain and sickness are nonof it. The blood discount of the existent except as affirmations of the it is the product of human gecarnal mind. But here she admits that Bible. It is the product of names are larger mind. But here and her fol-ides are as valuable as if it were. It lowers are instructed not to treat such is said that Raphael could never draw

"Spirit Echoes." By Mattle E. Hull. This pretty volume contains fifty-seven "Mentless Dishes." Very useful: poems. Neatly bound in cloth, and with suggestiveness. Cloth, \$1.50. For sale portrait of the author. Price 75 cents. at this office.

### Elizabeth Cady Stanton and the Woman's Bible. One source of the great influence of

Elizabeth Cady Stanton was her charm of manner. The popular notion of the early woman suffragists, was that they were angular old maids, or termagant wives with voices strident and sharp, health, and give him the full benefit of and a disposition to ride rough-shod over other people. Mrs. Stanton's de lightful femininity won a hearing for her not only from men but from members of her own sex whom Susan B. Anthony repelled. As the idolized wife of a talented man who heartly coincided with her views of political and social re form, and as the mother of a large and interesting family of boys and girls, all of whom grew up and attained positions in the world of thought and action which reflected credit upon their home training, Mrs. Stanton could not be as sailed by conservatives with the sharr weapon of personal ridicule. She could not be help up as a "horrible example." She wrote and spoke with logical precisness of phrase and illustration. It is true she was not always judicious. One of her latest undertakings, the author ship and publication of the so-called Woman's Bible, was a work of presumption and folly that will add nothing to her fame. But on the whole she wrought ably and sincerely for ends that she believed to be right, and even those disposed to doubt the efficacy of some of the innovations at which she

aimed cannot withhold admiration for the purity, the disinterestedness, and the energy with which she wrought for what she believed to be the good of humanity.-Evening Wisconsin, The Woman's Bible will in future years add more laurels to the career of

According to press accounts, here- Mrs. Stanton than all of her other life after Christian Scientists adhering to works combined. It is unique; it is the direction of Mrs. Mary Baker G. wholesome: it is reasonable in its con-Eddy will refrain from attempting to clusions, and will stand the test of the coming ages-a crown, as it were, to In an editorial article printed in the this noble woman. The Evening Wiscurrent number of the Christian Science | consin is altogether too orthodox to see

## The Drummer Medium

The Messenger, of Wilmington, N. C., contains the following interesting item: Mr. George A. Letford, of Chicago, the well known traveling salesman for H. E. Bucklen & Co., after having spent everal days in the city, will take his departure to-day, much to the regret of Mr. Letford is well known throughout

the south as the drummer medium.

While he does not make any charge for

Spiritualistic work, he nevertheless does a great deal of it on his wide com-

mercial tours. He is as modest and unassuming as he is clever, and never fails to oblige his friends when they call upon him for a demonstration of his power. We have seen him do work that surpassed the efforts of most professionals, and those who have come under his influence are bound to admit that he is a remarkable man. During his stay in this city he has been invited out to private houses and has aston-ished the parties of ladies and gentlemen who have gathered to have readings from him. Last evening he most interestingly entertained a party at the home of a friend and he certainly astonished them. He placed different ones in communication with departed loved ones, and revealed the secrets of some of the young ladles of the party, de-scribing their sweethearts, even calling their suitors' names and telling them what kind of rings their fellows gave them, besides other presents. He also described the temperament and characteristics of their young gentlemen riends, telling them which one to stick to and which one to let alone. The Young ladies acknowledged that his divining power was accurate and marvelous. Mr. Letford is greatly esteemed in Wilmington and those who have seen his work highly appreciate it. He is always a welcome visitor on his annual ways a welcome visitor or unfortunately his disiness does not allow him to be here

"Discovery of a Lost Trail." By Chas. of the author's latest and choicest B. Newcomb. Excellent in spiritual

many days at a time.

# Reingarnation; G. W. Leadbeater

Reincarnation, whether true or not we do not know. But we are aware of the fact that in France the thousands of Spiritualists there are almost unanimous in its belief. In this country the eloquent Mrs. Cora L. V. Richmond, and the brilliant W. J. Colville are its ardent supporters. C. W. Leadbeater, the great English Psychist, is also one of its foremost advocates, and next, week we will give one of his masterly lectures on the subject. The Progressive Thinker will maintain its lead as the leading Spiritualistic and Occult Educator of the world.

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### SONG OF THE TURKEY. Dedicated to the Christian Thanksgiv-

ing Day. must strut around the barnyard While the day is bright and clear, For Thanksgiving time is coming

Chorus:will gobble, gobble, gobble, I will gobble while I can, Though I know I'm only gobbling To be "gobbled" up by man.

And I soon must disappear.

am stately and quite robust, And the world is at my feet, For while praying and while thanking They all worship turkey meat. Chorus:-I will gobble, gobble, etc. am king, though but a turkey,

And I rule with greatest might: control all Christian nations Through the taste and appetite. Chorus:-I will gobble, gobble, etc.

I have little competition, And within my swollen bust have something in which Christians Have completely placed their trust. Chorus: -- I will gobble, gobble, etc.

I have such a charming bosom That this plous saintly horde Have now placed me on the level With their meek and lowly Lord. Chorus:-I will gobble, gobble, etc.

I will stand before the altar In great thankfulness for life That was given me from nature Chorus:-I will gobble, gobble, etc. Right before the throne I'll gooble

In the spirit unafraid: As a relic of Thanksgiving Up in heaven I'll parade Chorus:-I will gobble, gobble, etc. I will strut before the Savior And will gobble in high glee

At the entrance of each Christian That once helped to murder me. Chorus:-I will gobble, gobble, etc. DR. T. WILKINS

THE ROAD THAT LEADS TO THE LONG AGO.

The road that leads to the long ago, Thro' tangled grass and hedges, Where the stars gleam forth at sunset

To-morrow's promise pledges; Where the shimmering light at twilight

Proclaims the fire-flies' coming And birdling notes are hushed And bees and insects humming,

There the fresh green lanes down the Where oft in memory my thoughts still

The road that leads to the long ago Winds thro' meadows dewy-lighted, Where merry faces come and go That time nor age have blighted. They come in spirit young again, I see them fond and truly,

go.

Where noble friendship's sweet refrain Are by love's bonds made holy; These links that bind my heart serence

Hallow the past and every scene. The road that leads to Nature's heart With sweet simplicity possessing A balm for human ills, doth impart Her healing gift and blessing. To the world's childish fears she bends With soul-felt pure compassion,

With heaven's rich possession Where earth-bowed hearts, sore Find an answer to every care. BISHOP A. BEALS. Summerland, Cal.

To lead above to the road that blends

National Spiritualists Association-Notice.

Mediums, lecturers and the public are hereby notified, that all certificates of their heavenly home; while their deeds missionaries, special agents, or state and influence live after them, and all agents for the N. S. A. bearing date who read this sketch may share in their prior to convention of 1902, are null and void, all commissions prior to Oct 24 having expired. The public is warned not to pay money for the N. S. A. to any but our accredited missionaries, and to the N. S. A. officers and book of esoteric knowledge as taught trustees, unless the solicitor can show a by Adepts of Hermetic Philosophy. letter of appointment bearing signature Price \$2 per volume. For sale at this of the N. S. A. president and secretary, of date subsequent to October, MARY T. LONGLEY,

N. S. A. Secretary. Washington, D. C., Nov. 15, 1902. "Human Culture and Cure, Marriage, of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, eloth, 75 Cents. For sale at this effect.

# IN ANDOVER, OHIO,

Funeral of Byron D. Morley and His Wife, Eliza Morley.

It will be three years in January since traveled from Grand Rapids, Mich., to Andover, Ohio, to assist in the memorial services of Byron D. Morley, a prominent banker, widely known for his generous charities and uncompromising devotion to Spiritualism. He never sought to conceal his faith, or evade a frank, open expression thereof. Such a man is worth more to the cause than a million sub-rosa, skulking cowards, whose influence, what little they have, is negatively cast against us.

It was one of the most dismal winter days, and during the services was almost as dark as night, accompanied by

Mrs. Eliza Morley, wife of the deceased, deeply realized her mortal loss, but serenely gazed through the gloom with a consciousness of the light and glory of her husband's new environments; their only daughter, Mrs. Ella Bishop, shared this confidence with her mother.
Mrs. Morley was a large-souled, beau-

tiful woman, whose presence was a per-petual benediction. From her appear ince then, I estimated her chances good for thirty years more of earth life, but on Saturday, November 8, we laid her form to rest in the same cemetery. The day was the most beautiful that Novem ber provides, in striking contrast with that on which her husband's body was that above this stormy abode, the dwelling-place of immortals is boundlessly beautiful, and eternally fair; the only storm and gloom being what we carry with us from this lower life, and eliminate as we grow.

A very large audience attended the services, and a general feeling of loss pervaded the multitude. She was an official member of the order of "Eastern Stor," whose funeral rites were represented at the grave.

Her only sister, Mrs. King, who lived

with her, does not so fully share the sustaining faith of Spiritualism. But every such trial awakens the deeper life of the spirit and lights the way to the pilgrims of earth. Sorrow softens and sweetens the affections, and evokes the spiritual life. Such representative people, and funerals conducted under the auspices of spiritual gos-pel, do much to educate the public, and give a favorable impression of Spiritualism; and professing Spiritualists who neglect this opportunity and serve up the stale platitudes of defunct theology with an orthodox minister to preside, are recreatnt to their faith and do not deserve the blessings which Spirit. ualism alone can give.

I was met at Ashtabula by John Wallace, whose large genial nature took me in charge and conducted me to the Chapman House for the night, and thence to Andover, and cared for me unin I boarded the train for home on Sunday. En route to Andover we passed through Jefferson. In that notable town some years ago I visited the graves of Joshua R. Giddings and Benjamin F. Wade, whose great influence in Congress, before and during the Civil War was powerful in moulding the destinies of this nation. These two great statesmen frankly and fearlessly avowed their belief in Spiritualism. It is profitable to review these memories and repeat the echoes of the long ago, thus bringing into the present the vitality of the past and utilizing the great orks and good names that have stood for truth and humanity. The memory of these sacred occasions, scattered along the pathway of forty-four years of public work, holds an influence full of significance, and enriching to the

Byron D. Morley and his beautiful. companion are doubtless together now, shading the sunshine and sweetness of

LYMAN C. HOWE.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-

"Spirit Echoes." By Mattle E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie H Ifull. It will be welcomed and treas-Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., unalted with the author personally. LL. D. A most excellent and very val-uable work, by the Dean of the College of Fine Forces, and Author of other im

# An Indian Seance In the Long Ago.

A Lecture by Dr. H. A. Cross, before the Metropolitan Spiritualist Society, Chicago, Ill.

In the year 1848, at Hydesville, N. Y. the Fox sisters were made instrumentwas clearly demonstrated to be the sively: work of spirits.

. The events of those days are often referred to by speakers and writers of the present day, as being the beginning of Modern Spiritualism, so-called, meanspirit communication with mortals, and the manifestation of spirit power in conjuction with certain qualifications

claim made regarding the Fox sisters, at the same time I claim that the manifestation of spirit power in its various phases, is in conformity with nature's laws, and that examples of spirit communication, and manifestation in various ways have been more or less common from time immemorial.

This evening I shall undertake to prove to you that as far back as the

net seances for the purpose of communicating with spirits. While the people of the times and lo-

as highly educated as the average peoevent of which I am to speak this even-

spirits by the use of a cabinet.

tion, if taken from the Bible, will find writes:" the Bible filled with such examples, if properly understood.

While on a visit to the Island and Straits of Mackinac and Sault Ste. Marie this season. I purchased a pook which I hold in my hand, a historical work written by Dr. John R. Bailey, Brevet. Lt. Col. U. S. V., regarding the early history of the Island, the straits and regions of Mackinac, Sault Ste. extracts from the book which will prepare your minds to receive the account of the seance with a cabinet made especially for the occasion. I will be as brief as possible, but I wish to read suffor seeking spirit guidance by those stockade. On the bastion are two came to muster as many recruits for they will be at Michilimackinac, and ing resolved, individuals were now per- good dinner, but the Sabbath came and Miss Whiting finds the title of her children of nature.

Prior to the year 1671 the French were in possession of Canada, the St. Lawrence River, and territory known in expedition against the posts of Hud- they proposed to kill me in order to after a very short consultation, agreed were sick. I observed that the answers those days as the Province of Detroit. French colonies were settled in what is irlendly terms with the Indians.

of France took possession, in the name of their king, of all the terrifory semble here in their voyages to and went to the Isle aux Outardes, from lost in setting forward on the voyage; through which they passed in journey. In 1671 representatives of the King ing outward as far as Sault Ste. Marie, is the place of deposit, and point of de- Ste. Marie was opened to Mr. Henry, nitude not to call for more than human | thought, I send it for publication if you | tips of the cross itself went, leaving the environment. From this evolutionary Indians, and in their presence and with prepared for the countries of Lake proach of so fair an opportunity of es- emply invoking and consulting the their sanction and co-operation, a cere Michigan and the Mississippi, Lake Su- cape, and my father and brother—for Great Turtle (Spirit). In this, the first Oh! great eternal infinite, mony was performed, which was perior and the Northwest; and here the termed "Process-Verbal," in taking returns in furs are collected and em-—lit his pipe and presented it to me, large house or wigwam, within which Thy body is the universe, possession of the Great Lakes, the straits and Island of Mackinac, and the surrounding territory.

namely, 1671, to the year 1759, during scribes the scenes of the massacre, tell- gers to which I have exposed myself frame-work of wood. Five poles, or How could I live outside of thee? which period of time the French and ong how the English garrison under and family to preserve you from your rather pillars, of five different species Dost thou fill earth and air? the Indians dwelt together in peace and command of Major George Ethrington, enemies, and I am happy to find that of timber, about ten feet in height, and There surely is no place for me harmony. In many cases the French were taken off their guard while wit- my efforts promise not to have been in eight inches in diameter, were set in a Outside of everywhere!

"With the victory of the English on

change of jurisdiction from French to hope to obtain from the Great Spirit, rated me the year before. English rule was not agreeable to the protection through all his days; that, "We now exchanged farewells with scribed, began to shake; and the skins Indians of the Lakes. They were sus. on this occasion he had dreamed of an emotion entirely reciprocal. I did were no sooner let fall than sounds of upon them more in the light of slaves, ment in which he first beheld me, he goodness which I had experienced in it, dogs, some howling like wolves; and subservient to their wishes, than as had recognized me as the person whom nor without the sincerest respect for in this horrible concert were mingled subjects entitled to their protection. the Great Spirit had been pleased to the virtues which I had witnessed screams and sobs, as of despair, an-They still clung to the French with af point out to him for a brother; that he among its members. All the family ac guish, and the sharpest pain. Articu- The Christian and the Infidel, fection and regard, and looked to them hoped I would not refuse his present, companied me to the beach, and the ca- late speech was also uttered, as if from for protection and advice. The Indian and that he should forever regard me noe had no sooner put off than Wawa- human lips, but in a tongue unknown and French would lodge in the same as one of his family. fathers. The English were not liberal after set out on his winter's hunt." fathers. dealings with the Indians, took The spiritual nature of the Indians is his prayer. his prayer. this was the Chief Spirit—the Turtle—this prayer. The spirit that never lied! Other advantage of them in trade, and often clearly brought out in the accounts advantage of the spirit that never lied! Other advantage of the suffer when they need-given of them in this book, which tells of the Indians, I laid aside the dress, voices, which they had discriminated visited an English post he was looked its by holding seances, is clearly indi- very little worn in this country.

world, commonly called "spirits," in from whose writings the author. Dr. watarn, and other friendly Indiana to Rin min, and was a Canadian whom she had brought proper voice of the priest; but now he world, commonly called "spirits," in from whose writings the author. Dr. watarn, and other friendly Indiana to follow the first voyage from Montreal. The addressed the multitude, declaring the

was principal, though unwilling actor, in ance: He was eager to make the attempt canoes." which he afterwards admitted was pre-

cality to which I will call your attention were nearly exwere not generally as intellectual and local to the control of the ple of the present time, yet they were ceived, he changed his suit for one of English. I further, and with more con- avenged, the embassadors were peremp- sence, crossed Lake Huron, and even closer to nature than we of the present day, and that fact adds interest to the with grease and dirt, and resumed the trymen returned to Michilimackinac, I they came, none of the young men of is at the head of Lake Ontario, and there he visited an old Hebrew, whom in what we are accustomed to term proached, plied the paddle with as which I had received from them. "those early days," the year 1764, the much skill as possible. During the re- "Thus encouraged, they embarked at from Niagara. As this was a place rence as low as Montreal, he had found North American Indians sought guid. mainder of the trip he escaped notice. an early hour the next morning. In from which everyone was anxious to the river covered with boats, and the am in debt, my wife is sick and we have responds with the figures on your wrapance, counsel and information from Early in September, 1761, he arrived at crossing the bay, we experienced a hear news, a message was sent to these boats filled with soldiers, in number been unable to have a good Sabbath per, then the time you have paid for has

Those who might place a higher esti. Voyageur's costume, where we will al- port was the village of L'Arbe Croche, come to the council. They came ac- met them on their way up the river, mate upon examples of spirit manifesta. low him to speak for himself. He which we reached in safety, and where cordingly, and, being seated, a long si-coming to make war upon the Indians.

reads as follows):

and garrisoned with a small number of "In the evening of the twenty-seventh at Fort Niagara; that his kettles are the spirit, the priest—'Sir William friend kept his treasured keepsakes in, militia, who, having familes, soon be of April, 1764, we landed at the fort, all ready, and his fires lit. He invites Johnson will fill their canoes with locking it and giving old isaac the key, Marie and the Great Lakes. I will read of those whom found in the fort had traders. The Indians who had arrived with your friends, the Six Nations, gunpowder, and shot, and large barrels time of sorrow. originally served in the French army, before us were very few in number, and which have all made peace with the of rum, such as the stoutest of the Inand Lake Michigan. It has an area of both of the fort and camp. two acres, and is enclosed with pickets | 'Eight days had passed in tranquillity stroyed; for the English are on their and, amid the clapping of hands, a hunficiently from the book to give you an of cedar wood, and it is so near the when there arrived a band of Indians march with a great army, which will be dred voices exclaimed, I will go, too; I ing table for the Sabbath. Remember- tiful," "After Her Death," "Kate Field, intelligent idea of the situation, and water's edge that, when the wind is in from the Bay Saguenaum. They had joined by different nations of Indians. will go, too!' the events which led up to the occasion the west, the waves break against the assisted at the siege of Detroit, and In a word, before the fall of the leaf taken some years since by a party of own part, I was soon informed that as I The tenor of this speech greatly quiring into the condition of their ab-Canadians who went on a plundering was the only Englishman in the place, alarmed the Indians of the Sault, who, sent friends, and the fate of such as son's Bay, which they reached by the give their friends a mess of English to send twenty deputies to Sir William given to these questions allowed of identity he needs a little force." route of the river Churchill.

French soldiers and French traders and houses, neat in their appearance, and how his friend Wawatam with his fam. afforded me the means of leaving the till near midnight, when all the crowd sparkling with precious stones, and cut others scattered among the Indians of tolerably commodious; and a church in ily, and Mr. Henry, escaped in the country. I intimated this to the chief the Northwest, notably in the region of which mass is celebrated by a Jesuit night, going across the strait to Point of the village, and received his promise Mackinac, and being on the most missionary. The number of families St. Ignace, where they remained till that I should accompany the deputation. through which they passed in journey. from Montreal. Fort Michilimackinac which point a way of escape to Sault but the occasion was of too much mag- known. As it is along our line of money and began to prosper. Then the idly advancing and thus gaining a new at which place they gathered a great parture between the upper countries who, continuing his narrative, writes] knowledge and discretion; and prepara- so desire. mass meeting of the various tribes of and the lower. Here the outfits are The family congratulated me on the ap- tions were accordingly made for solbarked for Montreal."

I will now pass that period of time Henry gives an account of the events part with you. You know the affection tion of the spirit: The tent [cabinet] If thou wert here before I was, extending from the year last mentioned, which led up to the massacre, and de- I have always borne you, and the dan- was formed of moose-skins, hung over a I am not here at all. Bame as the Indians, and lived with the Indians, and lived with the Indians.

Indians.

We now come to the year 1759, when the English won a decisive battle who befriended him chief a game of La Crosse played by vain.' At this time a boy came into the circle about four feet in diameter. The lift thou art God and thou dost fill the indians, of his own hair-breadth estable with the point of the same of La Crosse played by vain.' At this time a boy came into the circle about four feet in diameter. The lift thou art God and thou dost fill two feet deep; and the pillars being set, capes from being killed, and of those the lift thou art God and thou dost fill two feet deep; and the pillars being set, capes from being killed, and of those the lift thou art God, think as you will, come from Michilimackinac, and was the holes were filled up again with the We now come to the year 1759, when capes from being killed, and of those the English won a decisive battle who befriended him, chief among whom against the French, of which I will read was an Indian chief by the name of Waa brief extract from the book referred watam. I will now read a brief account carrying home Madame Cadotte, wife of top, the pillars were bound together by Of if I am not here, to. On pages 83 and 84 we find the fol. of the manner of Wawatam first pre- M. Cadotte [whose influence over. the a circular hoop, or girder. Over the Banished I surely cannot be nearly two years before the time of the the book from which these extracts moose skins, covering it at the top and Then I must be a part of God. the Plains of Abraham, before Quebec, massacre. Extracts from pages 108 are taken.] My hopes of going to Mon-round the sides, and made fast with No matter if I am small, and 109 read as follows.) "Shortly after treal being now dissipated, I resolved thongs of the same; except that For if I am not part of God, September 12 and 13, 1759, the success- and 109 read as follows.) Shortly alter on accompanying Madame Cadotte, on one side a part was left unfastened, ful General Wolf fell, and the defeated my first arrival at Michilimackinac, in on accompanying Madame Cadotte, on one side a part was left unfastened, ful General Wolf fell, and the defeated my first arrival at Michilimackinac, in on accompanying to the Sault. On to admit of the entrance of the priest General Montcalm was also killed. The the preceding year, a Chippewa chief with her permission, to the Sault. On to admit of the entrance of the priest subsequent surrender of Montreal and named Wawatam began to come often communicating my wishes to Madame (medium). Canada, with all its dependencies, on to my house, betraying in his demeanor Cadotte, she cheerfully acceded to The ceremonies did not commence the 8th of September, 1760, by the Mar. strong marks of personal regard. Af- them. Madame Cadotte, as I have al- but with the approach of night. To quis de Vaudreuil, to the British Crown, ter this had continued for some time, he ready mentioned, was an Indian wo- give light within the house, several was the opening wedge to a change in came on a certain day, bringing with man of the Chippewa nation, and was fires were kindled round the tent. history. The province of Michilimack- him bis whole family; and at the same very generally respected. My depart- Nearly the whole village assembled in A change of form to spirit brings Inac (as it was called in those days), time, a large present, consisting of ure fixed upon, I returned to the lodge, the house, and myself among the rest. was transferred to Britain, and the skins, sugar, and dried meat. Having where I packed up my wardrobe, con- It was not long before the priest ap- But is it not a fairy tale, French domain extinguished forever. laid these in a heap, he commenced a sisting of my two shirts, pair of leg- peared, almost in a state of nakedness. But the French habitants remained and speech, in which he informed me that, gins, and blanket. Besides these I As he approached the tent [cabinet] the effects of their civil institutions some years before, he had observed a took a gun and ammunition, presenting the skins were lifted as much as was and religion are evident to this day." fast, devoting himself, according to the what remained of my possessions to my necessary to allow of his creeping un-Under the heading of "Pontiac's Con- custom of his nation to solitude and host. I also returned the silver arm- der them on his hands and knees. His Our loved ones vanish from our sight, spiracy," we read the following: "The the mortification of his body, in the bands with which the family had deco- head was scarcely inside; when the edipicious of the English, who generally adopting an Englishman as his son, not quit the lodge without the most numerous voices were heard beneath The question born of cold distrust treated them with contempt, and looked brother and friend; that from the mo- grateful sense of the many acts of them; some yelling, some barking like

wigwam, or cabin, on intimate terms.

A French voyageur, or coureur du bois, usually married a squaw, and Indian ness to have so good a man as this appearance.

Kichi Manito, beseeching him to take frightful noises were succeeded by a perfect silence; and now a voice not must come through demonst next meet. This, he had told me, perfect silence; and now a voice not have so good a man as this appearance of me, his brother, till we should perfect silence; and now a voice not have so good a man as this appearance of me, his brother, till we should perfect silence; and now a voice not have so good a man as this appearance of me, his brother, till we should perfect silence; and now a voice not have so good a man as this appearance of me, his brother, till we should perfect silence; and now a voice not have so good a man as this appearance of me, his brother, till we should perfect silence; and now a voice not have so good a man as this appearance of me, his brother, till we should perfect silence; and now a voice not have so good a man as this appearance of me, his brother, till we should perfect silence; and now a voice not have so good a man as this appearance of me, his brother, till we should perfect silence; and now a voice not have so good a man as this appearance of me, his brother, till we should perfect silence; and now a voice not have so good a man as this appearance of me, his brother, till we should perfect silence. fashion, adapted himself to the social peared to be, for my friend and would not be long, as he intended to re- heard before seemed to manifest the Our faith and hope, in ruins fall, condition and mode of life of her brother. I offered a present in return turn to Michilimackinac for a short arrival of a new character in the tent tribe, and became as one of them. They for that which I had received, which time only, and then would follow me to [cabinet]. This was at low feeble then welcome, all Phenomena, claimed each other as brothers, and in Wawatam accepted, and then, thanking the Sault. the speech of a Chippewa chief: 'They me for the favor which he said that I "We had proceeded to too great a dis- puppy. The sound was no sooner dis- The whole encyclopedia called us children, and we found them had rendered him, he left me, and soon tance to allow of our hearing his voice, tinguished than all the Indians clapped

tales, and informed them a chain of til spring of 1764. Mr. Henry having inquiries concerning the news, an In- New sounds came from the tent—cabposts were being established to pen lost all his goods and the clothing from dian challenged me for an Englishman, inet.] them in between the settlements and off his back, and came very near losing and his companions supported him by "During the space of half an hour, a root them out of the land. These sto- his life, at the time of the massacre at declaring that I looked very like one; succession of songs were heard, in ries they were only too willing to be the fort, and being in destitute condi- but I affected not to understand any of which a diversity of voices met the ear. lieve on account of their hatred of the tion he was obliged to hunt like the In- the questions which they asked me, and From his first entrance, till these songs I will now read an extract from pages from those who sought to kill him, and was a Canadian whom she had brought proper voice of the priest; but now he from whose writings the author, Dr. watam and other friendly Indians, he following day saw us safely landed at presence of the Great Turtle, and the producing certain phenomena which John R. Bailey, quoted quite extenspent the winter as above stated, in the Sault, where I experienced a gener- spirit's readiness to answer such quespeace and safety.

"Before coming to one of a series of . I will now read again from the book, There were thirty warriors at this questions were to come from the chief acts in the drama about to be played, beginning at page 143, telling of the place, resting from joining in the war of the village, who was silent, however,

the 3rd of August, 1761, and began his large party of Indians who appeared to imputed to them of mischief against answers to be given; but a terrific cry a small town in France, became tired of journey by the 'Ottawa route.' But labor, like ourselves, under consider myself. Mutchikiwish frankly ac announced with sufficient intelligibility, the usual routine of trade, and became nothing of note happened until he able alarm, and who dared proceed no knowledged that they had had such a the departure of the spirit. reached the island of La Cloche in further lest they should be destroyed design, but added that if displeasing to A quarter of anhour elapsed in silence, soon became a priest. His scheming

the Island of Michilimackinac in his storm of thunder and lightning. Our fresh strangers, requesting them to like the leaves of the trees. He had dinner for two years.' (On pages 92 and 93 Mr. Henry gives this village we found several persons taking up a belt of wampum, addressed propose; and the spirit without a fresh and he will make you rich also." description of Fort Michilimackinac, who had lately been at Michilimacki-himself thus to the assembly: where the massacre of the English gar- nac, and from them we had the satisrison took place, June 4, 1763, which facilon of learning that all was quiet with this belt from our great father, Sir answer. 'If,' said the chief 'the In- The priest smiled and said, "Well, let there. The remainder of our voyage William Johnson. He desired me to dians visit Sir William Johnson, will me leave Jesus with you two years, and order of Governor General of Canada, dence.

came less soldiers than settlers. Most which now contained only two French you to partake of the feast, in common presents; with blankets, kettles, guns, admonishing him to call on Jesus in The fort stands on the south side of the by all who were in our party I was very English. He advises you to seize this dians will not be able to lift; and every strait, which is between Lake Huron kindly used. I had the entire freedom opportunity of doing the same, as you man will return in safety to his family.'

small pieces of brass English cannon, that service as they could. For my the Six Nations with them.' broth to raise their courage. [Mr. Johnson, at Niagara. This was a pro- much latitude of interpretation. "Within the stockade are thirty Henry proceeds to tell in his narrative, ject highly interesting to me, since it may be nearly equal to that of the daylight; of their going to the Bay of [Mr. Henry now proceeds to give an achouses, and their subsistence is de- Boutchitaony, where they spent three count of the seance as follows]: saying: 'My son, this may be the last was placed a species of tent [a cabinet, Thy spirit is the soul. (Following the description of the fort time that ever you and I shall smoke if you please) for the use of the priest If thou dost fill immensity, where the massacre occurred. Mr. out of the same pipe! I am sorry to [the medium, if you please], and recep- If thou art all in all,

tam commenced an address to the to any of the audience.

dians as stated above, being isolated Madame Cadotte assured them that I were finished we heard nothing in the hous welcome from M. Cadotte.

at eleven posts on the line of the Great events which led up to the occasion for (Pontiac's Conspiracy) only by M. Ca- till after he had put a large quantity of Lakes, let us present to our readers the holding the seance before referred to, dotte's influence. Here for five days I tobacco into the tent (cabinet), introing the philosophy and phenomena of English trader, Alexander Henry, who and in conclusion describing the se- was once more in possession of tran- ducing it at the aperture. This was a quillity; but on the sixth day a young sacrifice offered to the spirit; for spirthe tragedy at Fort Michilimackinac. "As spring (1764) approached the Indian came into M. Cadotte's, saying its are supposed, by the Indians, to be Mr. Henry was the first English fur hunters began their preparations for that a canoe full of warriors had just as fond of tobacco as themselves. The trader who arrived among them. His returning to Fort Michilimackinac, but arrived from Michilimackinac; that tobacco accepted, he desired the priest possessed by some mortals who are re- adventures will describe the feeling of their faces were no sooner turned to they had inquired for me, and that he to inquire, whether or not the English ferred to in these days as mediums, the Indians toward the English. He ward the scene of the massacre than all believed their intentions to be bad. were preparing to make war upon the though in earlier days the terms had difficulty in obtaining permission to began to fear an attack from the Engwitches," "seers," etc., were applied to them.

"witches," "seers," etc., were applied to the massacro than an observed them a message trade at Michilimackinac, as no treaty trade at Michilimackinac, as no treaty of the more aged women. Mr. Henry desiring me to conceal myself until he been put by the priest, the tent [cabiwhile I admit in a general way the While I was working in Kansas City, of peace had been made with the Inlabored, but in vain, to allay their should discover the views and temper had difficulty in obtaining permission to began to fear an attack from the Engtrade at Michilmackinac, as no treaty lish, on account of the constant dreams desiring me to conceal myself until he been put by the priest, the tent [cabibeen put by the priest [cabibeen put by the priest [cabibeen put by the priest [cabibeen put by the pri sive that the property and lives of His fears, but on the twenty-fifth of April, of the strangers. A garret was a sec- net] instantly shook; and for some sec- "Christian Spiritualists," who must in Mr. Henry's own words. He writes: formed Mutchikiwish, their chief, who ful manifestation of spirit power]. All profit by the moral it points. "At La Grande Traverse we met a was related to his wife, of the design this was a prelude, as I supposed, to the pose of communicating with spirits, and that the seance held on the occasion referred to was eminently successful the first of the communication received from the I will also prove to you that it was customary in those times to hold cabireceived repeated warnings of sure de-struction at Michilimackinac that op-this account, therefore, or because I chief of the village addressed a speech. was therefore, not till the latter gave around the Israelite's neck himself, be-relieved, and the power to overcome every difpressed him with a sense of danger, but saw them tormented with fears which "In these speeches, after recurring to us an interpretation, which did not com- stowing with it the pontifical blessing. ficulty that one meets. he could not return as he was advised, had nothing but imagination to rest the designs confessed to have been en mence before the spirit had finished, The chain was long and the crucifix was relied white reading Koradine. It is an inspira-Canadian attendants were cordially re- mackinac without danger from the any insult I might sustain would be by the priest, had, during his short ab- gift. voyage. He took the place of one of would recommend them to their favor the village being foolish enough to join thence to Montreal. At Fort Niagara there he visited an old Hebrew, whom the hostman and when Indiana are the boatmen, and when Indians ap on account of the good treatment them. A moment after, a report was he had seen no great number of solbrought that a canoe had just arrived diers; but, on descending the St. Law-

we stayed till the following day. At lence ensued. At length, one of them, "'My friends and brothers. I am come give it an instant and most favorable saying he never would be a Christian. "Fort Michilimackinac was built by was therefore performed with conficome to you, as his embassador, and they be received as friends?" 'Sir Will- then tell me the result." He opened tell you that he is making a great feast jam Johnson, said the spirit—and after the large, iron-bound chest that his THE SPIRITUAL cannot otherwise fail of being de At this the transport was universal;

senting himself to Mr. Henry, which was Indians is referred to in another part of whole of this edifice were spread the For then I'd be somewhere.

fice [cabinet] massy as it has been de- When touched by Death's destroying

voice, resembling the cry of a young From "raps" to inspiration, before Wawatam had ceased to offer up their hands for joy, exclaiming that

ed supplies. The French gave them how they were guided and influenced by putting on that of a Canadian—a moltissed, as recognizing them to belong vice to maintain personal independence, food, when required. When an Indian the habit of communication and guns; also dreams, and the fact that they were in ton or blanket coat over my shirt, and a little could be habit of communication and guns; also dreams, and the habit of communication and guns; also dreams, and the habit of communication and guns; also dreams, and the fact that they were in ton or blanket coat over my shirt, and a little could be a supplied and influenced by putting on that of a Canadian—a moltism the habit of communication and guns; also dreams, and the fact that they were in ton or blanket coat over my shirt, and a little could be a communication and guns; also dreams, and the fact that they were in ton or blanket coat over my shirt, and a little could be a communication and guns; also dreams, and the fact that they were in ton or blanket coat over my shirt, and a little could be a communication and guns; also dreams, and the fact that they were in ton or blanket coat over my shirt, and a little could be a communication and guns; also dreams, and the fact that they were in ton or blanket coat over my shirt, and a little could be a communication and guns are communication. upon and treated as an enemy or spy, cated by the account of the seance held "At daybreak on the second morning here to remark, that the fact of their those who do not, is a society which of the best Indian lands, and the French told them their hunting-grounds would the events which led up to the occasion tained them to be the fleet bound for dians were in the habit of holding so little understand what freedom is soon follow. The French knew the for holding the seance referred to. Mr. the Mississeria canoes behind spirits, who manifested on this occasion is so little understand what freedom is sion, proves conclusively that the Institute in the habit of holding so little understand what freedom is soon follow. The French knew the for holding the seance referred to the Mississeria canoes behind spirits, who manifested on this occasion is so little understand what freedom is soon follow. The French knew the for holding the seance referred to the Mississeria canoes behind spirits, who manifested on this occasion is little understand what freedom is soon follow. The French knew the for holding the seance referred to the mississeria canoes behind spirits, who manifested on this occasion is little understand what freedom is soon follow. soon follow. The French knew the for holding the seance referred to; Mr. the Mississaki, of which I had been so ances, and communicating with spirits Herbert Spencer. country was forever lost to them, but Henry himself having spent the winter long in dread. It amounted to twenty in those days, else they would not have "Gleanings from the Rostrum." By

tions as should be proposed. The

journey to Fort Niagara, was able to "The questions of public interest be-

mitted to seize the opportunity of in-

dispersed to their respective lodges."

# A PECULIAR POEM.

To the Editor:-I enclose a poem I picked up a few years ago, author un- a little at a time, and invested the seen realm into which humanity is rap-GEO. W. JONES. Hanover, Mich.

Then there's no God at all

PHENOMENA AND PHILOSOPHY.

"There is no death," the poet sings; "What seems so, is transition;" A more refined condition.

Imagination's dreaming, Assuring us that death's dark trail On earth, is only seeming?

Their forms are laid away, To moulder back to clay.

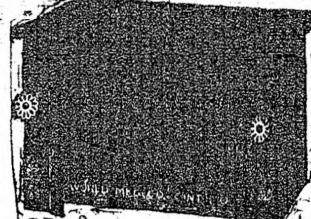
Doth even yet remain: If man shall die (and die he must). Shall he then live again?

Discussing pro and con, Avail us naught, for who can tell, Does life continue on?

Must come through demonstration; Without that sure foundation.

Of psychic information. A. HARTER REYNOLDS. Auburn, N. Y.

food, when required. When an Indian the habit of communicating with spir- handkerchief about my head, hats being to evil and lying spirits, which de- and a virtue to submit to a coercive and self-administered by the patient, and is sent ceived mankind. [I will pause just trade organization and to persecute on trial, post paid. If you will send your name upon and treated as an enemy or spy, cated by the account of the seance held received coldly and often driven away. by them, of which I am about to read of our voyage we embarked, and prespective several cances behind spirits, who manifested on this occation of the different classes of the New York and London Election or the preservation of the different classes of will rapidly lose again the liberties it tric Ass'n, Dept.T, 929 Walnut St., Kansas City. by them, of which I am about to read of our voyage we embarked, and prespective as a spirits, who manifested on this occation of the different classes of the New York and London Election or the preservation of the different classes of will rapidly lose again the liberties it tric Ass'n, Dept.T, 929 Walnut St., Kansas City. by them, of which I am about to read of our voyage we embarked, and prespective as a spirits, who manifested on this occation of the different classes of the New York and London Election or the preservation of the different classes of will rapidly lose again the liberties it tric Ass'n, Dept.T, 929 Walnut St., Kansas City. by them, of which I am about to read of our voyage we embarked, and prespective as a spirits, who manifested on this occation of the preservation of the creation of the preservation of the preservation of the preservation of the creation of the preservation of the preservation of the creation of the creation of the preservation of the creation of the creation of the preservation of the creation of the creation of the creation of the preservation of the creation of t on Disease in General



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A Story With a Pointed Moral at the

Majesty's subjects would not be secure. 1764, the little party embarked in their ond time my place of refuge; and it was onds after it continued to rock so vio. have "the blood of the lamb" sprinkled wack easy. canoes."

The balance of the narrative is told in Mr. Henry's own words. He writes: formed Mutchikiwish, their chief, who ful manifestation of spirit power]. All profit by the moral it points.

Words and it was one to M. lently that I expected to see it leveled it, this tale is written, hoping they will take worked in their old time my place of the laint spiritified to lock so vio. In the laint spiritified to lock spiritified to Many years ago, a Jew who resided in

> a Catholic, and being very brilliant, he ability, and his wonderful oratorical

On finishing his mission, the priest he had known in earlier years, and ent issue of The Progressive Thinker,

asked him how he was faring.

once worse off than you, but I went to right hand corner of the first page is ad-"The chief had a third question to Jesus and now I am rich. Ask Jesus, vanced each week, showing the number

After he left, the old Jew remained very thoughtful. On Friday night old Isaac had nothing for a good Sabbath dinner, and a Jew is very much distressed when he cannot have a groan- Whiting, author of "The World Beauing the advice of the priest, he knelt A Record," "A Study of Elizabeth Barby the chest, calling on Jesus for a rett Browning," Cloth, \$1.00. went without a dinner. The same new book in these lines from "Aurora thing happened a week later. On the Leigh:" third Friday the Jew said to himself: "That Jesus has refused my prayers; evopened the chest, took out the great The spiritual significance burn through "The spirit continued to be consulted golden cross with its yards of chain, off a few inches of the chain, went to a goldsmith and got \$20 for it, as it was a fine grade of gold, bought him abund- the developments of modern science and ance of food and rejoiced in a good Sab- spiritual laws; to note that new forces,

> bath dinner. After that he sold the whole chain, telegraphy, are simply laws of an unfigure. At last he needed more money progress, as illustrated by physical sciand he broke off the legs, getting a good ence the author of "The World Beautiprice, and paying his creditors, he be ful" continues the same argument pregan to rejoice in Jesus' power to save a sented in those volumes in a plea that "busted" Jew. The arms went next the future life is the continuation and and at last only the head with its diamond eyes remained. He moved into a fine mansion, built a large store and stant sense of the Divine Presence, and his wife got well, being now relieved of

> At last, Isaac dug out Christ's dia bigher morality and increasing happimond eyes and sold them and added to uess. The book is characterized by the his fine store. Then, needing some same essential style and qualities that money for the synagogue, in a rush, he have insured for "The World Beautisold the head and paid the rabbi a ful" volumes an almost world-wide handsome fee for marrying his son to a popularity. handsome Jewess.

Bye and bye, the priest returned, and seeing the splendor and magnificence of his old friend, he paid him a visit, and congratulated him on his great prosperity, saying to him, "Did I not tell you that Jesus would help you if you would try him?" "Yes," Isaac replied, "he did help me; all you see here Jesus brought me, but before he would help me, I had to break

off his arms and legs and gouge his eyes out."

WISDOM OF THE AGES. getting a move on yourself.

Ft. Scott, Kans. J. M. WHITE.

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in the spirit of revenge they inflamed of 1763-4 with his friend Wawstam and sail. On coming up with us and sur- been able to recognize those various A. B. French. Cloth, \$1. For sale at cret of How to Keep Young." By J. M. of the age fully support his position. The thought of the minds of the Indians with wild others, hunting and gathering furs un- rounding our cance, and amid general classes of spirits who thus manifested. Peebles, M. D., M. A., Ph. D. Price \$1. ance of the mee. For sale at

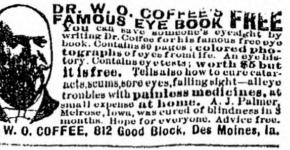
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as printed at the top of the first page. "Badly enough," said the old man, "I right hand corner. If this number corexpired, and you are requested to renew "My friend," said the priest, "I was your subscription. This number at the of Progressive Thinkers issued up to The old Jew made a violent protest. date. Keep watch of the number on the tag of your wrapper.

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

CONTRIBUTORS.—Each contributor understood that our space is inadequate to publish everything that comes non-appearance of YOUR article.

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 compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

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

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without 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.

seems almost superfluous to say that ing scalped by Indians." you continue to make an excellent pa-

Dr. Phillips, a Spiritualist and mesmer- and May. couple are carefully censored.

vah, whose shrine is at 731 Canosa court, Denver, Colo., has filed a claim for \$1.950 against the Stratton estate, and says she intends to collect it. The money claimed is balance on a promise of Mr. Stratton to give \$2,000 to help

The Daily Herald, of Dunkirk, N. Y., has the following: "Many changes are in the air at fair Lily Dale. Trees are being uprooted, streets graded and leveled, Hotel Grand being papered and painted, Library Hall building entirely renovated. Change is the order of the day. The name Lily Dale is to be changed to 'City of Light,' and the spirit world is being ransacked for a suitable name for the Grand Hotel. Rumor has it that a trolley line will be in operation before another season, and that some of the grading being done is in view of the inside knowledge of this fact. The story that there is to be a new steel auditorium cannot be verified. as the old one is to be papered, painted, cushioned and new and fitting furniture for the platform is to be donated by the of his funeral, came as a great surprise. admiring friends of George H. Brooks. who is to be chairman next season. made to elevate and lift people to high- paper." er and higher planes of thought and liv- The Toronto (Ont.) Globe says: "At ing. Wise spirits are being consulted a recent public address on Spiritualism, cided to make a determined fight in through trusted mediums, and every im- in Parkdale, Mr. A. E. Stevens, in presportant move, even to the smallest de- ence of a large audience, asserted that establish the right of Spiritualist tail, is being worked out under spirit di- the phenomena of Spiritualism was the rection."

Charles Myers writes that Mrs. J. P. Whitewell and John Lauer, of St. Paul. with devils." These assertions have is quite true. But the degree of inter-Minn., held interesting meetings at Por. | given offense to adherents of the varicupine. Wis. Church members attend | ous Spiritualist associations in the city, ed the lectures in goodly numbers.

The Theosophists have their troubles. Trouble is a part of human existence. his views, or any representative they The Chicago Tribune has the following may appoint, to meet him in public de- ism as a proper ground of division be- happened to be late we could only have dispatch from New York: "Not since hate on this question, in which Mr. Aus- tween churches. Quite a number of a trumpet seance, bubiduring the week reputation of Mr. Adams. While we the sensational marriage of Claude tin is willing to defend either or all of the members of other churches enter- Mrs. Bledso delivered four lectures in have never heard his reputation as a Falls Wright to Miss Leonard, which the following propositions: (1) The Old tain a qualified belief in Spiritualism the I. O. O. F. Hall, as good as we ever was performed by Mrs. C. A. Tingley as and New Testament miracles and the without feeling their attachment to the heard. Mrs. Wagner followed with the 'Veiled . Unknown,' in 1896, in this phenomena of Modern Spiritualism are denominations to which they belong city, has there been so much excitement substantially the same in chacacter. among Theosophists as has been (2) The genuineness of the phenomena caused by the fight between Mrs. Ting- of Modern Spiritualism is attested by ley's representatives and the Gerry so- the highest scientific evidence, and the ciety over the Cuban children sent here only rational interpretation of these to be taken to Point Loma Cal. The phenomena is the agency of disembodexcitement is due to the fact that those | jed human spirits. (3) The tendency who left the society rather than follow of the teaching of Modern Spiritualism her leadership now see a chance to get is toward the development of human control into their own hands. Since character, uprightness and purity of the trouble over the Cuban children be- life, and the moral elevation of the gan E. T. Hargrove of England has race, its ethical standard is not surbeen invited to return here and to re- passed by that of any other religion." open the war against Mrs. Tingley that he waged so relentlessly after his re- Psychic Conference, which opens at the world with the crusaders.

Mr. Hodge's success in California. He mer president Boston Theosophists; be erected at Wall and Lee streets. If I tained. Their hospitality shows them

California is the hot-bed of schemes. is alone responsible for any assertions | The Chicago American says: "Comor statements he may make. The editor missioner of Immigration Hart . H. allows this freedom of expression, be- North has been directed by the Treaslieving that the cause of truth can be ury Department to conduct an investibest subserved thereby. Many of the gation into the colony known as the sentiments uttered in an article may be Universal Brotherhood, of which Kathdiametrically opposed to his belief, yet | erine A. Tingley is the high priestess. that is no reason why they should be The Universal Brotherhood is an offsuppressed; yet we wish it distinctly shoot of the Theosophical Society of America and was started in Chicago in 1898 at the convention of the Theosoto hand, however much we might desire phists. One hundred and thirty-two to do so. That must account for the acres of land have been purchased at Point Loma, on San Diego Bay, and sev-WRITE PLAINLY.-We would like eral buildings have been erected for the housing of the colonists.".

> Mrs. Lucy Meikel writes from Auderson, Ind., about satisfactory seances held by W. E. Hart of Richmond, Ind. She has great faith in him.

the Ohio Spiritualist Association, de- tives, and a higher class of work. As a siresengagements with societies for in- result Spiritualism is commanding the spirational speaking, and personal respect of honest investigators and peowork among membership; also camp | ple in general, and now that Spiritual-Cleveland, Ohio.

says: "The theory to which nearly all awaking that a blacksmith was in fact | reply is, Knowledge is power and the making horseshoes in a neighboring more we as Spiritualists and mediums building. When grown up, he dreamed know the better work we can accomthat he was about to be guillotined, and plish, and the better the guides can exhot-water bottle at his feet and dreamed forces within, and then we shall be bet-Keep copies of your poems sent to that he was climbing Mount Etna and ter fitted for this and the life to come. this office, for they will not be returned | walking over hot lava. So it has been | I desire to say to the Spiritualists of | Pastors' Union. It goes on to say: shown by actual experiment that water | Texas, any society within a reasonable | "The Ministerial union of Columbus You should sign your own name and dropped into the open mouth of a sleep- distance of Dallas that would like to ar- and vicinity held its regular monthly Ransby, of Grand Rapids. We held a And Then Ordered to Leave the City. been pronounced equal in its exposure of the address to the items you send in; other- er will make him dream that he is range for week-day lectures, can ad- meeting in the Y. M. C. A. parlors Monwise they may be cast into the waste swimming, a silk handkerchief laid dress me at 181 Grand avenue, Dallas, day morning. Fifty-eight ministers over the mouth and nose that he is suf- Texas, as I desire to do all I can while focated or buried alive, and a mustard in this state to spread the gospel of W. H. Weber writes from Texas: "It plaster laid on the head that he is be- Spiritualism to all who will listen and

Edgerly will have concluded a four A Russian Liberal paper printed in months' engagement at Elkhart, Ind. ing dispatch from Washington, Ga.: Stuttgart states that the Czar is suffer. On Sunday, Nov. 30, he will begin a ing from a nervous affection and that month's engagement at Evansville, Ind. seen in Wilkes is Meitz Joyner, a boy the Czarina is ill of a nervous malady. He will be pleased to hear from socied of only 10 years of age, who has been The paper further alleges that the Czar ties desiring the services of a trance has placed himself under the care of speaker for the months of March, April | He has no equal as a boy, and is the

ist healer. Dr. Phillips has summoned Mrs. Russegue lectured to good audithe spirit of Alexander III. at the Czar's ences at Springfield, Mass., Sunday, behest and receives messages foretell- Nov. 9, for the Ladies' Aid Association ing imperial and domestic events. The of that city. At the afternoon service, doctor, it is alleged, treats the Czarina after reading a poem by Lizzie Doten, hypnotically, but reports from Livadia entitled "The Good Time Now," she concerning the health of the imperial said: "Plato said, It is not all of man to live, eat and breathe, but he is to Mrs. Clara E. White, high priestess of think; and what shall we think? This mation is surpassed by few of matured the communistic order of Emethacha. is what I have chosen for my subject this afternoon." At the evening service she read the poem, "The Rainbow Bridge," by Miss Doten, and the subject of her discourse was, "And God said. Let there be light and there was light."

Funeral services were recently held

publish Mrs. White's book, "The Ro- at Leadville, Colo., over the remains of mance of the Red Star," which tells A. J. Searle, one of the best known how the earth was created, and ex- mining men in this district, and complains the new religion which Mrs. mander of the local Grand Army post. White and her husband, F. P. White, The body was shipped to Lawrence, have founded. Mrs. White says: "Mr. Kansas, for burial. Mr. Searle wrote Stratton persistently bothered around his own funeral sermon long before he my house for three days after his died and it was read at his funeral in death. I didn't know he had died when lieu of any religious service, which he he first came. He wanted to be 'set strictly forbade. In his sermon he wrote that he had long been convinced that all religions are of human origin, and are frauds that can only gain credence through ignorance and superstition, and declared that he could not form any idea of a soul that was to live after his body was dead. He closed his writings by saying: "I leave the world with kindness to all men and at peace with my own mind, with no fears of an angry God, and no hope or desire for any pleasures as a gift from his hand." The sermon written by the dead man was a lengthy one, and outside of his peculiar views on religion contained some beautiful thoughts. Through his long business career he was never heard to utter one word against the church, and his own sermon, which was to be opened, and read only on the day

Wm. Wagner writes: "The Progressive Thinker, always good, seems to Next year's program will be a great grow better and better with each year, improvement on all that has gone be and we who take it and read it with so fore. The band will be from Cleve- much genuine satisfaction and profit Army platform, years ago in Minneap- Just think of it, fifty-two spiritual land. Ohio. The vocal music not hav- are always getting a great big good olis.' ing been engaged as yet. The cream of something for nothing, in the beautithe old talent will be retained on the ful premium books, unless, indeed the speaking of the last National Spiritual- Kansas, speaking favorably of the lecspeakers' list, while many notables will gratitude of your people and their apbe added, such as Mark Hanna and preciation of the good things you are al-Booker Washington. Especial atten- ways giving them are 'riches laid up' tion will be given to the presentation of in the next life for you. I was especialthe higher thought of the Spiritualistic ly pleased with the article in a late pafield as presented by such speakers as per by Rev. J. Bartlett McGee, on Spir-Rev. Grumbine and others. All fake itualism and Christianity: that and mediumship is to be driven out of the many other contributions being, each camp, and in short every effort is to be one, worth more than the price of the

work of devils. Mr. Stevens charged Spiritualists with being in "communion" and Mr. B. F. Austin has issued a challenge to Mr. Stevens, or either of the three clergymen present, who endorsed

turn to New York from his trip around 605 Massachusetts avenue Sunday, is this affords an imperfect basis for the expected to bring together the greatest foundation of a new sect, except for Will C. Hodge writes from San Diego, assemblage of believers in the occult those who believe these alleged commu-Cal.: "We are moving along quietly but I that the city has seen in years. L. L. | nications to be of paramount importfirmly, and with manifestly increasing Whitlock will preside, and among those and who are therefore willing to society, yet many are interested in the interest. Our audiences have increased expected to attend are Professor Henry, make them a large part of the business fully fifty per cent in the last three astrologist; Editor Barrett of the Spir- of their lives." months and still increasing. I am en-litualists' official organ, The Banner of The Milwaukee Sentinel says: "Fred good results. Great praise and thanks gaged with both societies for the month | Light; Dr. Combs, astrologist; Mrs. Dr. | Graf is preparing plans for a new | are due to our Brother and Sister Ross, of November." We are glad to hear of Miller, metaphysician; Mr. Ayers, for church for the Spiritual congregation to in whose home I was so kindly enter-

When writing for this paper use a pen or typewriter.

Astrology, palmistry, mesmerism thought transference or suggestion and mental and magnetic healing will all have exponents at the conference. Said a delegate: "The question of psychic power is one of the most important, more so than any so-called physical science, as matter cannot exist without mental action. Therefore, all power of the universe must be due to intelligence, as so-called dead matter can never express action. Few people study these laws of nature, even scientists; few of them can answer-questions on the common actions of the mind. Thousands of those phenomena whose expressions are common to occult scientists, are not understood by those receiving them; they know but little of the laws by which these wonderful phenomena are produced in their presence and through their psychic ability." Nellie S. Baade writes from Dallas.

Texas: "Having completed our second series of lectures in Allegheny, Pa. which so far us audiences were concerned was a great success, I came to Dallas, Texas, in the interest of pure and undefiled Spiritualism, as through the efforts of the National and State associations, the local societies are insist-Albert W.- Wadsworth, president of ing upon more intelligent representawork for 1903. Address Lock Box 197, lists are beginning to realize the neces-The New York Mail and Express philosophy and phenomena can be taught and better understood, I hope to | myself as pastor. Opening lecture was physiologists since Maury have inclined | see Spiritualism advance and take its | by A. W. Wadsworth, president of the is that dreams are for the most part the proper place among the spiritually inresult of impressions received by the clined. Nearly everywhere we go one senses of the sleeper from the external of the first questions asked of me is, world. Maury, when a child, dreamed | What do you think of the Morris Pratt | full of thought, a feast of spiritual food, that his head was being hammered on Institute? Do you think it will make the anvil of a smithy, and discovered on | us more sectarian and orthodox? My | cut and strong, all without an excepwoke up to find that a lath from the press themselves, and as Spiritualists head of the bed had fallen and was are supposed to teach advanced thought pressing upon his neck. Dr. Gregory, upon all the questions of the day, let in like manner, went to sleep with a each one of us cultivate the latent desire truth as we understand it. Home

On Sunday, November 23, Oscar A. address 411 18th street, Detroit, Mich." The Boston Traveler has the follow-"The most pronounced prodigy ever preaching in this country since Sunday. wonder of the age. He is small, even others, like Professor Flournoy, of for his age; has a dreamy, far-away ex- | Switzerland, and Mr. T. J. Hudson of pression, and out of the pulpit is no more than other boys, but in the pulpit he becomes completely changed—the childish voice and form is all that indicates youth. Although he has attended school only six months of his life his store of knowledge and general inforscholarship. When asked how he man- paper a slight disturbance took place at aged to speak without preparation, he replied: 'I do not know. I am totally denville, Mass, who claims to be a unconscious of any personal effort. I am impelled by an outward, indefinable and who this month is speaking at the something that fills me, and I speak. Indeed, I cannot talk as fast as I am filled.' The boy was born in Monroe to hear Dr. Jackson's paper, as she is

he fell in a trance in which he remained for seven days. After that experience however, refused to allow her to be his career as a preacher began." Correspondent writes: "Mrs. Elizaluth. The attendance at these meet- courtesy to one of her reputation. Dr. making the Duluth papers recognize willing to take her chances. Dr. At-Spiritualism as a religion. They are wood closed the interview by saying

giving us the same privileges now as the orthodox churches, in giving us her. Outside Miss Harlow asserted first time in the history of Duluth that the papers published the notice of a Spiritualist meeting free, the same as of feels that if she hadn't accomplished Mr. and Mrs. Holmes on the Salvation | week, for which I honestly thank you.

The Louisville (Ky.) Courier-Journal, ist Convention, says: "The fact that the decisions of the courts were somewhat of legacies was brought before the convention. Legacies to bodies of Spiritualists have been attacked in the courts. The validity of a legacy of \$30,000 to a Spiritual body in Philadelphia is now before the Supreme Court of Pennsylvania. There is a similar case in California. The convention dethese and all similar cases, in order to churches to enjoy legacies intended for their benefit. That there are a great many people interested in Spiritualism est varies all the way from idle curiosity to the most intense devotion to the peculiar tenets of the sect. There is no possibility of getting all these people into a Spiritualist church, for many of ner, trumpet and test medium, arrived them do not regard a belief in Spiritualsensibly diminished thereby. The fun- our pictures on exhibition. They are damental belief of Spiritualists in the the greatest missionaries and are openimmortality of the soul is shared by ing the way so that our field workers The existence of spirits is also a matter | to receive the truth. We feel confident | of general belief among the members of the churches—and not a few of them are confident that these spirits are conand the Spiritualists lies in the methods by which it is alleged that these citcate with their friends in the flesh, but

gist: Mme. Zara, palmist, of Roxbury. \$ \$4,500,"

of The Progressive Thinker are for sale at this office. Bear this in mind.

Some one sends us a brief communication, signed, as nearly as we can decipher the letters, E. E. W. The writer speaks of John Slater and Vidette, and Prof. Thomas, and their tricks. If the party will send his full name and address, we will gladly publish the communication.

Mrs. Squire writes: "I will open spiritual meetings, Nov. 23, at 897 Washington Boulevard. I bid my friends and strangers welcome."

Mrs. Ada Foye held her farewell seance last Sunday evening in Prospect Hall, Odd Fellows' Building, San Fran-Wednesday evening, where she is to spend the winter months serving the First Spiritual Society as its pastor. She expects to return early in the summer, and will then resume her meetings here. The hall last Sunday evening was well filled, and great interest manifested in the remarkable demonstrations of spirit power and fellowship there presented.—Philosophical Journal.

Harry J. Moore has April. May and June, 1903, open for engagements with societies. Address him at Rochester.

Mrs. Alice Baker writes from Cleveland, Ohio: "The Church of the Soul opened meetings Nov. 9, at 221 Superior street, Beneficiary Hall, with a full sity of suitable institutions where our house, perfect harmony and prospects for a successful winter's work, with Ohio State Association. His subject was, 'Spiritualism from an Intellectual Standpoint.' His lecture was logical, The spirit messages given were cleartion being fully recognized. At the better for being there, and that the higher intelligences have begun another good work. My home address is The Devonshire, Brownell street, suite 5. Will answer calls for funerals."

that a prominent Spiritualist was denied admittance to a meeting of the money. were present and listened with interest to a paper by Dr. J. Collins Jackson on 'Psychic Phenomena.' It was an array of evidences which many scientific and literary men, such as Professor Crookes, Wallace, Flammarion, Victor Hugo and W. T. Stead of Europe, together with Professors Hyslop, James and Hodgson and Dr. Minot J. Savage in this country, believe, proving that they have established communication with persons in the immortal life, and which America, believe are only the results of docible consciousness and telepathy. Dr. Jackson did not commit himself to either view, but expressed the belief that whichever one proves true will work to the advantage of Christianity in confining its faith in personal immortality. Previous to the reading of the the door. Miss Lizzie Harlow, of Hay-Spiritualist of twelve years' standing, Spiritualist church, corner of State and Sixth streets, appeared at the meeting county, Georgia, November 1892. At especially interested in the subject to day-schools to children. At one of been previously informed that she these meetings, it is said, while talking | would be admitted to the meeting and came with an escort. The ministers, present, as no ladies are admitted to their meetings, and Dr. Atwood, as beth Holmes held her fifth Sunday chairman, told her so. Miss Harlow night meeting in Columbia Hall, Du- resented what she considered a disings has been increasing from the start. Atwood told her that, being the only and last night there were not seats woman present, she might possibly be enough. We have at last succeeded in | embarrassed. She replied that she was

space for our church notice. I believe that there must be another reason for Saturday evening, October 25, was the refusing her admittance. She spoke her mind freely to the Y. M. C. A. attaches, but she did not get in." Mrs. S. G. Colleen, of Jacksonville, any other denomination. Mrs. Holmes | Fla., writes: "Your Progressive Thinker of this week has certainly a spiritual anything else in coming to the Head of | feast of good things. Why, I have got the Lakes, she has succeeded in induc- in the habit lately of dropping everying papers like the Duluth Evening thing as soon as your valuable paper Herald and News Tribune, to recognize comes. I am so eager to get every Spiritualism as a religion. Glancing word. You see I am soul-hungry, havover the church notices we also note a known of this truth only between three Salvation Army meeting, with Brigadier | and four years. The church turned me Stillwell in charge. It was Brigadier | away hungry, and in coming to you I Stillwell (then Major) who married have had a hearty spiritual meal every

that there was absolutely no room for

meals for one dollar." Wm. Scheth writes from Sterling, tures of Mrs. Bledsoe and the trumpet work of Mrs. Wagner, both of Topeka, hostile to the Spiritualists in the matter | Kansas. He says:"The many readings and independent slate-writings of these

> two mediums are highly spoken of." Mrs. Maggie Waite is open for camp engagements for the season of 1903; will officiate at weddings or funerals within reasonable distance of Chicago. Her address is 3160 Wabash avenue. On Sunday evening, Nov. 16, at Kim-

ball Hall, a very beautiful christening service was performed by Mrs. Maggie Waite, when the infant son of Mr. and Mrs. Kelley was publicly named. Following this service, were spirit messages by the mediums, Dr. C. H. Burgess and Mrs. Maggie Walte.

John Beyer swrites from Sterling, Kansas: "Mrs. Etta Seaman Bledso, inspirational speaker and Mrs. Inez Waghere Monday evening, and as the train tests. In the meantime we will keep that Spiritualismohas gained a foothold in Sterling, never tor, be easily set aside in the future. Many hearts were

tinually about them and exercise an made glad in the past week because of oversight and guardianship over them. the truth they found and the loved ones The essential difference between these I they came in contact with, which were thought dead by them. Let the spiritual banner wave on and The Progress-The Boston Post says: "The Boston | izens of the world of spirits communi- ive Thinker live long and prosperous to proclaim the golden truth, is the sincere desire of your humble servant." Virginie Barrett writes :"I lectured

for the friends in Shelbyville, Ind last week. Although they have no organized work. As the season has just opened, we shall look for more work there; and is capable of doing a most excellent | Mme. Carbee, Spiritualist and astrolo | will be a frame building, and cost to be the true friends to mediums. They are old workers in the cause, and I For sale at this office.

are always ready to help toward its support, like the old 'stand-by' of the city. Sickness prevented us from holding meetings in Norristown. Brothers Bone and Ross are good workers in the cause. For engagements address me at 1915 Broadway, Indianapolis, Ind.

Columbus Wells expresses his opin-

ion as follows: "There are some Spirit-

ualists who believe the same as the

Terms reasonable."

churches, that mankind is a special production of good. Now the truth is, mankind is a production of nature. People are no more a specialty of nature than so many spiders. There is no such thing as a God or Supreme Being. There is a supreme power, but it is the supreme power of nature. There is no power superintending or directing nature. Nature is the prime mover of all things. Nature brought us into the world and nature will take us out and cisco, and left for Denver, Colo., last | transplant us in a spiritual state where there is immortality for all. The special creation of mankind, God the Father, the Son, the Holy Ghost and the Devil, and a hot hell have been the main props to hold up the churches for ages; but the old props are fast giving away. Scarecrows will no longer do. The churches must be backed by good

> Mrs. H. N. Grant writes from Buffalo, N. Y.: "Mrs. S. Augusta Armstrong was given a reception by her many friends in Buffalo, at the beautiful home of Mrs. Jennie Kuhn, of Delaware ave, on Wednesday evening just before her departure for California. Mrs. Armstrong was also presented with a fine piece of china by the 'Prince Henry Club,' of which she is a member. May good health and prosperity attend our | ject-in view being to eliminate all meth-

common sense or they will take a tum-

ble for the want of support."

sister in her new home." Dr. A. M. G. Wheeler is located for an indefinite time at No. 347 S. Hill street, Los Angeles, Cal.

I N. Pope writes from Cleveland, O. "I cannot enjoy life to the full without The Progressive Thinker to read each week. It always is full of good things close of the meeting we are sure all felt to help the soul to a fuller and better growth."

C. C. Flanson writes from Taunton, Mass.: "Premium books have been received. I would say that I am more than pleased with them and wonder The Columbus (Ohio) Gazette says how you can put out such a quality and quantity for such a small amount of

Geo. E. Sahlin, of Fort Wayne, Ind., writes: "We have with us here Prof. largely attended, and every one got loving messages. We will hold another circle Sunday night."

Indianapolis, Ind.: "The cause of Spir-First Spiritualist Church, under very efficient management. The Ladies' Aid, an auxiliary to this church, deserve great credit for their untiring efforts. This body of faithful women conduct all social affairs, etc., and at cember 4. Of course we expect a most successful and pleasant evening and invite all Spiritualists of the city, as and lady came to Milwaukee, Wis., this vicinity at that time."

for the N. S. A., will serve the Spirit- writing; the two latter were genuine as ualist Society of Pittsburg, Pa., the far as the writer was able to judge, and Sundays and Thursdays of December. why they should attempt to practice They will answer calls to organize so- any deception is a mystery. In a recieties, and serve as speakers and plat- cent materialing seance it appeared to form test mediums any of the remaining | be difficult to materialize the "Big Intime during the month. Spiritualists | dian," and the audience were kept within two hundred miles of Pittsburg, singing." This was the last on the this is your opportunity to do something for our cause. Address them at thing for our cause. Address them at the age of 6 he began talking in Sun- | be discussed. She claims that she had | No. 618 Newland avenue, Jamestown,

> Mr. J. Q. Adams Enters an Explanation. To the Editor: - My attention was this day called to an article in The Progressive Thinker in which it was made | can imagine the disgust that overcame to appear that I had aided some one in | those that were present. A council of practicing fraudulent physical manifes- war was had, and they were ordered to tations.

not held on account of the previous de- tone of voice; constantly chewing (gum luminum embossing. Many of the poems and termination of several present to break | I think) and considerably nervous; high | especially adapted for recitations. up the seance. I was told the disturbance was caused

in order to beat the medium out of the fee he was to have received and not one cent was asked for or collected from one except as they voluntarily contributed without being asked which several | features; teeth in very bad condition,

asked to get some medium to come over | sition; could not keep still, and talked there and hold a materializing seance in small voice. and I was acting for them instead of the medium, and was no more connect- they claimed of 13 years. ed with the manifestations than any one else who was in attendance.

article, especially when my record is so an excellent field for honest work here, at the way stations on the journey thither' well known among Spiritualists as bit- and why they should indulge in trickery terly opposed to every semblance of un- is a mystery. I believe records of this truthfulness, whether in a trance me | kind will stop this practice. dium giving clairvoyant messages, or physical manifestations, but as many of your readers do not know—that I have been instrumental in bringing thousands to a knowledge of the truth of immortal life in a record of over forty years, I have been persuaded to enter a wholesale denial to every allegation stated in the article referred to.

J. Q. ADAMS. President First Spiritual Science Church, 77 E. Thirty-first street.

In the article published over the signature of Mrs. Kate Gilmore, there is no charge of fraud made against any onenone whatever. The half-dozen citizens who were present, and whose reputation in the community where they live is most excellent, simply narrate He had simply left the body and passed what they saw, and to the truthfulness of which they will testify under oath, leaving the readers to judge for themselves in reference to the character of the manifestations. The article by Mrs. Gilmore is very concise, a mere statement of incidents as she and others saw them, making no attack on the gentleman questioned, his connection with Dr. Benton under the circumstances was most unfortunate for many reasons we might give. We are glad to know that Mr. Adams aligns himself with those who are striving for honest practically all other religious people, can find more ready and willing hearts | mediumship, and the uplifting of Spiritualism.

> "After Her Death. The Story of a Summer." By Lilian Whiting, No mind that loves spiritual thought can fail to be fed and delighted with this fore the Ohio Liberal Society. For sale book. Beautiful spiritual thought, com- at this office. Price 10 cents. bining advanced ideas on the finer and ethercal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at love deep, clear thought, reverent for this office. Price cloth \$1.

> Kingdom of Heaven on Earth," By Dr. M. E. Conger. An appeal to reason | cents. and man's highest aspirations. A plea process of Progress." By Lizzle Cloth. 75 cents: lentherette, 50 cents.

Physicians declare that no water is pure or safe to drink spices distilled; that altering shimply Chears—Boes not Purify, and boiled water is full of dead germs, atc.—norse poisonous than before. Water from wells, cisterus, hydraute and streams tills 20,000 paopis annually. Causes 600,000 cases of Dyspapsia, Stomach and Sowel Troubles, Kidney and Bladder Diseases, Gravel, Constipation, all kinds of foverstyphold, Halaria; also Rhenmatism, Woman's ills, Blood diseases, sic. Investigate, and you'll find SAFETY LIEB ONLY IN DISTILLATION of all drinking

Typhold, Halaria; also Rhenmatism, Woman's ills, Blood diseases, etc. Investigate, and you'll find SAFETY LIES ONLY IN DISTILLATION of all drinking water, but using. Boiling or filtering are merely subterfuges of no value, in IVERY FAMILY can now without extra expanse or trouble, distill their drinking water (the ONLY KNOWN METHOD for making it AMSOLUTELY SAFE, PURE, DELICIOUS, and removing all the impurities) by using the PURITAN New Process WATER STILL

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A VERY LARGE MAJORITY. A very large majority of prominent Spiritualists-almost unanimous-have expressed opinions favorable to a calm, kind and dispassionate consideration of HUDSON TUTTLE phenomena in circles which bear evidence of not originating from the spirit side of life; in other words where the medium, apparently or otherwise, does the manifesting with the aid of artificial toggery, tying with ropes that do STUDIES IN THE OUTLYING FIELDS OF not tie, illuminated artificial garments, phosphorescent paint, false whiskers, confederates and skillfully arranged

ods of deception from the public circles.

The parties who present these criticisms or exposures for publication, the foundation of this book. Price, \$1. must do so from actual personal experi ence or knowledge, and the editor of The Progressive Thinker is in no wise in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. responsible therefor. They should do All questions which arise on that subject are do this unwholesome work with love for answered. Price, 50 cents. all, and malice towards none, having the best interest of the cause at heart Honest mediums will rejoice that prominent Spiritualists have voted to separate the wheat from the chaff, while the tricksters and charlatans, educated in the trick schools of California, Chicago THE ORIGIN AND ANTIQUITY OF MAN. and Boston, will be sorely vexed.

CAUGHT IN THE ACT.

To the Editor:-The question has been answered pro and con regarding the publishing of the names of "fakes" Georgia Gladys Cooley writes from and as we have been having some expe-olicism. Price, 80 cents. rience of this kind of late, I feel it my itualism is well represented by the duty to give the readers of your valuable paper the facts. I have come to develop and cultivate mediumship. Names of the conclusion that the best way will be to give a description of all "fakes," not giving their names, only to the editor, so that should he feel warranted in publishing them, that he could do so. present are making most elaborate Under this plan the readers could cut composers. The poems are admirably adapted preparations for a bazaar and dinner to out all descriptions and file them away, for recitations. 225 pages, beautifully bound. be held at the church the evening of De- | and "fakes" would be inclined to stop | Price, \$1. their practices. The case is as follows: A gentleman

well as those who may be visiting in after the camp at Waukesha had broken up, and began to give materialand cut the cord that held the curtain, while another lit the gas, when lo! and behold! her "majesty" was all made up in white, with bands across her waist for the Indian chief make-up," "feathers on the floor, and no shoes on." One I refer to the seance which was to did. Description: The man was 35 to tributed by Clair Tuttle in her charming style.

have been held at Mr. Surine's on the evening of October 14, but which was not held on account of the previous do the surface which was to did. Description: The man was 35 to tributed by Clair Tuttle in her charming style.

There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with alternative and Clair Tuttle. It is bound in blue with alternative and Clair Tuttle. forehead; could not keep his eye on you: hair brown; weighed about 150 to spiritual literature. Epes Sargent said of one

The lady was of slender build, 5 feet 3 inches high; weight about 125 to 130; brown hair, reaching to waist; small and mostly out on right side; rather The fact is I had been repeatedly large hands, and of quite nervous dispo-

I cannot feel but that these people whose thoughts and longings reach into the had done some good work, both in It seems foolish for me to notice the | slate-writing and trumpet. There was

> MILWAUKEE. CONTINUED IN THE NEXT.

For years he had been preaching of the days that were to be,

Of the ships that sailed away from us would all come back from sea, Where the harbor lights would gleam, Where the stars above the stream, And we'd pass through stormy waters,

led by angels like a dream. One night while in his slumber, and much to his surprise,

He dreamed that he had passed away, had gone to Paradise, But still he was John Moore, The same as he was before:

through an open door. And when he had awakened, and found it was a dream, It made a deep impression, so real did

it seem: But his people sore were vexed When he gave out for his text, Our lives are like some stories: 'Continued in the next." Chicago. BYRON D. STILLMAN.

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May Collins. An address delivered be-"The Religion of the Future." By S.

Well. This is a work of far more than ordinary power and value, by a bola, untrammeled thinker. Spiritualists who truth alone, will be pleased with it, and

for justice and equality in all the rela- Doten. In this volume, this peerless tions of life between men and women, poet of Spiritualism may be read in her which leads both directly and indirectly 'varied moods, "from grave to gay, from to disease. Often directly in case of "Buddhism and Its Christian Critics." lively to severe." It is a book to be the individual but more commonly in-By Dr Paul Carus. An excellent study treasured and richly enjoyed by all who directly as a race-bellef held throughout of Buddhism; compact yet comprehen- love genuine poetry, and especially by the known history of mankind. This give. Paper. 60 cents. Cloth, \$1.25. Spiritualists. The volume is tastily work is by Sarah Stanley Grimke. printed and bound. Price \$1.

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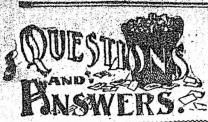
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HUDSON TUTTLE. Address him at Berlin Heights, Ohlo.

NOTE .- The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-ted, and the style becomes thereby as-Bertive, which of all things is to be dep recated. Correspondents often weary with walting for the appearance of their questions and write letters of inquiry. The supply of matter is always and hence there is unavoldable delay Every one has to wait his time and place, and all are treated with equal

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

B., Washington, D. C.: Q. (1) What is there really new about Mrs. Eddy's Christian Science?

(2) Is not its idealism a reproduction of Stoic Philosophy, and also to be found among the German philosophers? (3) How comes it that this rehash, compounded by Mrs. Eddy, has such an acceptance and so large a following?

A. It would seem to an ordinary "mortal mind," that when Mrs. Eddy suffering from the pangs of a diseased tooth, went to a dentist's and had it ex-tracted by the painless process, she entirely gave away every position of

Christian Science. The testimony of the dentist and of Mrs. Eddy, and of her champion, Mr. Farlow, are unequivocal as to the truthfulness of this statement. Mrs. Eddy claims that the tooth was not diseased and not aching when she had it extracted! Why did she not employ her favorite science, and repeat that there was no disease, no toothache, no teeth, only the appearance; and no There are too many Spiritualists who

are afraid of the name and take refuge behind the high-sounding but misleading name of Christian Science, which is anomalous in being neither Christian nor scientific. Others are led by the enticement it furnishes for their egotism, for as Mrs. Eddy is the queen or egotists, her followers may freely in dulge in the belief that as parts of God. they are gods themselves, able to con-trol the laws of organic and psychic existence. It is too slanderous to charge the Stoic philosophy of being the source of the conglomeration of incomprehensible phases, and juggling of scientific smatter; the assurance and as. sumption of Eddyism. And as for the German philosophers, ponderous and wholly incomprehensible as their expressions may be, none of them would claim their ideas had been plagiarized by the Eddy Bible.

The following gained by this doctrine to the thoughtful person may be difficult to account for, and the same diffi-culty attends that given to every "prophet," and "messiah" that in countless numbers have for their day

drawn following crowds.

The mountebank Harris held a large community together, by the most dar ing assumption of being inspired, while his every act gave the lie to his pretensions. Teed with his childish "Science expect to reach heaven?" of Koresh" and hypocritical claims to religion inveigled his dupes to give all years. I was told that we'd all go to they possessed into his rapacious heaven or hell. Now, I've been here

hands, and they believed in him as a savior until he overreached by too daring rascality.

The present year a negro laborer of the lowest, by claiming divine commission that the city of Cleveland would be swept away by a great wave from the lowest would have brought about an arrange of the lowest would have been also better the lowest would have been arranged by the lowest would have been also

not been for the utmost efforts of a few ing moving, doing something, help men who took the matter in hand. where I can. As soon as I begin to idle, What does it mean? That the superstition nourished through the ages and

stamped into the organization by heredity, inclines even educated people to the marvelous, and this inclination is vitalized by ignorance.

the boasted intelligence of the age, there is dense ignorance. Those who claim learning may in its most essential meaning be the ignorant of the ignorant. This ignorance when just quickened by the light is filled with aspiration, without knowing for what it should aspire, and incapable of making distinction or discriminating between assumption and knowledge, between the cant of the hypocrite and the truth of demonstration, are attracted to the bizarre, the mysterious, the incompre

T. F. Lee: Q. Do the facts sustain the belief that such persons as Booddha and Mohammed ever existed? Something pertaining to these names is de-

A. The name Booddha is from the Sanskrit bud, to know, and is applied to several sages, but the one usually his line of ratiocination. understood is Gautama, said to be the founder of Buddhism. The story of his birth and life is a tissue of myths of tain whether there was one sage by that name, or the sayings of several became attached to one. The latter explana tion is probably correct. The state of a Buddha is attained by infinite reincarnations, even in the lowest animals, and garnering up all the experiences of each transmigration, or carnation.

It is thus that a Buddha becomes a savior, for he acquires a surplus of merit which he can transfer to the account of others and thereby cancel their sins. Buddha hence comes to stand for an the task. idea, and loses personality.

Mohammed is as much of an histori- The Progressive Thinker. Price \$1. cal character as Napoleon Bonaparte.

age which followed his advent was followed by the golden age Arabian liter-ature, and while Europe was plunged in the ignorance, the result of the rule of the priesthood, her people parcutized by a most unnatural religion, the treasures of ancient learning, the poetry, philosophy and history were transferred and preserved by Moslem. Arabian historians, with the tendency to idealize of the Orient, may surround the life of their great prophet with a halo of imaginative attributes, but Mohammed the distinctive man remains. His only superlative claim which he reiterates is, that he is a servant of Allah, and come what may will do his will. He did not introduce a new religion, but modified and reformed the old nature. worship of his nomadic ancestors, and

claim, "Great is Allah, and Mohammed is his prophet."
Christianity may claim converts from other faiths, but whenever it has at tempted to gain a foothold in Mohammedan countries it has completely failed. The crescent has triumphed over the cross in holding its converts to its faith.

so perfectly adapted it to the compre-

O. S.: Q. What is the origin of Halloween?

A. In the seventh century, the pantheon, a temple which was devoted to the worship of all the gods, as its name implies, was converted into a Christian church devoted to the Virgin and all the correspondence of this department has martyrs. The first of May was at first chosen and set apart as the "Feast of All Saints." This date was changed to the first of November, which has been retained by the Episcopal church. It is the practice in Catholic countries to visit the cemeteries and lay votive flow-

ers on the graves of friends.
The evening before this day, October
31, it was believed that all the spirits of
the unseen world stalked abroad, and even the spirits of the living might leave the body and wander on nameless errands. The German "Walpurgis night," is on the first of May, which is us at his office, devoting an hour to Mr. the early date of Halloween. The night before this day is in both the festival of witches and uncanny, mischievous

spirits. The Christian devotion of the day to prayers for all saints, martyrs and departed spirits is strangely mixed with witchcraft and pagan beliefs, showing a much more ancient origin, and also changes by the blending of the super-stition of the peoples who received it. It has degenerated to a season of practical jokes, and the removal of ordinary restraints, which present a faint re minder of the Saturnalia of pagan Rome.

The freaks of wandering spirits and witches, are performed by boys and men, as stockings are filled for the childish belief in Santa Claus. A belief however erroneous,

wrought into the mind, changes its form from generation to generation but it

never dies.
This belief has taken various extheir source. In Scotland the fairles, brownies and nondescript beings ordi-narily held in check, Halloween night have the freedom of the earth. In Louisiana the Catholic custom of placing flowers on the graves of friends. In many places the eve is thought to be especially propitious in giving omens of love. The way a nut cracks, an apple paring falls when thrown over the shoulder reveals the secrets of fateful

Light From an Humble Sphere That we can learn from everybody ig not without evidence. A year after

the transition of an aged shoemaker, I had occasion to communicate with him. Not expecting much from him, I carelessly put the question:
"Well, how do you find the spirit

"Have you seen Jesus and the angels

yet?"
"No: I never believed in them." "But if you don't believe, how do you

"Heaven? I heard about that many hands, and they believed in him as a over a year and havn't seen either one

exodus of all the colored citizens, had it spirit, and I can only get that by keep-I feel myself going down, feeling tired
—suffering pain. I am told that I must labor until my spirit moves itself." I understood. It meant that we must reach a state of spirituality in which the mental or soul-forces had a superior It means then, that notwithstanding vibration over the material—becoming positive to matter and en rapport with the perpetual motion of universal mind

or spirit. The shoemaker in his sim-plicity had made the philosophy of it understood to me ARTHUR F. MILTON. BOOK REVIEW. Continuity of Life a Cosmic Truth.

By W. M. Lockwood. This is decidedly a book for thinkers. Those who are given to skimming care. Mr. Stevens, to arrange concerning the essly over the surface of books, and new edition of our Angell Prize Contest books of trash at that, will quite probably not feel interested in it to any ing. I will tell you about it and show great extent; but those who love to you a picture of the beautiful prize delve deep into solid thought, and in medal soon. The young people in our ple, worked up and accomplished in a tricate discussion of weighty subjects, lyceums ought to be winning and wear-will find matter of intense interest and ling some of them. Oratorical contests fascination as they follow the author in make fine lyceum entertainments.

mind accustomed to think on logical the N. S. A., and found it one of the the N. S. A. Of course: those 93 suslines and from demonstrated data. most lively organizations we have ever which that of Christ is a faint copy. He is constant appeal to accepted seen running. Every cog seemed is not an historical character, and aside facts of science, basing his inductions "oiled for the occasion," and every offifacts of science, basing his inductions "oiled for the occasion," and every offifrom the unbelievable stories, nothing thereon, which especially commends cer and delegate seemed thoroughly this ind is surely known of him. It is not cer the author's methods and conclusion to alive and full of business. It would be cieties. up-to-date scientists and thinkers, It is impossible to imagine a more ideal pre up-to-date scientists and thinkers. It is stated that the more clementary data the other officers were keeping well up to date scientists and thinkers. It is stated that the missionary residence that the inkers of the convention; but there are reports of missionary labor that were shot handed in at the Boston meeting. Whissionary labor that were shot handed in at the Boston meeting. Whissionary labor that were shot handed in at the Boston meeting. Whissionary labor that were shot handed in at the Boston meeting. on and up to the inevitable conclusion implied in the title of his book, "Continuity of Life a Cosmic Truth."

It is a grand subject, calling for highest order of intellect and thought to so many friends, old and new, whose Let a worthily discuss the same, and Prof. Lockwood has proved himself equal to

The book is for sale at the office of

He came in comparatively recent times, "Just How to Cook Meals Without and there was no attempt to obscure his Meat." By Elizabeth, Towne. Excellige's history with myths or fables. The left Price 25 cents.

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Its Conditions of the Pennsylvania is dead. At another place where dead chartered dead to where the word down, and only subject. Price paper, 50 cents.

It would be interesting to know how many live ones there are. According to convention reports it was decided to the another place where the sent stopped they found a locity three dead chartered dead to where they went down, and only subject. Price is dead. At another place where the sent stopped they found a locity three dead chartered dead to when they went down, and only subject. Price is dead. At another place where the sent stopped they found a locity three dead chartered dead to wonderful psychic events in the another place where the sent stopped they found a locity three dead chartered dead to wonderful psychic events in the another place where the state of the subject. Price is dead. At another place where dead chartered dead to wonderful psychic events in the another place where the state of the wonderful psychic events in the another place where the state of the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events in the another place where the wonderful psychic events i

## A PLEASANT WEEK.

A Visit to Boston, New York and Other Places.

How much one can do in a few days now! The stars, planets and moons have been running on fast time for millions of years, but we humans only recently. So when we left our Obio country home, near the banks of Lake Erie, seeing and soul to soul interviews with stages and canal-boats transported the called missionary business.

stages and canar-order transported the aristocracy even. Then snails seemed as fast as humming birds do now.

In the Metropolitan Art Museum, Central Park, New York City, is a large, magnificent oil painting called "Washington Crossing the Delaware." There is the best struggling among accomplished wife, who was Miss Lord,

ing and will add pleasurable recollections to the remaining days of our lives. The morning after our arrival we turers, those who are competent to pre-were much gratified to learn that Dr. Sent Spiritualism in its higher aspects, Andrew Jackson Davis would receive hold the meetings in some attractive and Mrs. Giles and ourselves.
We found the noted author and physician a most agreeable and tactful gen-

tleman, possessing an indescribable

suavity which makes friends at once.

In his office hang the words which have

been his "Magic Staff": "Keep an even mind." He seems to have learned the lesson well. He is a marvel in medical skill. When we entered his office he asked Mr. Tuttle to take the patients' chair. Dr. Davis sat beside him and took his hand. He conversed pleasantly with us all, telling some funny stories, in the meantime Mr. Tuttle was telling about his excellent health, his astonishing digestion, and added that he could eat a

whole mince pie before going to bed

and not hear from it. "Can you?" said Dr. Davis. Then he quietly laid his hand on Mr. Tuttle, saying, "Here you have pain—there is trouble here." Then he proceeded to describe a temporary ailment which pressions, but may be readily traced to had been giving a good deal of trouble for several months. He described every detail, prepared some medicine, not that as it should be? Did you ever money, money, prominently in the fore have a sick soul when your body did not ground. Give the people to understand Souls and bodies are very true friends and must be in harmony to insure. health. How many M. Ds. understand this?

Having business with the American

Having business with the American Humane Education Society, and being in full sympathy with its grand aims, we went there to pay our respects to its president, Geo. T. Angell, and the staff of officers. It is one of the most powerful reform centers in the world. Its aim is to reach and teach millions of that of public lectures, funeral speak American children, rich and poor, kind- ing, and writings have been, and while ness, justice and mercy to every living to-day there is less prejudice. against creature both human and dumb. By doing this it is possible to reach not only the roots of cruelty but of crime. The machinery for doing this I will not now enumerate.

looking gentleman, who dresses in cler-ical black, but he can tell a good story in the best of style. I said, referr the pronunciation of his name,

are called Angell."
"Yes," he said. "When I was in Dartto debate against each other. I made not accomplished much for an angel! much in the way of argument, but I had tain societies after the "spell" done as much as the angel did who opened the mouth of Balaam's ass!"

The genial vice-president, Hon Henry B. Hill, who is an invaluable officer. kindly fed the 150 pigeons which live in the tower of the Old South Church, and "converts," and after the hypnotic influcome three times a day to be fed by the ence of the revivalist has worn off the humane people at headquarters, for our converts find they hadn't "got religion" amusement. How beautiful they were! And how like little pigs they did act! They really "fell over each other" to get the golden kernels of shelled corn.

Then we passed on to the secretary.

We had the pleasure of spending with him, and it is no wonder great re-

sults are reached.

We were glad to pay our respect to faces were something pleasant to take home with us!

A previous engagement prevented our accepting the invitation to be present

Lyceum evening.

But I must leave off right here, with out having told half the pleasures which were crowded into the pleasant week spent in Hyde Park, Boston and New York.

"Religion as Revealed by the Material and Spiritual Universe." By H. D. Bubbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and crit-

# CLARA WATSON'S VIEW

The Work of N. S. A. Missionaries, Schools, Societies, Etc.

To the Editor:—I read with much interest the opinions of those taking part in the recent "Open Court," I thought to have had a voice in if mykelf, but my funeral calls have been unusually many during the fall, with now and then a and took only a week to visit Boston marriage, with some lecturing and writand New York, interlarding quite an ing, and no time seemed available to reamount of business between the sight. Spond to the circular letter received; but now I am prompted to put in my

I note from reports of the N. S. A convention culled from the Banner of Light, that it was voted to increase the missionary force. This I think is to be missionary force. This I think is to be regretted: Not that I have anything ington Crossing the Delaware." There is the boat, struggling among the ice not interested in the spread of the princakes and all the soldiers in it are por- ciples of Spiritualism, but to me there traits of those who really crossed with are other methods of propaganda that the immortal Washington. Among would accomplish greater good. If inthem is one in a cocked hat, with his stead of augmenting the missionary arm raised to his head. His name is force—and by the way the word mis-Williams. He has a strong, shrewd slonary is misleading as applied to the face. He is the great grandfather of "organizers" and "solicitors" sent out Alfred E. Giles, Esq., of Hyde Park, by the National. Whoever heard of the Mass., a gentieman well-known to liber missionaries sent out by the Christian alists for his erudition, literary work of church, the great exemplar that Spirit-great value, benevolence, and efficient ualists are patterning after, whoever duty as outpost along the lines of free heard of missionaries being expected to thought. He and his noble and highly beg money enough out of the "poor heathen" to defray the expense of in one of the blue-bloods of old Boston, truding their presence, and religion live in elegant ease, not elegant idle- upon them, and more, to put a surplus ness, in a house which has grown to into the treasury of the institution that their ideal, on Fairmount avenue, Hyde sent them out. Missionary work is suppark. To this unique, charming home posed to be as free to those to whom we were kindly invited. The days we the missionary is sent as the "grace of passed there are memorable and uplift. God," whatever that is. But I started to say that if instead of more missionaries the N. S. A. would send out able lecplace, say the opera house, if one could be had, make them free, and have them well advertised, much good would re sult. In this way the people of a com munity could be reached. The whole of spreading Spiritualism does not consist in organizing societies; but seems to have become a mania Ofttimes societies are formed some. all regardless of any talent with which to run them, and organized or held in

> where only a little handful of people will ever go. So far as my knowledge and effort goes, societies do not do one-tenth part the good in bringing Spiritualism to the front as does the public lecturer supple-mented if possible with a first-class public medium, and only a first-class one. A medium that won't hit the mark more than one time out of ten, and that once drawn largely out of the party ad-dressed by questioning, is not the kind wanted to reach the skeptic. Let the N. S. A. establish a board of

some obscure out-of-the-way place

lectureship and drop some of the missionary work. In the very nature of the case the so-called missionaries can gave him a generous dose of it and the effect was magical. He told him he claims of Spiritualism. Their work is thought it would cure him and it is still to present the claims and needs of the keeping him free from pain and well. N. S. A., organize and charter societies, So much for Dr. Davis. His skill is and to raise money. Let the Nationa sought. He has all the practice he can establish one line of public work, be it attend to. He treats body and soul. Is ever so small, that will not have money sympathize with it? Or a sick body that you are anxious to give them the when your soul did not suffer also? truth, and not the sole effort to get

the all-important means or method of Spiritualistic effort. From experience I know that, through the ten years that I have been connected with the home society, its influence in the community has not been one-hundredth part wha Spiritualism in this city than ever be fore, and in the public thought the sub-ject is more popular, and while some good local mediums are doing good work still Spiritualism as an organized Mr. Angell is a rather ministerial effort or as society work here is at society work here is at very low ebb.

I note from the Banner report from I said, referring to of his name, 'You chartered societies, and I know of another society not a thousand miles from Jamestown that will quite likely soon mouth College the students at first swell the number to 94. The collapse of made quite a handle of my name, espe. near a hundred chartered societies cially one scrappy student. We were speaks more plainly than words that while it seems easy for the agents of the N. S. A. to work on the emotions my speech. When he arose he said he had listened to me, but thought I had and work up the enthusiasm of the peo ple and get them to organize and char-I replied I did not know as I had done ter, it is quite another thing to maintain societies after the "spell" wears off.
This working the people to "organize"
is a good deal on a par with "evangelists" working up revivals; the emotions, the passions, the credulity, the enthusi nor did they want it, and so when the influence of the organizers" has worked off reople find they didn't want to organize. Societies formed on due deliberation, those interested having carefully canvassed the situation, sized up the effort, the expense, the labor, the talent, the patience and perseverance required to insure success, are more likely to be permanent. But a movement to organize thrust upon a few peoone or two days' meeting, is very likely to be premature and had best be guard

I do not forget the money considera Every page manifests the work of a little time at the annual convention of tion there is in the charter susiness to pended societies brought near \$500 in charters to the N. S. As on atate treasury; but after all, what a farce seems this indiscriminate organization of so:

. It is stated that the missionary rework has not been an unmixed good there is an other side not submitted by the agents and possibly not known to

Let a list of the other side be given here. Two of these akents of the N. S A. went to a certain splacement found there a nice little harmonious society working in a quiet why, but not auxiliary to the state or National body. The agents urged upon them? the necessity of a charter and only five dollars needed to buy it. The leaders of the society opposed the move and fgave reason why. But the N. S. A. organizers, bent on doing their best for their employers. were not content, and another society formed with a charter. This move di rided the membership, which was small anyway, caused dissension and stirred up strife; the two societies continued a

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# lew Money Making Business

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Why not start a business for yourself, reap all the profits and get a standing in your locality.

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енсе песевнату. There is really a wonderful demand for rebo plated, besides watches, jewelry, bicycles, etc. Every boarding house, hotel, restaurant,

college or public institution has from \$5 to \$75 worth of work to be plated. Every jewelry, repair or bicycle shop, every dentist, do-tor and surgeon, every man, woman and child you meet has either a watch, some jewelry, bicycles, instruments, or some articles needing plating. Besides the above there are hundreds of patentees and manufacturers of metal goods,

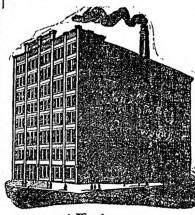
bicycles, sewing machines and typewriter re-pair shops who want their goods plated, or to pair shops who want their goeds p whom you can sell a plating outfit, furnishing them supplies for doing their own plating. Retail Stores which handle hardware, har-ness, tableware and plated or metal goods all need a plating and polishing outfit for refinish-ing goods that become received. ds that become worn, soiled, rusty or Every Undertaker requires a plating outfit for repairing and finishing coffin and hearse trimmings which are soiled, tarnished or worn.

The more new thinly plated goods sold the greater will be the demand for plating. Plate some articles for your friends and neighbors by Professor Gray's Process, and it quickly proves to them its genuineness and merit and that your plating is much thicker, will wear better and longer than a large perwill wear better and longer than a large percentage of the new goods. Your trade is then centallished, and within a short time you will have all the goods you can plate.

Plate a few articles for your friends, call

New, Quick Process

Plate a few articles for your friends, call a few weeks, a few months, or five years later, and you will find the plate satisfactory, and they will give you every article they have needing to be plated.



No person will wear jewelry or a watch, or ride a bicycle, or use a typewriter, sewing machine, or any machine made of metal from which the plate is worn off when they see samples of your work and hear your prices. People in this day and generation are too sensible and economical to throw away their old goods and buy new when they can have their old goods replated for so small a cost, making them, in many cases, botter than when new.

The best rark of the plating business is that

Manufacturers are making and selling tons of new tableware, jewelry, bicycles and various finds of metal goods every month which has only a very thin plate, which, in a few weeks, wears off, making the goods uneightly, unfit for future use unless plated.

Manufacturers of new goods do no replating on old goods whatever, but try to force the public to throw away the old and buy new at high prices, but this only makes the plating business better.

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we allow you to set your own price for plating. Get as much as you can. You will have no competition. You know what it costs to plate the goods, and all you get over cost is

to plate the goods, and all you get over cost is profit. Some agents charge much more than the above prices, while others do the work for half and still make money.

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so that failure should be impossible, and any one who follows our directions and teachings can do fine plating with a little practice, and become a money maker.

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No person will wear jewelry or a watch, or ride a hivyle or uses a tyrewriter seaving me.

No person will wear jewelry or a watch, or ride a hivyle or uses a tyrewriter seaving me.

No person will wear jewelry or a watch, or legitimate. Plating on our machines gives good ide a bicycle, or use a typewriter, sewing made a bicycle, or use a bicycle, or us delighted and recomment you and your work.

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are still in debt. The charter "racket" was urged upon them, but without avail. as this society had quite a membership of brainy and business heads within it They said, "Not until we are out of debt will we place heavier burdens upon ourselves and run the risk of losing all." But the result of the missionary effort to that people was this: A few months previous they had had a public lecturer with them, and while they paid for one lecture the speaker gave them the benefits of two entertainments toward the temple fund; but when they squared up with the missionaries it took all they received from the entertainments to settle accounts, and not a single gain to the society, and those people want no more so-called missionary work.

Another society chartered many years ago from the state legislature, was visited by the agents and the great importance of a charter with the N. S. A. or state Spiritualist association was urged upon them and through the influence of the missionaries the members subject to "suggestion" voted to buy the charter. much to the disapproval of the foremost workers there, and then they were 'bled" for a goodly amount of cash for the National: later when it came time for their yearly meeting, for this society was only holding two or three meetings a year, the members said: "We gave all we could afford to the missionaries; the meeting will have to make its own money to run it," and the movers in the work were utterly disheartened.

One society chartered never held a meeting after the missionaries left, the interest and enthusiasm fled with the organizers. This is only a portion of the "other side" report; more could be given, but this suffices for a sample. Some reports have come that it would not be "lawful" to tell.

The above information came to me not of my own seeking, but was volun-tarily given at different times and places.

Now let it not be understood that I am finding fault with the "mission-aries." I count them all as my friends, and realize they are only carrying out the instruction of the National body, but as stated before, the constant organizing societies only to exist a brief time and then die for want of interest, talent, ability and money to run them, scems to be a waste of time and energy.

without forcing society or charter upon the people; when they are ready for so-cieties they can form them without missionaries. I am not a Christian Scientist but I like some of their methods;

some people. One school seems now to be the great desideratum. It was said to one of old, so the story goes, much learning hath made thee mad," and now the fear seems to be too much education will spoil the whole thing. If knowledge derived from Spiritualist schools is the all-saving power to the great spirit-ordained movement of Spiritualism, the only thing that can keep it from utter destruction, then it would seem that one school in these great United States would be all inadequate to meet the demand. Let us have a college in every state and I put in my plea for one to be located in Jamestown. We are greatly in need of "pastown." here. CLARA WATSON. tors" here. Jamestown, N. Y.

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to Spiritualism. I know of some that have been officered by people as unfitted for their several places as it would be possible to conceive. Spiritualism thus presented will appeal only to the more ignorant and the cruder class, never to the higher intelligence.

Let us have able lecturers to go forth and carry this great truth to the world without forcing society or charter upon

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But what a funny class of people Spiritualists are, to be sure. A while ago the great hue and cry was for schools, Spiritualism was dying for want of Spiritualist schools, and now that we have one little Institute started the great fear is we'll have too many. It is astonishing how little will satisfy some people. One other thoughts, until reluctantly the reader other thoughts.

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A Gilmpse at Temple Heights.

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deal with Temple Heights and its guests, and while the ranks have been

once broken as the angels have sounded

the homeward call, yet the same sweet

conditions of a beautiful camping ground prevail and the earthly visitors

are looking forward when the winter

snall have passed and the summer will

have brought glad announcements of

Since our last letter one cottage has

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That Important Question.

To the Editor:--In your Issue of Nov. M. Snarrenberger, entitled "An Important Question." The gentleman's burden is, the significance of the growth of summer I was introduced to Jesus spirit hair, finger and toe nails, etc. A Christ and John the Baptist. I have challenge is open with doubt that it can also met another Mr. God who claims be met satisfactorily to the gentleman, that he is the right original God, first as it is his own opinion that, on the and last, who has come to establish a question being logically answered de- brand new law, one Abner Magown, and pends the whole question of life in a fu- down herein Jacksonville we have a Gerture state, or beyond the change called man who is The Christ. the divine death. He leaves the problem to the healer, I also met another down here mathematicians, however, and passes on his way to find new health, who said on. He says the material hair being he had just found out he was King lopped off at intervals from a man's Herod! Why just think of it, what a beard, the spirit hair keeps on growing.

That being the case, if the man remained in the body 75 years the spirit beard for instance will be several yards long, seeing that it grows one-sixteenth of on inch every thirty days. of an inch every thirty days.

false growths, abnormal protuberances, etc., are pervaded and animated by it should end in having a good sanitaspirit? and will they keep on growing rlum to put all those heavenly hosts in if lopped off? Will the diseased hair, until we can teach them some of the or crowded out by a new, growth, or laws of control so they will find out just burned off, be pervaded by spirit and what is the matter with them and if such

planet? and will it not at the dissolu-tion of the body revert to its original element? Does not the spirit from its | Jacksonville, Fla.

first advent expand as it continues to take on the mortal from the surround-ings? The food it eats, the water it drinks, it breathes to refresh and grow in pure air of the earth. When first coming in contact with matter its sleep is profound, yet it must be refreshed at once from the bountiful store of nature. At dissolution the spirit is resurrected, and leaves its tenement of flesh as a useless garment, only loaned for a journey through matter; then and there DR. 6. C. WITKINS, Journey through matter; then and there it begins its silent, slow Journey back to the workshop of nature. All that has grown with the physical belongs to the physical. Hair, finger and toe-nails go with it to stay. They were of the earth earthy. If there is a semblance of hair, or finger or toe-nails, they will be in symmetry with the figure of the spirit, who returns to mortal sight to be recognized by friends, all in promotion to the grand truth of a life beyond the change death.

eries in the Way of Medical life, and life everlasting. Earthly mat-Healing, and firmly believes he ter changes constantly to reproduce the covering of all spirit form that graces this planet with beauty. Pope, the ever living bard, says, "All are but ever living bard, says, "All are but parts of one stupendous whole, whose body nature is, and God the soul." spirit is eternal, always was, always

will be. The gentleman's theory may be correct. "There is nothing impossible with The disgnosts is made by DR. WATKINS and No. Consider. All modicines are prepared and put up by DR. WATKINS and No One Bisc. Your letters are all answered by him and No One Bisc. Your letters weight, lay dormant till all the rest of Name in full, age, and leading symptoms, and receive a FREE DIAGNOSIS. weight, lay dormant till all the rest of the "outfit" arrive? I mean at the time of dissolution.

The first great cause makes no mis-

takes, and nothing is beyond the mind of man that has arisen to an elevated platform of knowledge. The well-au-thenticated facts of spirit return after the change death, and the truths of their identification are not questioned now but by the bigoted and ignorant. The gentleman is just a little in the dark, for if spirits return to mortal sight that is proof of man's life hereafter, whereas he says, on a correct answer being given to his problem depend the truth of a future life. It has already been answered and proven, my dear sir, yet I hope the question may be logically answered which will stand the test of profound applied reason by the gentleman. Some one of our bright writers and thinkers, will, no doubt, favor from the advance guard.

ROSE BUSHNELL DONNELLY.

A Surfeit of Gods.

To the Editor:-I see by your paper that a New God has arrived, in the person of Thomas Cook, with all his bodyguards, or angels, galore. Well, what next?

Just think of it!

We have Elijah (or Dowie), and last f an inch every thirty days. ables get before they make their debut I would ask the gentleman if all the upon the scene.

still continue to grow?

a place is not opened soon for the elect
Does not the physical belong to this it will be as the old negro down here

### impression of a Disaster.

It is very hard at times for some medlums to draw the line between spirit impressions and their own thoughts. I will give an instance where I had such a forceful impression that I could only account for it as a freak of my imagina-

Some years ago, with my family, I was driving a double-seated carriage from the village of Omro to Oshkosh, on a visit, and on my way back, after leaving town I had the impression (which I who sat on the front seat with me, lying on the ground with the front left wheel of the carriage against his neck, and about to pass over it. I laid it to my imagination. It returned again and again, and four miles on the road I had occasion to turn out as the road was newly graveled. In doing so I had to cross a small ditch, six inches in depth, and driving very slow I came to a stop with the front wheels in the ditch, which gave a jolt and pitched my little boy out in front of the left front wheel, and as the horses had started again, the wheel was plump up against his neck as I brought the team to a halt. I backed the team and Willie jumped up and cried lustily. Then I knew he was not hurt very much. He only lost a little skin from his neck and ear.

Now here is the question which since then, has often come to my mind: How did the spirits, or whatever impressed me with this scene, know I would turn out of the road at that particular point, and drive over the little ditch. It was not in my mind. I did not know the ditch was there before. I know it was an impression given as a warning, which I did not heed.
Dixon, Ill. NICK BECKER.

Fossilized Minds. There was one point in the Presi dent's recent speech at Wheeling which

has a special interest for women be-sides the general interest they feel in common with all citizens. He said:
"Every people fit for self-government must beware of that fossilization of mind which refuses to allow of any

change as conditions change."
Mr. Roosevelt referred to industrial conditions, but his statement was equally applicable to the changes sought in the conditions of women. Every progressive step has been met by that dead wall which is aptly characterized as "fossilization of mind." It insists that the sphere which was large enough for the women of a hundred years ago is ample enough for the women of to-day. It has stubbornly opposed every ad-vance—education, industrial opportu-nity, liberal laws, civil rights of every

Now it has made its last stand against their enfranchisement, and when this overcomes its petrified oppo-sition it can set itself against every new condition which women try to bring about with their ballots. Unfortunately the museums never get any

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he would pass on. When it got to the last day he said: "To-morrow will be the first of November. You will see only my form." His prediction proved L. A. C. NILES.

Lately passed to the higher life, Martha Bickford, widow of John Bick-ford, of Piermont, N. H. She lovingly wrought as wife, mother, friend and neighbor. ARZELIA C. CLAY. Erant, Mich.

## SPIRITUALIST MEETINGS.

It is important when a meeting is camp-meeting and the gathering of the suspended, that notice be given us, so little circle for another session of that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present been crected by Lenwood Hasson, of Belfast, who with his family, intend to

spend the winter in it, upon the grounds. The Lancaster cottage Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, Mrg Squire. which was purchased by the Beacon near Western avenue. Mrs. Squire, occupies the lot directly back of the rector. Harmony Cottage It has been generally repaired and with a tower among

First Progressive Church of Christ, Spiritualist, holds services every Sunday night at 8 o'clock at Schott's Hall, 1203 and 1205 Belmont avenue, corner Racine avenue, Lake View. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will deavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out for himself whether its claims are true or not.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all serv-

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Hall, Thirty-first street and Indiana avenue. Conference at 3 p. m. Evening service 8 p. m. Dr. A. Cowen and Mrs. Lucile DeLoux, pastors. Messages and tests. The Progressive Spiritual Mission will

hold services at Van Buren Hall, corner of California Ave. and Madison street (Hall A) every Sunday afternoon and evening at 2:30 and 7:45 p.m. Good mediums and speakers. Nora E. Hill, pas-tor. Residence 750 West Lake Street.

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St. every first and third Thursdays of the month, beginning afternoons at 3:30. The ladies bring refreshments, Supgiven to strangers.

The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums serve with tests and lectures.

Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E. Hill, pastor.

First Spiritum Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture, followed by tests and messages, at 8 p. m. J. Q. Adams, President. The Church of the Soul, Mrs. Cora L.

V. Richmond, pastor, has resumed its regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday, school at 10 a.m., Mrs. S. J. Ashton, superintendent. Discourse by Mrs. Richmond at 11 a. m. The Metropolitan Spiritualist Society

neets every Sunday at 8 p. m., in Kimpresident; Mrs. Maggie Waite, pastor. Platform demonstrations and good mu-

The Spiritualistic Church of the Stuservices were conducted by the writer, dents of Nature hold services at Nathan's Hall, 1565 Milwaukoe avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

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43 Evanston Ave., Chicago, Ill.: I must tell you how delighted I am with the glasses. They are restful to the eyes, easy to wear, and thoroughly satisfactory. Cordially thine, WILLARD J. HULL.

> pressed an intention of remaining on the grounds all winter, and the following list whose cottages are now open, Cottage, Mrs. Mayo Harriman, Montville; Cliff Cottage, Mrs. Mary A. Boynton, Hockport; Mr. and Mrs Edwin Jackson and children of Belfast, at the Jackson ottage; Lathrop cottage, Mr. and Mrs. Willard L. Lathrop, of Boston; Heal cottage, Mr. Wm. F. Thomas, Belfast, Mrs. Heal and Mrs. Bishop of

> > crounds, and with the store open and the telephone yet in working order, there are, aside from the cold, little in-dications of winter noticeable Hon. Stanley Plummer, of Dexter, has purchased considerable land near his lots at Nicawa Point, which he has had cleared up and has talked some of

This makes quite a settlement on the

changes in the spring. The Davis and Durham cottages are offered for sale at low figures. When we meet again next year we shall miss the kindly greeting of a dear brother, one who loved the dear old Heights and had done much toward its development; one whose hearty laugh brought cheer and whose presence seemed to harmonize the conditions around him. In the death of Ruel W. Woodman, of Westbrook, the Heights has lost a valuable member of its incorporation; a generous giver to all needs, and one who in the capacity of an offi cer worked for the best interests of the grounds and the elevation of all who came to the spot which he loved so well. Who shall say that next year he will not be with us, that we shall again feel the grasp of his spirit hand, and while

Passed to the Higher life, Oct. 10, from her late home, West Potsdam, N. King's Daughters" and "The Grange.

Passed to spirit life, from Middle-

greatly improved for another year's oclots and the clearing up of the land have been noted and with the coming spring it is predicted that there will be many improvements of the grounds among the cottagers, with some build-

. Several of the cottagers have ex-Camden; Pleasant View cottage, Mr. and Mrs. George E. Benson, of Belfast.

erecting a new hotel with modern conveniences on the site of his land which is one of the prettiest on the ground. It is expected that he will make some

he has crossed through the misty veil, he has yet that old love for our camping-ground, and we shall know that he is with us, guarding the interests of Spiritualism and Temple Heights.

Belfast, Med. ORRIN J. DICKEY.

## PASSED TOUSPIRIT LIFE.

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

Y., Mrs. Libbie P. Lewis, wife of W. H. Lewis. Mrs.alLewis had been in poor health a longstime; She was a prominent worker in and a member of "The both of which sent large delegations to the funeral held in the Methodist ball hall, corner of Wabash avenue and church of West Potsdam. Burial at Jackson boulevard. Dr. A. E. Burgess, Canton, N. Y. Her husband, son and daughter remaining, are consistent in the religion of Spiritualism, and know "it is well" with the dear one. The

MRS. TILLIE U. REYNOLDS.

boro, Mass., Truman E. Niles, in his Church of the Spiritual Forces holds 76th year, of cancer of the stomach. He began his investigations in 1851, of 47th street and Cottage Grove aveand through the war he was clairvoyant to a remarkable degree. This actor in Lecture at 8 p. m. Conducted by ished the officers of the Third Mass. Isa Cleveland.