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#### HUMANITARIAN WORK.

How a Chicago Jurist Helps Worthy Women and Children.

One little Syrian woman in Chicago blesses Judge Tuthill to-day, writes Jean Cowgill in the Chicago Chronicle. Yesterday she came into the juvenile court with her two beautiful children and asked to have them put in some institution where she could pay for their care while she earned their livings.

Not only are the two children, aged 6 and 2 respectively, fair physically, but the mother is a very beautiful little wo-man. Before Judge Tuthill she told a straightforward, pitiful story of years

of struggles and sufferings.

Mrs. Sophie Skaff is this little wo man's name. Her age now is only 21. At 14 she was married to Skaff, who is also a Syrian. Twelve days after the wedding he gave her a pack and set her eddling. After a time he drank and beat and abused her so she could no longer live with him.

Started Out for Herself.

So she took her two children and started out to earn her own living. She has a good stock of beautiful oriental embroideries and every summer she peddles them over a route in Wisconsin which she has gone over for several This spring she could not start as usual because she had no one with

whom to leave the little ones. The family attracted the attention of their unusual beauty and the good taste

. Mrs. Skaff speaks English very well She came to America a short time before her marriage and has been here ever since. While the two blackeyed, rosy-cheeked babies played about she told Judge Tuthill her story.

"I want the put where I can pay to take care of them," she said. "Then I can get out with my goods." "How much can you make a day?

asked the judge.

asked the judge.

Oh, sometimes I sell as much as \$15

worth of things in a day. I have no
cheap things—all fine, hand embroideries. My people are great for ambraia. ering. That is the reason we are ering. We come of a family of peddlers, ers. We come of a family of peddlers, but those who not the common peddlers, but those who sell beautiful things to rich people." "Would you like to have your children placed in good homes?

Mrs. Skaff's eyes flashed. She gath-

ered the baby up in her arms. "Not for anything in the world. I can take care of them and get them back when I make the money." Questioned further, she said that if prominent to show to the people whom she wished to make customers of she thought she could do well, even in the city where she is comparatively unac-

Judge Tuthill pondered a moment "I'd give you a letter." he said, at last, of I knew anything about you. I'll tell you, can't you get someone who has known you longer to give you a letter to

Mrs. Skaff promised. In the afternoon she came back with two letters from prominent Syrians. After court adourned Judge Tuthill gave her the coveted letter and she went away radi-

The letters stated that she was of irreproachable character and was making a heroic struggle to take care of her children. Judge Tuthill looked as pleased over the privilege of writing the letter as Mrs. Skaff did over getting it. This Woman Was Different.

Mrs. Wardell brought 10-year-old Ve nus into court to get rid of her. At least that is the way it looked to me. Mrs. Wardell is about 40 years old, well dressed and of massive proportions. Venus is 10 and slim. Mrs. Wardell says she is a nurse and has to work. She can no longer care for Venus, who, she says, is incorrigible

When she said it Venus looked up reproachfully and swung her two small feet.

"She is not my child," went on Mrs. ardell. "I took her eight years ago."
And she is 10 now," said the judge.
ou have had her all her life. Is she

Judge Tuthill looked at Mrs. War-dell's handsome black dress. "Don't you know," he said sternly, "that when a child is adopted it becomes as much of a responsibility as if it were your own flesh and blood? This looks very much like an attempt to get care for. The case is dismissed."

And Venus went home again with Mrs. Wardell, who left the courtroom with a black look on her face. Zoe Shephard's mother furnished an

interesting sample of life in a great Mrs. Shephard lives at 30 Penn street.

Zoe is a sweet little girl of 10. Her she wanted to have her sent to a school so she could work. "My health has failed, your honor. If

you can get Zoe in at Evanston I'll try and pay \$1 a week for her care." "Where do you work?"

"In a tin can factory." "What wages do you get?"

"Four dollars a week. There is a boy, too, smaller than Zoe. I'd do house work, but I'm not strong enough-How much does your board cost you "I live on \$2 a week."

No amount of comment would make the story clearer.

#### Declares His Wife Drinks.

Officer Goggin had charge of the Hoeys, father, mother and two babies. Mrs. Hoey drinks—hard and often—Patrick Hoey, her husband, says. For that reason she is not father. that reason she is not a fit person to have the care of the two little ones. So, boys and girls you'd better try Worse than that even, before long there | To be as full of fun as I;

will be three small Hoeys. Patrick Hoey labors in the sewers.

He has done it for twelve or thirteen your folks would love you anyway.

They live at 576 Sangamon

—St. Nichols

#### MEDIUMSHIP.

What Creates the Sensitive or Medium?

Man's natural qualifications are sense-consciousness and the impulse for self-preservation—one needed for physical and the other for spiritual develop ment or growth. But in the interim between innocence and civilization much of the naturalness of these primal qualities has been perverted by animalsm, thus intensifying instead of modi-

fying their tendencies.

Experience, aided by philosophy and religion, has exposed the evil engendered by these unnatural indulgences of those qualities, which should have been exercised with reason, and reform was the result, intuitively followed up by progeny born under the influence of this

Beginning at the force-centre of life a pure or unalloyed spiritual influence was injected into these unnatural animal qualifications, transmitted inheritably, and a compromise took place be tween the extremely physical and pure-ly psychic energy of the force, habit,

characteristic or passion inherited.

The effect of this was sensitiveness. At first, however, manifested as touchiness, easily offended, as exemplified in the early stages of mediumship to-day by those who have been "converted over night" and suddenly bring their soul-forces to bear upon toeir unpre-pared exterior or unreformed animal habits or feelings; but gradually over-coming this childish and negative sensitiveness for a more mature and positive

What might be termed talent or genius was the earlier effects, with not-able exceptions, where it bloomed out into true mediumship, of which records exist as so-called sacred history.

However, had man developed naturally and never "sinned," there would have been no mediumship nor any need

Sense-consciousness and self-preservation exercised with temperance and justice, enables the soul or spirit to find its way to the exterior without effort, gradually 'awakening to a con-sciousness of spirit life and immortal-ity, without the need of philosophy or eligion. Such constitutes the unfoldment of the perfect psychic every mor-

tal a medium unto himself.
But sensitiveness or mediumship as it now exists, in general, is exotical, partly enforced through spirits by inciting or agitating soul-growth of mortals, and partly by self-suggestion and aspiration of mortals coming in contact with other mediums or sensitives. But it is primarily the effect of a Spiritualizing of unspiritual habits, the same neutralized for a supra-sensuous degree of

The natural psychic is not sensitiveness in respect to bodily feeling, but has a purely intuitive conception of things

The sensitive, on the other hand, is often a sufferer on account of the dis-cordant play that all manner of influness and nerve aura, and he is largely guided by this, though not without spir itual perception compatible with his above the material or animal in his na-

ture. world is well under way for a continued transformation or spiritualizing of humanity into sensitives and mediums. and the time will undoubtedly come when every individual will be such a law unto himself.

But for those who are not yet touched by it and desire mediumship, it can developing agency than the practice of temperance in all things and extending justice to one's fellow-creatures. It gives the soul a chance to expand, and gins-the most active characteristic, defining its special feature and finally leading on to the purely psychical with its personal assurance of a life beyond the grave. ARTHUR F. MILTON.

street. Laboring in the sewers may have made Hoey what he is. At any rate, both Mr. and Mrs. Hoey are very

stay home," ay home," said Patrick.
"He gives me a nickel a day to live
i. How could I buy beer on that?"
id Mrs. Hoey scornfully. "I don't drink. He's lying. You know you are,

Judge Tuthill made her swear in his presence not to ouch another drop of inpresence not to touch another drop of intoxicating liquor.

"If I do I am willing my children should be taken away from me forever. All this I solemnly swear, so help me Mrs. Hoey's lips quivered, but her

voice was firm. While she promised, Mrs. Curtin held the baby. There was the light of a big animal mother in her eyes as she left the courtroom. Judge Tuthill's court supplies many a

fine study of human nature under its different phases and manifestations, good, bad and indifferent. There may e seen some of the finest and noblest exemplifications of the trafts that glorify humanity; and there too the painful display of characteristics that make one ashamed, to think that our kindred humanity can sink to such low depths of

moral degradation JAS. C. UNDERHILL. Hammond, Ind.

WARNING.

My papa tells me, if I pout And keep my lips "all sticking out." They'll freeze that way some day, and then

They never will unfreeze again.

Then, if your face should freeze and

#### HOME CIRCLE.

And the Excellent Results That Fol-

To the Editor: - I feel so elated over my sudden conversion to Spiritualism that I know it will be pleasing to me and perhaps beneficial to many others, to read a brief sketch of how it all came about, through the columns of your valuable paper, which only recently has found its way into my library. I am now classed among the middle aged, and am a merchant of small means, trying to battle my way through life as

I was reared under the protecting care and influence of a Christian mother who never swerved in her devotion to the principles expounded by the dignitaries of the M. E. church. I, like all other good boys, was obedient to her every command, and as a result was a regular church and Sunday-school at

I had every opportunity to train for a religious life, and aimed to do so, but my mind was not at ease following such a course, and early in life I began to waver and finally doubt the truthfulness of some of the passages contained in that sacred book which I was taught to believe was inspired. "Believe and ye shall be saved was a hard obstacle to surmount. I could readily realize that my whole future was at stake in that one passage, and I did not delve very deep into the Old Testament before became satisfied that if my future happiness depended upon my belief in the Bible the door was already closed, and

I was lost forever. From that time on I expanded, and longed for some literature that would be more palatable to my mind and reasoning powers, I concluded that the Bible was written, but not inspired, and so I journeyed on an unbeliever, but never for one moment did I ever doubt that man lived after death.

I could never bring myself to believe that death, or the destruction of the body, ended all:

Time and again as years rolled by was brought in touch with Spiritualism, but only by reading of it at such

as possible the story of my conversion: Mr. G. L. Watson, a respectable and retired gentleman of this town, who is now bordering on his eightieth year, happened to make a purchase one day at my store. I received the old gentleconversation that his religious views were somewhat in accordance with my own, and also that his manner of conversation indicated that he was a well-

visit and urgently requested him to call again, which he did in a short time. I had often heard that Mr. Watson was a Spiritualist, and soon was convinced by his own lips that he was a firm believer. icitation I called at his home one even ing and together for the first time in my life we sat down to move the table. It took about ten minutes to accomplish he same. He spoke to the spirits and received answers to all questions by the rappings, three for yes, and one for no. When I parted with my new friend that night I was well pleased with my first experiment, and promised to take my

second degree. I was positive that the table moved, aised and rapped apparently of its own accord, but still all was not right, and while I must admit the great confidence I had in my new friend I must also confess that in this particular, instance there arose a doubt in my mind as to whether or not-he was practising some deception, and I concluded that the henefit of the doubt should be credited to my side. I neither believed nor disbe ter further into the mysteries of Spirit

I confided the whole transaction to my wife, who never before gave the question any consideration, and who has been strictly religious mostly all her life. She thought such a thing could not be possible, but at once agreed to aid me in any way I might suggest in order to solve the great problem which was now foremost in my mind.

I was glad to have her constants.

I was glad to have her co-operation, and a few nights later we sat down to. gether and placed onr hands on her little sewing table; all was silent, and we patiently awaited the arrival of some mysterious guest who would bring a message from the spirit land that would convince us that Mr. Watson was right. It took the spirits exactly sevente minutes before they notified us of their presence, and for two hours they communicated and moved the table in such a manner that they fully convinced us that some power, still unknown to either of us was not only glad but anxious to make itself known.

I made known the result to my old gentleman friend next day, who re-joiced greatly and instructed me how to proceed further, and in the short space of two weeks we had discovered that my wife was a medium and could hold the pencil and write messages from the spirit land with a rapidity at times that would astonish all present We have received writings from many of our old friends and acquaintances that have departed this life, and have also received written communications from the spirits of some noble men whose deeus while on this earth shall be spoken of in ages to come. For the first three weeks we were at a disadvantage, and often our time was taken up with spirits who were entire strangers to us, but each one, it seems, would enlighten and instruct the medium some little, until at last one night the spirit of one who was near to the medium while on this earth told her in plain gich spirits as she desired to call on with. She joyfully accepted the instructions and gave thanks for the structions and from that day to this we have same, and from that day to this we have

### THE STRAW ARGUMENT.

Another Instance of Drowning Men Catching at Straws.

old adage than the course pursued by the clergy in reference to the archeological researches in Egypt. According to their traditions the Hebrew tribes were in Egypt for some centuries, and their great ancestor Abfaham was a dis-tinguished guest at the royal court, and one at least of their number was for a long time prime minister to Pharaoh. And Moses, for many years was reck-

oned as one of the royal tamily.

But notwithstanding all this, years of frantic effort had failed to find a solitary monument indicating that a Hebrew nation had ever lived in Egypt. Years of time have been spent in study, and thousands of pages written in the effort to determine when the Jews went the supernatural because of their conout of Egypt. But in van, as some ceit in their own intelligence. What learned D. Ds. think it was in one reign they cannot explain, they say must be and some in another. In fact, they due to unexplainable powers. Of course can't agree as to the time of the assumed exodus. They can find no hint on the monuments of any Pharaoh, or would not be able to determine our ac-Egyptian army drowned in the Red Sea. tion five minutes in advance. Anything There is no lack of other accounts of that interferes for one instant with the grave and terrible disasters to Egypt natural law of gravitation would and its rulers, but a perfect silence things all agog with us. But, regardand the fearful catastropide in the sea.
But the "straw" has been seen at last by the drowning theologians; and they are shouting "Eureka!" over the discovabout the plagues inflicted by Yahweh are shouting "Eureka!" over the discovery. But coming down to cold facts it over some little thing they cannot ex-

so delighted the Bible worshipers. papers, it is heralded that the ruins of ered; and it is assumed these are Ra- had explained it to him. amses and Pithour, the two treasure cities which the enslaved Jews are said Hebrew residence in Egypt, and also of triumph! Now let all the infidels and "atheistic Spiritists" hide their heads in confusion. Look at the strawless bricks, or adobes as we call them in Caltimes as it would appear at intervals in the daily newspapers.

I am now coming to the final point, and beg for a little time and space so that it will enable me to relate as brief at last struck the grant demonstration of the divine inswire the story of my conversion. of the divine inspiration of the Holy

of straw. Very well. We have caught our breath, and we will look at this most the explanation of any but the priests wonderful find and the argument which When one hears of such things as a man kindly, and soon discovered by his is supposed to annihilate us and give a man throwing a rope into the air, and triumph to our theological opponents. then, without the slightest appearance There may be some mistake.

and that they were compelled to go into good care of for their entire lives, and the grain fields and gather the straw stubble to make their tale of bricks.
2. That in consequence of this extra work, they fell short of the usual num-ber required of them. Now, if they had made their brick without straw, they could have completed their task, and done it in less time than formerly. have made the same kind of brick both with and without straw, and I know that it is much easier and takes less

time to make them without than with straw. 3. The deprivation of straw was only for a very short time, a few days at most. Possibly two weeks. It was not till Moses had gone to Pharaoh and ded in their labor that the straw was withheld. That short time would not have been sufficient to build two

large cities. 4. But the clinching facts, as the story in Exodus shows, is that these two cities were built nearly or quite a century before the withholding of the straw, for they were built before Moses was born, and he was then eighty years

old.
It is difficult to decide whether ignorance or dishonesty is the cause of such absurd pretenses as are put forth by the clergy to bolster up their claims of the character of the Bible. One false-hood is invented to sustain another, But they are destined to fall together, and truth will be victorial. and truth will be victorious.

J. S. LOVELAND.

the privilege of conversing with the spirits of those whom we desire. We have also received a little writing between the slates, and know positively that we shall receive more. Such being the case, can you, dear, reader, wonder

at our sudden conversion?.
My friend, Mr. G. L. Watson, greatly elated over our success and derives a deal of happiness, and comfort over our conversion. He feels that he has been vindicated, and has the proud consolation of knowing that he has outlived the lies and calumny that have been heaped upon him by those who saw fit to differ with him on religious

matters. W. R. WATKINS. Nesquenoning, Pa.

All beings have their daws; the Delty has his laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man his laws.—Montesquiet. Brevity and concisences are the parents of conviction. The leaden bullet is more fatal than when multiplied into

shot.—Ballou. The fruition of what is unlawful must be followed by remore. The core sticks in the throat after the apple is caten, and the sated appetite loathes the interdicted pleasure for which innoconce was bartered .-- Porter.

If a man has any brains at all, let him hold on to his calling, and in the grand aweep of things, his turn will come at last.—McCune. A small sorrow distracts, a great makes us collected.—Richter.

### HINDOO SCIENCE.

SOME THINGS DONE THAT BAFFLE

The Views of Kellar, the Magician-The Importance of Not Always Ascribing to the Supernatural What One Can Not Understand-Wonderful Feats of Priests.

Kellar, the magician, while a trafficker in things mysterious, puts no faith in the belief of superstitious persons who, because they cannot explain what they see, say it can only be 'through powers acquired directly from the superhuman that mysteries can be worked. "It only takes a very small thing sometimes to puzzle great minds," says Kellar, "and whatever is the least bit mysterious and baffles explanation, less of this, there is a great deal of suis the absence of real straw which has | plain, we wonder why there is not more superstition. The great Betini was so Through the magazines and the secular | puzzled once over a simple little trick in magnetism that I performed for him

two ancient cities have been discovithat he did not rest for weeks until I "Of all the people in the world the Hindus are well known to be the most to have built. And behold there is no expert in the mysterious things, of straw in the brick of which they were magic. One sees things in India that built! Here is monumental evidence of makes him superstitious, unless he is mentally pretty well balanced. their oppression and the historical are two classes of Hindu fakirs—the truthfulness of the Pentateuch. What fellows who carry their tricks around in a bag and for a few rupees will perform with snakes and swords and other trinkets, and those who are of a higher class, who study magic as a part of their religious ceremonies, and attempt to make converts by making people believe they have a supernatural power, and are divinely appointed to preach the faith of the great Hindu Scriptures, by finding a brick destitute very expert and perform things that are marvelous. In my Indian travels I have seen them do things that are beyond 1. In the first place, turning to the book of Exodus, we find, by carefully reading it, that there is no account of reading it, that there is no account of reading it, that there is no account of the Hebrews making bricks without the Hebrews making bricks without the Hebrews making the usual alter it, he is apt to be skeptical, but I have seen things just as marvelous. "The priests of India are scientific men who have studied their art for years, not for money gains, but for the wance of straw was taken from them, sake of their religion. They are taken study and delve into the mysteries of science with the fervor of religious fanatics. Of course, when their tricks are learned, it is found that the simplest scientific principles are beneath them all. What we learn as youths in school about siphon and the sucker and other

to the most startling uses. For stance, in the northern part of India god Buddha, where great throngs go up o worship. In the temple there statue of the mother with the child god in her arms. Around the mother there is a great chalice into which runs a steady stream of water. The super-stition about the statue is that it is impossible for the water ever to touch the into the chalice and fill it clear up to the feet of Buddha, and then it will suddenly begin to sink down to the bottom of the cup. The chalice is constantly filled and emptied in this way, and the lower in the god. Of course, it is nothiphon within the statue, but for centu ace believe in the divinity of Buddha

"There is no doubt that the Hindus lave found out the secret of many laws of nature unknown to us. For centuries they have known things which for centuries to come we may not know Things are occurring there constantly that baffle the English officers, and all efforts to bribe and threaten the secrets out of the Hindus have utterly ailed. The British have spent every effort to find out how the priests per-India. It is not very many years ago since Marconi's discovery it does not seem so strange.

"The Hindus, however, have tem of secret communication that is more baffling than wireless telegraphy.

They have been able to communicate with each other for miles and miles, but by what means is not known to any but themselves. Outbreaks and insurrections in the most distant parts would be talked of in the southern part of the country, among the coolies, even, for days before the British would receive notice of them. Communication seemed to come with the rapidity of thought, and was wrapped in the utmost mys-

"During the insurrection of Afghanistan I was in Galcutta. Col. Roberts was in charge of the British forces sup pressing the uprising, and, of course the greatest concern was Telt at Calcutta regarding the war. One of these strange occurrences took place at this time. On the very day that the insurrection was broken by Roberts, and fully two days before the British received information of the fact, the Hindu merchants in the bazaars of Calcutta were talking of the victory of the Brit-ish. Even the lowest coolies knew all shout the suppression of the insurrec-

#### WANTS TO GO TO HELL.

And Gives Strong Reasons for Such ORDINARY COMPREHENSION. Desire.

To the Editor:-I enclose newspaper clipping concerning the confession of one Taylor who is to be murdered in Kansas City to-day (April 17) at the end of a rope. So you can see what he says about the injustice of him sending poor girl to hell and he escape and go o heaven through the blood of Christ, thought you could preach a sermon from this. If a poor, ignorant, uneducated man can see the injustice of this theory, how much more ought the edu-

> will we as a people become civilized, and abolish the death penalty? O. G. RICHARDS. Eudora, Kan, Kansas City, April 16.—"Bud" Taylor will be hanged in the county jail to-mor-row morning at 8 o'clock. Taylor has abandoned hope of a reprieve or a commorning that he was ready to die and

cated and enlightened Christian world

see the absurdity of that belief. When

that he would die as he lived, Godless and prayerless. He changed his mind this afternoon and asked to be baptized. "If the Bible is true, the girl I killed is n hell, and I love her enough to want to go to her even if she is in hell," he said to-day. "I would be a contemptible, cowardly cur to try and sneak into heaven after I had sent the woman I confidence in the absolute truth of his loved to hell. Where she is I want to be," he declared this morning.

Taylor had a long talk this forenoon with a reporter and a clergyman, both of whom met in front of the death cell A barber had just finished shaving Tay lor and cutting his hair. He shook hands with the barber, bade him goodbye, then rolled a cigarette with steady fingers, lighted it and came close to the bars to talk with his visitors.

"What do you think of your case?" he was asked Well, I have given up all hope now. know that the governor has refused to interfere and that they are going to hang me to-morrow morning," he an-

swered. "Are you ready to die?" the clergy-"Yes, I am. We've all got to die some

time and I might as well go now." The clergyman asked him if he had "Yes, I know the Bible pretty well,"

"Have you prayed?"

"Are you going to pray before you "No; not that I know of." Taylor then talked for a long time and other Oriental religions; of the Hindoo woman who thought she was doing God's will when she threw her baby to the crocodiles in the river Ganges; of the millions who had been crushed be-Then he told of how he had been puzzled in his boyhood about different re- fear hell." ligious sects of Christianity pulling against each other. He told about Joshua commanding the sun to stand still. He quoted to the clergyman a text from the Bible in which it was said that Christians might be bitten by ser-

be not harmed. "Now, you take a dose of prussic acid and see if it won't shake your faith in your orthodoxy," he said to the clergy-

pents and might swallow poisen and yet

For a half hour he talked calmly, intelligently, in a low voice, quoting from religious works, and all the time smoking his cigarette. At the end he said: shall not ask God to forgive me.

cause I have done nothing for which I "You know you did a great wrong after his death. when you killed Ruth Nollard," said the

Why, I am not responsible for being born an epileptic," he replied. "Are you going to stick to that foolish aim to the end, are you, Bud? You Our correspondent" know that I know it was wrong. laid there for a long time in wait to kill

my mother. One was Ruth Nollard. I loved that girl better than I did my life. That's not strange, is it? You see men every day sacrifice everything, even their life, for love of a woman. That's what I did. I'd rather die than lose her, form some of their mysteries, but it She left me and tried to go with other ooks very much as though they would men. I made up my mind that if never know. Every once in a while we | couldn't have her, no one else would. discover something wonderful in sci- made up my mind to kill her and then ence which has been known for ages in kill myself. I didn't think about punishment or hell. I just knew that I had that we would have thought the idea of | to kill her, and I did. It wasn't wrong wireless telegraphy preposterous, but for me to kill her, because I couldn't help it. I knew, of course, that it was against the law, but what did I care about law when I loved her so that I would lay down my life for her?"

"But you think it was wrong for twelve men to sentence you to death. and yet you acted as judge and jury for this poor girl and sent her to the hereafter without a moment in which to prepare for death."

"Yes, I know all that. I know that

tion. Before the British officers could be informed of the fact a pony express had to travel fully two days from the seat of war to the nearest telegraph wire, and the entire distance was fully 3,000 miles. This strange power of comnunication has been noticed time and lime again. When there is an uprising among any part of the tribes it has been noticed that the trees in all parts of the Empire will be marked with a red spot. It seems to be done in all parts of the country at the same time, and is probably a sign among the Hindus. By this mysterious power of communica-

### WILL HE DARE DO IT?

A Letter That is Self-Explanatory.

Rev. Dr. J. M. Buckley, Editor New York Christian Advocate: Dear Doctor:-One of your brother ministers, a member in good standing of the North Indiana M. E. Conference, who, with myself, is satisfied of the truth of Spiritualism, scientifically, philosophically, psychically and religiously, by personal experience and investigation, has sent me an editorial clipping from your paper of the 9th inst., attacking the subject of Spiritualism in the same old orthodox manner, which, in the light of very recent investigation by men and women who are certainly entitled to credit as being scientific, intelligent and honest, has lost very much if

not all of its force. I will not give his name because I am personally aware of the struggles attending the efforts of unpopular truth to gain recognition at the hands of its advocates. He destres me to answer your editorial attack upon the subject, but I doubt very much if you would print an answer in your paper; if you should do so, it would certainly be an expression of liberality extremely unusual on the

part of orthodox, sectarian editors.

From behind their pulpits and in their sanctums they feel secure and take delight in attacking Spiritualism, but I have yet to hear of a single one who has sufficient moral courage of, or position, to meet in debate upon the public rostrum the defenders of Spiritualism, or to admit to their columns their replies to such attacks. If you will prove an exception to this rule, I will be glad to answer your editorial, which will not be difficult to do, or delegate the task to abler controversialists than myself, of whom we have many in the ranks of Spiritualism. Mr. Hudson Tuttle, of Berlin Heights, Ohio, has been especially appointed for this purpose. You observe that the truth has not only made us free, but also pugnacious. Yours for the truth,

H. V. SWERINGEN. Fort Wayne, Ind., April 23, 1903.

the Bible is true I will be in hell this time to-morrow morning. If she is there want to be with her. I would be a

dirty, mean, contemptible, cowardly cur

to try to sneak into a more comfortable place than I sent her to. But, to tell

you the truth, I don't believe there is a hell. We have hell enough on this earth. My life has been a hell." "You do not believe in a future life, then?"

"Yes, I believe in it, but I don't know "Are you going to keep your courage up to the end?" "I am going to try to. I can't say what I will do. I think now that I will not break down. But the mind is a queer machine. It's liable to get beyond our control, mine is, and perhaps before I am hanged I will lose control of myself. I don't want to because as I stand

don't fear it. I don't fear God. I don't "And you think you have nothing to

repent of?" "Not a thing. Wasn't I willing to die with the girl? I would have killed mydid to her what I was perfectly willing to do to myself. I'm willing to die now

to go where she is." You must have loved her very "There's not many people can understand it. There's not many can love a person as hard as I did. While my mother lived I wanted to live for her sake, but when she died I lost all interest in this world, and I'm perfectly re-

Taylor said he had written a book hich was in the hands of his brother, Charles Taylor, and was to be published "In that book," he said. "I have told in full the story of my life and the killing and also my religious views.

written intelligently, and will interest

signed to leave it."

Our correspondent's letter makes extended comment unnecessary. This miserable degenerate's logic, in so far

"I'll tell you," he said. "I never loved as it relates to the conventional orthobut two people in all my life. One was dox teachings concerning "salvation," I hell and heaven, is unanswerable. The ethics of the orthodox system is plainly shown to be lame and void of consistency. And what a perversion of love is that, when one, for love's sake will murder the loved one, and purpose self-mur-

der also-all because of love. But the poor wretch, with all his degeneracy, shows a trace of noblenessin its way-far superior to the ordinary run of "converted" and "saved" murderers, who go to the gallows rejoicing in the pardoning love of Jesus, and in full expectation of going straight to heaven -while their unhappy victims are supposed to be in hell. This murderer, for a wonder, declares, "I would be a dirty, mean, contemptible, cowardly cur to try and sneak into a more comfortable

place than I sent her to." A man who feels and talks like that is sneaks" into heaven by the regular orthodox plan, assisted by the gallows,

eaving his victim to suffer in hell.

Honest men are the gentlemen of naure.-Bulwer. In the pursuit of knowledge, follow it wherever it may be found; like fern, it is the produce of all climates, and like coin its circulation is not restricted to

any particular class .- Colton. It is in the most part in our skill in It is in the most part in our skill in manners, and in the observance of time and place, and of decency in general, that what is called taste consists; and that which is in reality no other than a remained judgment. The cause of a wrong taste is a defect of judgment.—Burke,

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#### HUMANITARIAN" WORK.

How a Chicago Jurist Helps Worthy Women and Children.

One little Syrian woman in Chicago blesses Judge Tuthill to-day, writes Jean Cowgill in the Chicago Chronicle. Yesterday she came into the juvenile court with her two beautiful children and asked to have them put in some in-stitution where she could pay for their care while she earned their livings.

Not only are the two children, aged 6 and 2 respectively, fair physically, but the mother is a very beautiful little woman, Before Judge Tuthill she told a straightforward, pitiful story of years of struggles and sufferings.

Mrs. Sophie Skaff is this little wo-

man's name. Her age now is only 21. At 14 she was married to Skaff, who is also a Syrian. Twelve days after the wedding he gave her a pack and set her peddling. After a time he drank and beat and abused her so she could no longer live with him.

#### Started Out for Herself.

So she took her two children and started out to earn her own living. She has a good stock of beautiful oriental embroideries and every summer she peddles them over a route in Wisconsin which she has gone over for several This spring she could not start as usual because she had no one with whom to leave the little ones.

The family attracted the attention of everyone in the courtroom because of their unusual beauty and the good taste with which they were dressed.

• Mrs. Skaff speaks English very well.

Mrs. Skan speaks English very wen. She came to America a short time before her marriage and has been here eyer since. While the two blackeyed, Tosy-cheeked babies played about she told Judge Tuthill her story.

"I want the put where I can pay to Twant the word where I can pay to take care of them," she said. "Then I can get out with my goods."

"How much can you make a day?" asked the judge.
On; sometimes I sell as much as \$15 worth of things in a day. I have no

cheap things-all fine, hand embroideries. My people are great for embroidering. That is the reason we are traders. We come of a family of peddlers, not the common peddlers, but those who sell beautiful things to rich people." "Would you like to have your children placed in good homes?"

#### Due Clings to Her Little Ones.

902" Skaff's eyes flashed. She gaththe baby up in her arms. "Not for anything in the world. I can

take care of them and get them back when I make the money."
Questioned further, she said that if she had a note from someone who was prominent to show to the people whom she wished to make customers of she thought she could do well, even in the city where she is comparatively unacquainted.

Judge Tuthill pondered a moment "I'd give you a letter," he said, at last, "if I knew anything about you. I'll tell you, can't you get someone who has known you longer to give you a letter to

Mrs. Skaff promised. In the afternoon she came back with two letters from prominent Syrians. After court adourned Judge Tuthill gave her the coveted letter and she went away radi-

The letters stated that she was of irreproachable character and was making neroic struggle to take care of her children. Judge Tuthill looked as pleased over the privilege of writing the letter as Mrs. Skaff did over getting it. This Woman Was Different.

Mrs. Wardell brought 10-year-old Ve nus into court to get rid of her. At least that is the way it looked to me. Mrs. Wardell is about 40 years old, well dressed and of massive proportions. Venus is 10 and slim. Mrs.

Wardell says she is a nurse and has to work. She can no longer care for Venus, who, she says, is incorrigible. When she said it Venus looked up reproachfully and swung her two small

"She is not my child," went on Mrs. Wardell. "I took her eight years ago." "And she is 10 now," said the judge. "You have had her all her life. Is she

legally adopted?" Yes, your honor. I had papers made

Judge Tuthill looked at Mrs. Wardell's handsome black dress. "Don't you know," he said sternly, "that when a child is adopted it be-

comes as much of a responsibility as if it were your own flesh and blood? This looks very much like an attempt to get rid of a child you are perfectly able to care for. The case is dismissed."

And Venus went home again with Mrs. Wardell, who left the courtroom with a black look on her face. Zoe Shephard's mother furnished an interesting sample of life in a great

Mrs. Shephard lives at 30 Penn street. Mrs. Snephard lives at 30 Femiliaries. Zoe is a sweet little girl of 10. Her mother brought her into court because she wanted to have her sent to a school

so she could work. "My health has failed, your honor. I

you can get Zoe in at Evanston I'll try and pay \$1 a week for her care." "Where do you work?" "In a tin can factory." "What wages do you get?"

"Four dollars a week. There is a boy, too, smaller than Zoe. I'd do house work, but I'm not strong enough—"
"How much does your board cost you I live on \$2 a week."

No amount of comment would make the story clearer.

#### Declares His Wife Drinks.

Officer Goggin had charge of the Hoeys, father, mother and two bables. Mrs. Hoey drinks—hard and often— Patrick Hoey, her husband, says. For that reason she is not a fit person to have the care of the two little ones. Worse than that even, before long there

will be three small Hoeys.
Patrick Hoey labors in the sowers.
He has done it for twelve or thirteen
years. They live at 576 Sangamon

#### MEDIUMSHIP.

Man's natural qualifications are sense-consciousness and the impulse for self-preservation-one needed for physical and the other for spiritual develop-ment or growth. But in the interim between innocence and civilization much of the naturalness of these primal qualities has been perverted by animalism, thus intensifying instead of modifying their tendencies.

What Creates the Sensitive or Medium?

Experience, aided by philosophy and religion, has exposed the evil engendered by these unnatural indulgences of those qualities, which should have been exercised with reason, and reform was the result, intuitively followed up by progeny born under the influence of this reform.

Beginning at the force-centre of life a pure or unalloyed spiritual influence was injected into these unnatural animal qualifications, transmitted inheritably, and a compromise took place between the extremely physical and pure ly psychic energy of the force, habit

characteristic or passion inherited.

The effect of this was sensitiveness At first, however, manifested as touchiness, easily offended, as exemplified in ness, easily the stages of mediumship to-day the early stages of mediumship to-day by those who have been "converted over night" and suddenly bring their soul-forces to bear upon their unprepared exterior or unreformed animal habits or feelings; but gradually over coming this childish and negative sensi tiveness for a more mature and positive

form.
What might be termed talent or ge nius was the earlier effects, with notable exceptions, where it bloomed out into true mediumship, of which records exist as so-called sacred history.

However, had man developed naturally and never "sinned," there would have been no mediumship nor any need

for it.
Sense-consciousness and self-preser vation exercised with temperance and justice, enables the soul or spirit to find its way to the exterior without effort, gradually awakening to a consciousness of spirit life and immortality, without the need of philosophy or religion. Such constitutes the unfold-ment of the perfect psychic—every mor-tal a medium unto himself.

But sensitiveness or mediumship as it now exists, in general, is exotical, partly enforced through spirits by inciting or agitating soul-growth of mortels, and partly by self-suggestion and aspiration of mortals coming in contact with other mediums or sensitives. But it is primarily the effect of a Spiritualizing of unspiritual habits, the same neutralized for a supra-sensuous degree of feeling

The natural psychic is not sensitiveness in respect to bodily feeling a purely intuitive conception of things

spiritual or causal. The sensitive, on the other hand, is often a sufferer on account of the discordant play that all manner of influences have on his exterior conscious ness and nerve aura, and he is largely guided by this, though not without spiritual perception compatible with positivity and aspiration for ri above the material or animal in his na ture.

But the "law" or effort of the spirit world is well under way for a continued transformation or spiritualizing of humanity into sensitives and mediums, and the time will undoubtedly come when every individual will be such a law unto himself.

But for those who are not yet touched by it and desire mediumship, it can safely be said, that there is no better developing agency than the practice of temperance in all things and extending fustice to one's fellow-creatures. It gives the soul a chance to expand, and as this comes forward mediumshin ho gins-the most active characteristic, defining its special feature and finally leading on to the purely psychical with the grave. ARTHUR F. MILTON.

street. Laboring in the sewers may have made Hoey what he is. At any rate, both Mr. and Mrs. Hoey are very near earth. 'She drinks and abuses me so I can't

Barrer Commence of the Commenc

stay home," said Patrick. "He gives me a nickel a day to live How could I buy beer on that?" said Mrs. Hoey scornfully. "I don't

drink. He's lying. You know you are, Judge Tuthill made her swear in his resence not to ouch another drop of inpresence not to touch another drop of

intoxicating liquor. "If I do I am willing my children should be taken away from me forever. All this I solemnly swear, so help me

God.' Mrs. Hoey's lips quivered, but he voice was firm. While she promised, Mrs. Curtin held the baby. There was the light of a big animal mother in her eyes as she left the courtroom.

Judge Tuthill's court supplies many a fine study of human nature under its different phases and manifestations, good, bad and indifferent. There may be seen some of the finest and noblest exemplifications of the traits that glori-ty humanity; and there too the painful lianlay of characteristics that make one ashamed, to think that our kindred humanity can sink to such low depths of moral degradation.

JAS. C. UNDERHILL.

Hammond, Ind.

#### WARNING.

My papa tells me, if I pout And keep my lips "all sticking out," They'll freeze that way some day, and then

They never will unfreeze again

So, boys and girls you'd better try To be as full of fun as I;
Then, if your face should freeze an

Your folks would love you anyway.

#### HOME CIRCLE.

And the Excellent Results That Followed.

To the Editor:-I feel so elated over my sudden conversion to Spiritualism that I know it will be pleasing to me and perhaps beneficial to many others, to read a brief sketch of how it all came about, through the columns of your valuable paper, which only recently has found its way into my library. I am now classed among the middle aged, and am a merchant of small means, trying to battle my way through life as best I can.

I was reared under the protecting care and influence of a Christian mother who never swerved in her devotion to the principles expounded by the dignitaries of the M. E. church. I, like all other good boys, was obedient to her every command, and as a result was a every command, and as a result was a regular church and Sunday-school attendant.

I had every opportunity to train for a religious life, and aimed to do so, but my mind was not at ease following such a course, and early in life I began to waver and finally doubt the truthfulness of some of the passages contained in that sacred book which I was taught to believe was inspired. "Believe and ye shall be saved was a hard obstacle to surmount. I could readily realize that my whole future was at stake in that one passage, and I did not delve very deep into the Old Testament before I became satisfied that if my future happiness depended upon my belief in the Bible the door was already closed, and was lost forever.

From that time on I expanded, and longed for some literature that would be more palatable to my mind and reasoning powers, I concluded that the Bible was written, but not inspired, and so I journeyed on an unbeliever, but never for one moment did I ever doubt that man lived after death.

I could never bring myself to believe that death, or the destruction of the body, ended all: Time and again as years rolled by I

was brought in touch with Spiritualism, but only by reading of it at such times as it would appear at intervals in the daily newspapers.

I am now coming to the final point,

and beg for a little time and space so that it will enable me to relate as brief as possible the story of my conversion: Mr. G. L. Watson, a respectable and retired gentleman of this town, who is now bordering on his eightieth year, happened to make a purchase one day at my store. I received the old gentleman kindly, and soon discovered by his conversation that his religious views were somewhat in accordance with my own, and also that his manner of con-versation indicated that he was a well-

I was greatly impressed by his first visit and urgently requested him to call again, which he did in a short time. had often heard that Mr. Watson was a Spiritualist, and soon was convinced by his own lips that he was a firm believer, and somewhat mediumistic. At his solicitation I called at his home one evening and together for the first time in my life we sat down to move the table. took about ten minutes to accomplish the same. He spoke to the spirits and received answers to all questions by the rappings, three for yes, and one for no. When I parted with my new friend that night I was well pleased with my first experiment, and promised to take my

second degree. I was positive that the table moved. raised and rapped apparently of its own accord, but still all was not right, and I had in my new friend I must also confess that in this particular instance there arose a doubt in my mind as to whether or not-he was practising some deception, and I concluded that the ben efit of the doubt should be credited to its personal assurance of a life beyond my side. I neither believed nor disbelieved, but was fully determined to en ter further into the mysteries of Spirit-

> I confided the whole transaction to my wife, who never before gave the question any consideration, and who has been strictly religious mostly all her life. She thought such a thing could not be possible, but at once agreed to aid me in any way I might suggest in order to solve the great problem which was now foremost in my mind.

I was glad to have her co-operation, and a few nights later we sat down together and placed onr hands on her little sewing table; all was silent, and we patiently awaited the arrival of some mysterious guest who would bring a message from the spirit land that would convince us that Mr. Watson was right. It took the spirits exactly seventeen minutes before they notified us of their presence, and for two hours they comnunicated and moved the table in such manner that they fully convinced us unknown to that some power, still either of us was not only glad but anx-

ious to make itself known. I made known the result to my old gentleman friend next day, who reloiced greatly and instructed me how to proceed further, and in the short space of two weeks we had discovered that my wife was a medium and could hold the pencil and write messages from the spirit land with a rapidity at times that would astonish all present. We have received writings from many of our old friends and acquaintances that have departed this life, and have also received written communications from the spirits of some noble men whose deeds while on this earth shall he snoken of in ages to come. For the first three weeks we were at a disadvantage, and often our time was taken up with spirits who were entire strangers to us, but each one, it seems, would enlighten and instruct the medium some little, until at last one night the spirit of one who was near to the medium while on this earth told her in plain yords how she could proceed to call on such spirits as she desired to converse with. She joyfully accepted the instructions and gave thanks for the

same, and from that day to this we have makes us collected -Richter.

### THE STRAW ARGUMENT.

Another Instance of Drowning Men Catching at Straws.

Nothing more forcibly illustrates this old adage than the course pursued by the clergy in reference to the archeological researches in Egypt. According to their traditions the Hebrew tribes were in Egypt for some centuries, and their great ancestor Abraham was a distinguished guest at the royal court, and one at least of their number was for a long time prime minister to Pharaoh, And Moses, for many years was reck-

oned as one of the royal i mily.

But notwithstanding all this, years of frantic effort had failed to find a solilary monument indicating that a Hebrew nation had ever lived in Egypt, Years of time have been spent in study, and thousands of pages written in the effort to determine when the Jews went out of Egypt. But in vain, as some learned D. Ds. think it was in one reign and some in another. In fact, they can't agree as to the time of the assumed exodus. They can find no hint on the monuments of any Pharaoh, or Egyptian army drowned in the Red Sea. There is no lack of other accounts of grave and terrible disasters to Egypt and its rulers, but a perfect silence about the plagues inflicted by Yahweh and the fearful catastrophie in the sea. But the "straw" has been seen at last by the drowning theologians, and they

are shouting "Eureka!" over the discovare shouting "Eureka!" over the discovery. But coming down to cold facts it is the absence of real straw which has so delighted the Billie worshipers. Through the magazines and the secular papers, it is heralded that the ruins of two ancient cities have been discovered; and it is assumed these are Raamses and Pithour, their two treasure cities which the enslayed Jews are said cities which the enslayed Jews are said to have built. And behold there is no straw in the brick of which they were built! Here is monumental evidence of Hebrew residence in Egypt, and also of their oppression and, the historical truthfulness of the Pentateuch. What a triumph! Now let all the infidels and "atheistic Spiritists" hide their heads in confusion. Look at the strawless bricks, or adobes as we call them in California, and hide your heads in confusion. After fifty years of spade work in Europe, Asia, Africa and America, all of which has been against us, we have at last struck the grand demonstration of the divine inspiration of the Holy Scriptures, by finding a brick destitute of straw.

of straw. Very well. We have caught our breath, and we will look at this most wonderful find and the argument which is supposed to applihilate us and give a triumph to our theological opponents.

There may be some mistake.

1. In the first place, turning to the book of Exodus, we find, by carefully reading it, that there is no account of the Helpreys making the believe making the believe the state of the s the Hebrews making bricks without straw. It does state that the usual aland that they were compelled to go into the grain fields and gather the straw stubble to make their tale of bricks.

2. That in consequence of this extra work, they fell short of the usual number required of them. Now, if they had made their brick without straw, they could have completed their task, and done it in less time than formerly. I have made the same kind of brick both with and without straw, and I know that it is much easier and takes less time to make them without than with

straw. 3. The deprivation of straw was only for a very short time, a few days at most. Possibly two weeks. It was not till Moses had gone to Pharaoh and demanded the privilege of going off to worship Yahweh and the people were disturbed in their labor that the straw was withheld. That short time would not have been sufficient to build two

large cities. 4. But the clinching facts, as the story in Exodus shows, is that these two cities were built nearly or quite a century before the withholding of the straw, for they were built before Moses was born, and he was then eighty years

old.

It is difficult to decide whether ignorance or dishonesty is the cause of such absurd pretenses as are put forth by the clergy to bolster up their claims of the character of the Bible, One falsehood is invented to sustain another. But they are destined to fall together, and truth will be victorious.

J. S. LOVELAND. 

the privilege of conversing with the spirits of those whom we desire. We have also received a little writing between the slates, and know positively that we shall receive more. Such being the case, can you, dear reader, wonder with the at our sudden conversion?

My friend, Mr. G. L. Watson, is greatly elated over our success and derives a deal of happiness and comfort over our conversion. He feels that he has been vindicated, and has the proud consolation of knowing that he has out lived the lies and calumny that have been heaped upon him by those who saw fit to differ with him on religious saw fit to differ with him on religious matters. W.R. WATKINS.

#### Nesquenoning, Pa.

All beings have their laws; the Delty has his laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man his laws.—Montesquieu.

Brevity and conciseness are the

rents of conviction. The leaden bullet is more fatal than when multiplied into shot.—Ballou. The fruition of what is unlawful must he followed by remores. The core sticks in the throat after the apple

caten, and the sated appetite loathes the interdicted pleasure for which inno-cence was bartered. Porter. If a man has any brains at all, let him hold on to his calling, and, in the grand sweep of things, his turn will come at last.—McCune.

A small sorrow distracts, a great one

#### HINDOO SCIENCE.

SOME THINGS DONE THAT BAFFLE ORDINARY COMPREHENSION.

The Views of Kellar, the Magician-The Importance of Not Always Ascribing to the Supernatural What One Can Not Understand-Wonderful Feats of Priests.

Kellar, the magician, while a trafficker in things mysterious, puts no faith in the belief of superstitious persons who, because they cannot explain what they see, say it can only be through powers acquired directly from the superhuman that mysteries can be worked. "It only takes a very small thing sometimes to puzzle great minds," says Kellar, "and whatever is the least bit mysterious and baffles explanation, will make men ascribe what they see to the supernatural because of their conceit in their own intelligence. What they cannot explain, they say must be due to unexplainable powers. Of course this is all folly, for if anything but natural laws were at work about us, we would not be able to determine our action five minutes in advance. Anything that interferes for one instant with the natural law of gravitation would set things all agog with us. But, regardless of this, there is a great deal of superstition among the intelligent, and when you come to think of it, it is not to be wondered at. When the greatest minds in the world go almost crazy over some little thing they cannot explain, we wonder why there is not more superstition. The great Betini was so puzzled once over a simple little trick in magnetism that I performed for him that he did not rest for weeks until I had explained it to him.

"Of all the people in the world the Hindus are well known to be the most expert in the mysterious things that magic. One sees things in India that magic. One sees things in India has makes him superstitious, unless he mentally pretty well balanced. There are two classes of Hindu fakirs—the fellows who carry their tricks around in a bag and for a few rupees will perform with snakes and swords and other trinkets, and those who are of a higher class, who study magic as a part of their religious ceremonies, and at tempt to make converts by making people believe they have a supernatural power, and are divinely appointed to preach the faith of the great Hindu god. The men of the latter class are very expert and perform things that are marvelous. In my Indian travels' I have seen them do things that are beyond the explanation of any but the priests When one hears of such things as a man throwing a rope into the air, and then, without the slightest appearance of anything to climb on, going up after it, he is ant to be skentical, but I have seen things just as marvelous.

"The priests of India are scientific men who have studied their art for years, not for money gains, but for the They are taken sake of their religion. good care of for their entire lives, and study and delve into the mysteries of science with the fervor of religious fanatics. Of course, when their tricks are learned, it is found that the simplest scientific principles are beneath them all. What we learn as youths in school about siphon and the sucker and othe fundamental tricks in physics, they put to the most startling uses. stance, in the northern part of India there is a temple to the mother of the god Buddha, where great throngs go up to worship. In the temple there is a tatue of the mother with the child god in her arms. Around the mother there is a great chalice into which runs a steady stream of water. The superstition about the statue is that it is impossible for the water ever to touch the feet of the god. The water will flow into the chalice and fill it clear up to the feet of Buddha, and then it will suddenly begin to sink down to the bottom of the cup. The chalice is constantly filled and emptied in this way, and the people think that there is a magical power in the god. Of course, it is nothng more than a trick performed by a siphon within the statue, but for centu ries the priests have made the populace believe in the divinity of Buddha through it.

"There is no doubt that the Hindus have found out the secret of many laws of nature unknown to us. For centuries they have known things which for centuries to come we may not know. Things are occurring there constantly that baffle the English officers, and all efforts to bribe and threaten the secrets out of the Hindus have utterly failed. The British have spent every effort to find out how the priests perform some of their mysteries, but it India. It is not very many years ago that we would have thought the idea of eem so strange.

"The Hindus, however, have a sysem of secret communication that is baffling than wireless telegraphy. They have been able to communicate each other for miles and miles, but by what means is not known to any but themselves. Outbreaks and insurrections in the most distant parts would be | pare for death." talked of in the southern part of the country, among the coolies, even, for the Bible is true she is in hell. And if days before the British would receive notice of them. Communication seemed to come with the rapidity of thought, and was wrapped in the utmost mystery. "During the insurrection of Afghan-

istan I was in Galcutta. Col. Roberts was in charge of the British forces suppressing the uprising, and, of course, the greatest concern was felt at Calcutta regarding the war. One of these strange occurrences took place at this time. On the very day that the insureived information of the fact, the Hinish. Even the lowest coolies knew all | tion the news is sent to every corner. about the suppression of the insurrec - Weterbury (Ct.) American,

### WANTS TO GO TO HELL.

And Gives Strong Reasons for Such Desire.

To the Editor:-I enclose newspaper clipping concerning the confession of one Taylor who is to be murdered in Kansas City to-day (April 17) at the end of a rope. So you can see what he says about the injustice of him sending a poor girl to hell and he escape and go to heaven through the blood of Christ. thought you could preach a sermon from this. If a poor, ignorant, uneducated man can see the injustice of this theory, how much more ought the educated and enlightened Christian world see the absurdity of that belief. When will we as a people become civilized, and abolish the death penalty?
Eudora, Kan. O. G. RICHARDS.

Kansas City, April 16 .- "Bud" Taylor will be hanged in the county jail to-morrow morning at 8 o'clock. Taylor has mutation of sentence. He declared this morning that he was ready to die and that he would die as he lived, Godless and prayerless. He changed his mind this afternoon and asked to be baptized. "If the Bible is true, the girl I killed is in hell, and I love her enough to want to go to her even if she is in hell," he said

to-day. "I would be a contemptible, cowardly cur to try and sneak into heaven after I had sent the woman I loved to hell. Where she is I want to be," he declared this morning. Taylor had a long talk this forenoon with a reporter and a clergyman, both

of whom met in front of the death cell. A barber had just finished shaving Taylor and cutting his hair. He shook hands with the barber, bade him goodbye, then rolled a cigarette with steady fingers, lighted it and came close to the bars to talk with his visitors. "What do you think of your case?" he was asked.

interfere and that they are going to hang me to-morrow morning," he an-"Are you ready to die?" the clergy

"Well, I have given up all hope now.

know that the governor has refused to

man asked. "Yes, I am. We've all got to die some ime and I might as well go now.' The clergyman asked him if he had

ead his Bible. 'Yes, I know the Bible pretty well," "Have you prayed?"

'No; not a word. "Are you going to pray before you "No; not that I know of." Taylor then talked for a long time

about different sects and creeds. He about different sects and creeds. He showed that he was familiar with many relig. "Are you goin that he was familiar with many relig." He talked of Shintoism, Budions. dhism, Brahmanism, Mohammedanism and other Oriental religions; of the Hindoo woman who thought she was doing | queer machine. It's liable to get beyond God's will when she threw her baby to the crocodiles in the river Ganges; of I am hanged I will lose control of mythe millions who had been crushed beneath the wheels of the juggernaut. Then he told of how he had been puzzled in his boyhood about different re-ligious sects of Christianity pulling against each other. He told Joshua commanding the sun to stand still. He quoted to the clergyman a text from the Bible in which it was said that Christians might be bitten by serpents and might swallow poison and yet

be not harmed. "Now, you take a dose of prussic acid and see if it won't shake your faith in your orthodoxy," he said to the clergy

For a half hour he talked, calmly, intelligently, in a low voice, quoting from religious works, and all the time smoking his cigarette. At the end he said:
"I am going to die as I have lived. I shall not ask God to forgive me, cause I have done nothing for which I

need forgiveness." "You know you did a great wrong when you killed Ruth Nollard," said the "Why, I am not responsible for being

born an epileptic." he replied. "Are you going to stick to that foolish claim to the end, are you, Bud? You know that I know it was wrong. You laid there for a long time in wait to kill

"I'll tell you," he said, "I never loved but two people in all my life. One was my mother. One was Ruth Nollard. I loved that girl better than I did my life. That's not strange, is it? You see men every day sacrifice everything, even their life, for love of a woman. That's what I did. I'd rather die than lose her. She left me and tried to go with other looks very much as though they would men. I made up my mind that if I never know. Every once in a while we discover something wonderful in science which has been known for ages in kill myself. I didn't think about punishment or hell. I just knew that I had to kill her, and I did. It wasn't wrong wireless telegraphy preposterous, but for me to kill her, because I couldn't since Marconi's discovery it does not help it. I knew, of course, that it was against the law, but what did I care about law when I loved her so that I would lay down my life for her?" "But you think it was wrong

twelve men to sentence you and yet you acted as judge and jury for this poor girl and sent her to the he after without a moment in which to pre-

"Yes. I know all that. I know that if

tion. Before the British officers could be informed of the fact a pony express had to travel fully two days from the seat of war to the nearest telegraph

wire, and the entire distance, was fully 3,000 miles. This strange power of communication has been noticed time and time again. When there is an uprising among any part of the tribes it has been noticed that the trees in all parts of the rection was broken by Roberts, and Empire will be marked with a red spot fully two days before the British red It seems to be done in all parts of the country at the same time, du merchants in the bazaars of Calcutta ably a sign among the Hindus. vere talking of the victory of the Brit- this mysterious power of communica-

#### WILL HE DARE DO IT?

A Letter That is Self-Explanatory. Rev. Dr. J. M. Buckley,

Editor New York Christian Advocate: Dear Doctor:-One of your brother ministers, a member in good standing of the North Indiana M. E. Conference, who, with myself, is satisfied of the truth of Spiritualism, scientifically, philosophically, psychically and religiously, by personal experience and investigation, has sent me an editorial clipping from your paper of the 9th inst., attacking the subject of Spiritualism in the same old orthodox manner, which, in the light of very recent investigation by

men and women who are certainly en-titled to credit as being scientific, intel-ligent and honest, has lost very much if not all of its force.

I will not give his name because I am personally aware of the struggles attending the efforts of unpopular truth to gain recognition at the hands of its advocates. He desires me to answer your editorial attack upon the subject, but I doubt very much if you would print an answer in your paper; if you should do so, it would certainly be an expression of liberality extremely unusual on the

part of orthodox, sectarian editors. From behind their pulpits and in their sanctums they feel secure and take delight in attacking Spiritualism, but I have yet to hear of a single one who has sufficient moral courage of, or confidence in the absolute truth of his position, to meet in debate upon the public rostrum the defenders of Spiritualism, or to admit to their columns their replies to such attacks. If you will prove an exception to this rule, I will be glad to answer your editorial. which will not be difficult to do, or delegate the task to abler controversialists than myself, of whom we have many in the ranks of Spiritualism. Mr. Hudson Tuttle, of Berlin Heights, Obio, has been especially appointed for this pur-pose. You observe that the truth has not only made us free, but also pugnaclous. Yours for the truth,

H. V. SWERINGEN. Fort Wayne, Ind., April 23, 1903.

the Bible is true I will be in hell this time to-morrow morning. If she is there want to be with her. I would be a dirty, mean, contemptible, cowardly cur to try to sneak into a more comfortable place than I sent her to. But, to tell you the truth, I don't believe there is a hell. We have hell enough on this earth. My life has been a hell."

"You do not believe in a future life, Yes. I believe in it, but I don't know "Are you going to keep your courage

"I am going to try to. I can't say what I will do. I think now that I will not break down. But the mind is a our control, mine is, and perhaps before self. I don't want to, because as I stand

here now, less than a day from death I don't fear it. I don't fear God, I don't

"And you think you have nothing to repent of?"
"Not a thing. Wasn't I willing to die with the girl? I would have killed myself if the police hadn't got me. I only did to her what I was perfectly willing to do to myself. I'm willing to die now to go where she is."

"You must have loved her very "There's not many people can under-

stand it. There's not many can love a person as hard as I did. While my mother lived I wanted to live for her sake, but when she died I lost all interest in this world, and I'm perfectly resigned to leave it "

Taylor said he had written a book which was in the hands of his brother, Charles Taylor, and was to be published "In that book," he said, "I have told in full the story of my life and the kill-

ing and also my religious views. It is written intelligently, and will interest the public, I believe." Our correspondent's letter makes extended comment unnecessary. This miserable degenerate's logic, in so far as it relates to the conventional orthodox teachings concerning "salvation," hell and heaven, is unanswerable. The ethics of the orthodox system is plainly shown to be lame and void of consistency. And what a perversion of love is that, when one, for love's sake will mur-

der the loved one, and purpose self-murder also-all because of love. But the poor wretch, with all his dogeneracy, shows a trace of noblenessin its way-far superior to the ordinary run of "converted" and "saved" murderers, who go to the gallows rejoicing in the pardoning love of Jesus, and in full expectation of going straight to heaven -while their unhappy victims are supposed to be in hell. This murderer, for wonder, declares, "I would be a dirty, mean, contemptible, cowardly cur to try and sneak into a more comfortable place than I sent her to."

A man who feels and talks like that is a nobler character than the man who 'sneaks" into heaven by the regular orthodox plan, assisted by the gallows. leaving his victim to suffer in hell.

Honest men are the gentlemen of na-

In the pursuit of knowledge, follow it wherever it may be found; like fern. it is the produce of all climates, and like coin its circulation is not restricted to any particular class .- Colton.

It is in the most part in our skill in manners, and in the observance of time and place, and of decency in general. that what is called taste consists; and which is in reality no other than a refined judgment. The cause of a wrong taste is a defect of judgment.-Burke.

#### LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SEVEN.

" I wanted in this letter to write of the existence of animals in the spirit life, but the medium does not wish me to, saying that there has been enough said about it in former letters written by other spiritual beings; but allow me to say just a few words on the subject.

I suppose there is not a Spiritualist on the earth who does not believe that flowers have an existence within the celestial world. Now flowers and vegetation of all kinds are lower in the scale of life than animal or even insect life, and if flowers exist here, and other vegetation, animals must, necessarily, for the law cannot break at vegetable life, leaving out the insect and animal and commence again with man. Nature's laws cannot be broken in that way. If there are flowers here, then there must be, as there surely is, all other life of whatever kind-and this is true.

Now I must answer another question which I find impressed on the brain of my sensitive. A writer in one of the Spiritual journals says that immortality is only gained by those who cultivate the highest virtues, such as wisdom, love, truth, and so forth, only by possessing such high and noble attributes as the writer supposes God to possess.

Can a soul become immortal in that case? Nothing is immortal except attributes.

Weep, oh, mothers! Your little children are not immortal for they were not old enough even to possess a single attribute beyond that of absorbing their natural food. That little babe at your breast, if it die to-morrow, is lost to you forever; for, according to this writer, it can have no soul, and according to this, children cannot have souls, for their virtues are negative and they do not possess wisdom, this only comes quite late in life, and most young people think more about physical beauty and position than they do of the su-

lime attributes of the soul. According to this, then, very few young men and women are immortal, and even the most of the middle-aged and old think more about money-getting and earthly fashion and style than they do of the higher attributes. Then, according to this, very few indeed can be immortal. Truly, this is most illogical. If one person is or ever has been immortal, then all persons must be: the law cannot break; and there is no God to say: "Come thou, sit here at my right hand;" or, "depart ye cursed," and if one living being is immortal, then all life must be, for the same

Another writer avers that there comes a crisis where immortality commences, and he places that crisis just at the point where the animal ceases and the human begins. The writer places it there, but nature does not, neither can such a crisis be found. The lowest man that ever existed did not begin to have the intelligence that many animals do. Whole tribes have existed on the earth that did not have intelligence enough to even burrow into the ground for a shelter, but sought refuge beneath trees and rocks, and huddled like rats within natural caves. Man thought he was exceedingly wise, and a glorious king, when he could build mounds and excavate holes in the rocks for shelter-and most a wonderful being when he could manufacture bows and arrows and

wind garlands of leaves about his loins in summer or the skin of some wild animal which he had slain with his arrows. So where does the crisis commence? The babes of the most advanced nations of the earth know not anything. A more idiotic little animal does not exist. Even the insects know more than a new-born babe. Then, where does the crisis commence? The idea is most illogical, and there is no such crisis.

The real truth is that all life is immortal. Even matter is immortal. It cannot die. It never had a beginning and can never have an end. One may drive it asunder, or separate it by introducing other elements, but not one atom of it is destroyed; and after being driven out into space, when the element which separated it is removed, it reunites by the great law of like attracting like and forms the nuclei of worlds. If the world could once be made to comprehend that all life germs exist within the ethereal atmosphere, and do not exist within matter until they enter it, or take it on as clothing or a covering within which to develop, every thing would be as clear as the noon-day sun. All invisible germs are within the ethereal, any way; and

this is my reply to another question in the mind of the medium. "How about scarlet fever germs and bacteria and so on?" Why, they are within the invisible or ethereal world. Where else in the name of common sense are they? They certainly are not in the visible world. Go up or down and you come to the invisible, ethereal, or spiritual; all meaning the same thing-and by this I mean one can trace life downward until it enters the invisible or ethereal, or upward until it does the same. Ethereal invisibility is at both ends of the apparent chain, for it is not a chain but a circle or, rather, a spiral circle, only a small portion of the circle being visible to man. This fact alone should be convincing evidence of immortality. If microbes, bacteria and scarlet fever germs are invisible to man but filled with life, and most voracious life at that-life that is able to destroy the material body of man-then is it not positive evidence that the spiritual man is invisible also, with supreme power for good or evil as the case may be? Certainly the invisible germ of man is millions upon millions above the microbe or scarlet fever germ, and if one is a germ the other must be also. The law continues on in the spiral circle but cannot and does not break. The lowest germs are those of the microbe; the highest those of man. Man is not able to see the microbe, and the microbe is not able to see the man-that is, while the man is covered by a material body he cannot see the microbe, but the spiritual man can see the microbe very well, both being invisible to the mortal man. The invisible microbe cannot injure the invisible man, it can only injure the mortal or material body of man, not the spiritual or invisible man. The invisible microbe germ simply desires to burrow in matter. It is invisible life or spirit in its lowest form already, and according to natural law it seeks to cover itself and draw nourishment from matter. It knows nothing of, nor has affinity for the spirit of man within or witnout his mortal body. Natural law is blind; it knows no difference between man or microbe, a toad or an angel; and if it were not thus blind, there never would be an angel. If it paused at one thing the whole spiral circle would be broken or destroyed. It cannot pause-it must go on blind and impartial else worlds could not be and man nor angel would exist.

· It seems to me that no one can fail to perceive this great, eternal truth-but, ah me! some are blind, and some can see; and with this I must be content; but, friends, the germs of life do not exist within the earth but within the ethereal atmosphere. The simple act of canning meats and fruit ought to teach you this. You can them to keep out the life germs which are within the air-or ethereal air-and a clod of earth, if all life germs which already had found lodgment | But somehow the next kind letter finds me careless just the within it, were destroyed or, rather, driven out, for they cannot be destroyed, and the clod could be kept away from all air, either material or ethereal, it would remain forever without life of any kind.

I know that some think differently but they are mistaken, Now when man leaves that part of the spiral circle which had been visible to him, he reaches that part of the circle which had been invisible and now that which herefofore was invisible becomes visible. All that which is above him is not yet visible, but all below him is, and all around the circle as far as he is able to perceive. His powers of perception are increased. When he was in the material he could see material houses, cities, towns and all such material thinks. little dreaming that they embodied the spiritual. When he leaves the material and enters the othereal and spiritual, then he perceives ethereal and spiritual houses cities, towns, and so forth, and they are as clear to his spirit unl sight as the material was to his material sight—he has entered a larger circle on the spiral and now he can see that | before, and is strengthened under the affliction,—Chenevix.

he is surrounded by the developed spiritual forms of all life that was-he perceives that each germ has developed, according to its kind, up through the material, just as he has himself. Nature has simply pushed all things a step higher or, on the ring of the spiral, a ring higher up and larger.

I have said that many of my relatives and friends, together with myself, belong to a republic of which Mr. Lincoln is the leading spirit and there are many millions of spirits belonging to this same republic, and we are all working to perfect a scheme that Mr. Lincoln has in view-in fact, we all have it in view-but we accept him as our leader, that is, he stands to us a presiding spirit or our president Our ranks are being augmented continually, and our scheme is to bring about the freedom of all nations, that all governments up on the earth shall be republican, and that the posed to enter into the various controearthly world shall know no more war forevermore. We are trying to overcome the war spirit, and we separate into bands and station a large band near every ruler, and leaders and presidents of nations, to control their minds as far as it is possible, to cease all war and adjust all differences in an equitable and peaceful way; and Mr. Lincoln says, that neither he nor the bands of spirits who work with and for may arise between the best of friends. him, will ever cease their efforts in this direction until no more wars shall be upon the earth, and he is bringing about to his way of thinking thousands of those old warriors who prided themselves in maneuvering, and directing battles. Yes, and as soon as they get here they will, as it were, shake themselves and return to incite the battle spirit in other warriors and leaders of battles on earth. These old wardogs are usually filled with the battle spirit, and it is a long time before many of them can be made to see how wrong and unjust war is. They often swear when they are approached by the emissaries of peace, and say: Go to hell with your arbitration! Give us the bayonet, the sword, the bomb, the gatling-gun; those are the weapons to face the enemy with; no baby-talk or whimpering for us. We are not old women but men.

How little they realize that war is hell, the lowest, blackest and most awful hell that the human mind can conceive of, and angels weep and turn in horror from such scenes of blood and carnage, such scenes of awful human agony and suffering; but this is not all; the homes that are thus desolated, the nearly helpless widows and their starving little ones; for the most of these soldiers are young men, perhaps one-half of them, or more, with youthful wives and little

We shall never cease in our efforts until the war spirit is subdued and until all nations are at peace with each other

In my younger days on earth, my father often told his children of the comming milleunium, and now ho, together with the rest of us, is trying to bring it about; for, when war shall cease the millennium will most truly have come to earth and its inhabitants.

Wireless telegraphy and telephonic communications will aid materially in bringing it to pass, and the transmission of messages directly through the earth will be of the utmost importance as well. Really, the nations of earth cannot war with each other much longer.

If once the priesthood could be spiritualized and compelled to earn their living as other men do instead of sponging it out of the people by teaching their horrible dogmas, there would be little occasion for the nations to war with each other. Christian nations have always forced their religion with fire and sword, desolation and death. That horrible old Yahweh has been their idol-that old, jealous war-God Yahweh-the God of battles. If once that God could be dethroned within the minds of men, wars would cease. It mankind could be made to comprehend the spiritual or ethereal world as it really is, there would never be another battle; and this is why we are using this medium and others to

write, write; for the pen is mightier than the sword. It has been said by some: "Think more about the earth while you are within the mortal form, and not so much of the celestial spheres;" but this is wrong, for when one once comprehends the higher life and looks into the spiritual world and is influenced to write and speak by the higher angels, he will try to make his life nearer like that which he thus perceives.

But, dear friends, that which has been so long called the millennium is rapidly approaching. The electric and crystal age is drawing nearer and still nearer. When your houses, and most of the furniture and utensils within them, are made of glass or crystal, your motive power all electrical when the air is navigated easily, as it soon will be, when you can talk with each other all over the world through the air and through the earth, when every man on the face of the earth is entitled to one acre of land as his birth-right, and no one man living can own any more than that, all other lands, being owned by the Republic, when every family can have its own electric carriage or air ship, when animals are not slaughtered for food nor any life taken whatever, when railroads are things of the past, as they surely will be, and the mail service is needed no more, as it will not be needed when each family can have a telephone and telegraph to itself within its own home, when commerce will have nearly ended, for when the great white heat is discovered and the glass age is upon you and every man owns his acre of land. there will be no more need of vast commercial enterprises; the world will become more spiritual, more simple in its hab its; and human life will be thereby prolonged. When men shall cease to be vicious and intoxicating drink and tobacco shall be out of date; when the boy is taught to be as pure and good as the girl, and the father and mother become the gods in their own household, and the grandfather and grandmother in the celestial world are recognized as tutelary angels, then will the millennium be with you indeed; and I, together with my coadjutors, am striving to hasten the day.

Peace be with you. My peace I give you. Farewell for a time. I hope to write again sometime in the future.

HARRIET BEECHER STOWE.

#### OLD AND CARELESS.

I am getting old and careless of the friendships that are true, Yes, with age I get neglectful, and I don't know what to do, For I know friends get impatient when they want to hear from me.

And my spirit is as willing as when young I used to be, But the form is growing shaky and my writing is so poor That I know my friends will pardon, and delinquencies en-

Oh, how often have I written, when these hands were young

To a friend a newsy letter that was twenty pages long, And I always answered promptly every missive I received. And it filled my obligation and my youthful mind relieved. But it seems like these big wrinkles that have gathered over

Have subdued my youthful ardor and I'm careless, as you

I will promise to do better, and myself load down with blame.

game.

Now I love my friends and kindred with the same old love of vore

But somehow the hands are hindered as they never were be

fore. Such a pleasure as it gives me to receive a letter now None can measure, and to answer promptly I forever vow

DR. T. WILKINS.

The charities that soothe and heal and bless are scattered at the feet of man like flowers.—Wordsworth

God thou lovest; dust if thou lovest dust .- Anon, The lessons of adversity are often the most benighan when they seem the most severe. The depressions of vanity sometimes ennoble the feeling. The mind which does not wholly sink under misfortune rises above it more lofty than

Whatsoe'er thou lovest that become thou must. God, it

## Misapprehensions Corrected.

, abla Criticism.

Thinker of April'4, I read an article enter. The word translated devil in that titled of the translated devil in that verse is diabolus, an accuser, and is so titled "Critical Remarks Pertaining to Spiritualism and its Advancement," by lames Wul Adams, to which I partially assent, but in some points I differ from thing to prove out of the Bible. the writer. I do not feel usually disversies which pass through the columns of The Progressive Thinker, from the fact that my itineracy prevents me from giving proper attention to such matters. Brother Adams is a veteran Spiritualist and an all-around reformer, and naturally I feel very near to him, but we cannot escape differences that

I am sorry to say that I have not found the cause of Spiritualism as rosycolored as it appears to him, and I fear my experience has been the experience of nine-tentils of our lecturers. The facts are that the propagation of Spirit-ualism costs lecturers ten dollars to where it costs the average Spiritualist one-yes, more than that, and as Bro. Montgomery says, many of our best lecturers have been driven out of the field eaving only a few mediums, incapable of teaching the people, to do the lecturing, and this they could not do if it was not for their mediumship. Brother Ad-

"But Spiritualism cannot make man grow any more than it can stop the growth of those who aspire to become more manly." I don't know whether Brother Adams

by that statement means Spiritualism, or Spiritism. I know it is very true that a numerous class of people who call hemselves Spiritualists are just where they were twenty five or thirty years ago. THE REASON IS THAT THEY TURE AND NEVER GO TO HEAR A ECTURE, IF THEY CAN AVOID IT, erything he may have done or said. BUT ARE ALWAYS ON THE FRONT SEATS WHEN A TEST MEDIUM OC. CUPIES THE PLATFORM.

Tests, tests, tests, is all that they care to know anything about, and their hatred of ideas is as conspicuous as they had received five or six hundred tests, they would be satisfied and want to learn about something else. But, no -you will see them come flocking in at our camp-meetings and crowding the front seats and rushing pell-mell to lay work, and crowding honest investigators who need the tests, back.

Spiritualism is capable of increasing the mental growth of its adherents as it did a quarter of a century ago, but it must be done through its lectureship and Only occasionally can a meliterature. Only occasionally can a me-dium fill a lecturer's place to the edifimany of our inspired lecturers answer

all the regularements of a medium.

Again Brother Adams asks: "Do we not send our children to orthodox Sunday-schools?"

music and poetry, we find scarcely anything to sing but "Nearer, My God, to Thee," and "The Sweet ByeandBye" not altogether objectionable pieces, if they had not been worn threadbare, and gives an idea of our poverty in the musical and poetry line, when we have plained that. abundance and to spare. Brother Adand say 'Spiritualists' as significant of our love for the same and our devotion to the cause that gave us the appella-

tion?" I suppose there are a few of these kinds of Spiritualists, but I can't see why we should trouble ourselves about them. Perhaps to them the Bible is a necessity; they may yet believe in a vicarious atonement. If so let them have a name expressive of their belief. There is not one in ten Spiritualists who when he has occasion to speak of Jesus does not say "Christ," and there is not one in a hundred who knows what the word "Christ" or "Messiah" means. nor will they know till we restore our lectureship and our literature. He next says:

"Do we not dedicate churches and ordain ministers and sing church hymns? I need say no more about church hymns, but why may we not dedicate churches and ordain ministers? In va rious secret societies we go through with all kinds of formalities-some of them no doubt useless but then they are inoffensive and to some people very entertaining, though it might bore Brother Adams and myself. I believe in dedications, because I believe we thus prepare a building for the uses it is to be put to. I also believe in laying on hands to heal the sick. I know some think it is unnecessary, but I have a standing proposition that when that class want to test the matter, to collect the sick, divide them in two parts, giving me last choice; and I will heal ten of my patients to their one. I do it by laying on of hands. I find also I can lecture with solely for spiritual purposes. Hence, believe in dedications and ordinations.

Brother Adams next objects to the use of "Him" or "His" or "Thou" when speaking of God. Well, I know so little about Godnthat Liet Him or It, as Bro. Adams presses, alone when possible. Yet no speaker can make a public lecture and estop to define all his terms, and when he uses them he must adapt himself toothe finderstanding of those he is addressing, li He then asks:

"Do they not cite as authority the represented sayings of a myth?" by which he means lesus. I answer I do not knowles they do. I never heard him so cited; did he? If so, when? by Brother Adams has heard me a number of times; and as I usually refer to ancient manifestations as evidence that those who pin their faith to the Bible are inconsistent, I am not certain that he istreferring to me as one of the criminals. I deny that I ever cited Jesus as authority, or that any Spiritualist lecturer ever did so in my pres-

He then accuses Jesus of telling "falsehood about not going to Jerusa-lem" (John 7:849). Maybe not. Pos-sibly he changed his mind, after saying he would not go. I have often been guilty of doing the same thing, and I hope for the sake of his judgment Bro. Adams has. Suppose he did intend to go up, when he said he would not—what of it? Did the lie hurt anybody? The evil of lying isithe injury it does to the person or persons whom it affects.

He continues his charges that Jesus

"usurped property." How does he ass did not object to his being used for nothing of other equally important feat-that purpose. (See Matt of the purpose, (See Matt of the purpose) know? It seemed that the owner of the

dren of the devil. (John 8:44), Well, paper.

A Defense of Jesus Against Unreason- [I shouldn't be surprised if he was about right. If he did, they got even with him, for they charged him with having In the issue of The Progressive a devil several times in the same chaptranslated in the Emphatic Diaglott. A

personal devil would be a very difficult

"Also," says Brother Adams, "hypocrites, fools, and a generation of vipers." (Matt. 15: 17, 33). Perhaps that is stronger language than Brother Adams or I would use, but it should be remembered that Jesus went up to Jerusalem under a strong influence, Elijah the prophet, no doubt. He had coming destruction of Jerusalem, which appeared to him so realistic that he was compelled to weep, and the Pharisees stood in the way of his message for the salvation of the people. Probably under such severe stress many of us would be impelled to use language full as suggestive.

"His declaration about stars falling (Matt. 24:29), his belief in a personal devil (Matt. 17: 28), also his belief in a literal hell (Matt. 18: 8), about casting out devils (Matt. 7:27), about two men joining in prayer (Matt. 18:19), his views about marriage (Luke 20:34), his promise to come in the clouds of heaven (Matt. 24:39), cursing the fig tree (Matt. 21:20), his declaration about handling poisonous serpents, also swallowing poison, and that these acts should furnish a proof of divine power (Mark 16: 17, 18)—these statements force us to conclude he was no philosopher."

That all these objections are based on prejudice any one who has candidly and fully investigated the subject will not deny. Let it be understood in defending Jesus of these charges that I do not agree to subscribe to everything he did READ NO SPIRITUALIST LITERA. or said. Neither do I agree to defend Socrates or any other philosopher in ev-

Probably when he spoke of the falling stars he was speaking in an astrological sense. It certainly has that meaning in Rev. 12:4. The stars seem to fall in two ways. One is the apparent revolution of the Zodiac in every 25,850 years their eternal hunger for the same old and the other is when the sun and some tests. One would suppose that when of the stars sink into the southern heavens every winter. Then it is that the sun is darkened. And then Jesus may have been mistaken, Just as Bro-Adams may occasionally be mistaken.

How does Brother Adams know that Jesus believed in a personal devil? In objects on the table for descriptive the passage cited there is nothing about a personal devil. That devil that Jesus cast out was a demon, and a demon is a human departed spirit. In the New Testament it usually referred to the spirit of a Greek person, because the Greeks called all their dead demons. The Jews did not rob them of their term for by way of distinction as pneumata hagion-consecrated spirits, or the spirits of consecrated people,
Now the "literal hell." The Greek

word for hell is Gehenna-ge, valley; hinnom, a man's name. A valley southlay-schools?" am sorry to admit that we do, but if east of Jerusalem named after a man we kept our lecturers in the field we who once owned the land, where the would not. We also sing gospel hymns, Jews and the Romans threw the caralways to the glory of Jesus, and never cases of the criminals executed for to the glory of Socrates or any other crime, for cremation. Brother Peebles martyr. While we have abundance of says he has eaten grapes that grew in Gehenna-so it has an actual existence notwithstanding Brother Adams' condemnation of the use of that word by

Then comes the criticism about casting out of devils. I have already ex-

The objection to two men joining in ams continues: "Organize as Bible Spir. prayer hardly requires an answer. I tertained by the New Thought people of our day. It is claimed thoughts are things, though if I made such an assertion I should claim the privilege of ex plaining myself further. But we cer-tainly can effect much by our thought, and the more we can unite in a thought the more sure the effect.

I can't catch his objection to Jesus on marriage, in Luke 29:84, but I certainly endorse his promise to come in the clouds of heaven. I have seen so many spirits come in clouds that I should have to give up my Spiritualism to disbelieve him. The Greek is not that he shall come, but that he shall be present. The "son of man" refers to any medium.

Of course I don't apologise for his cursing a fig tree, but we hardly know what any of us would do if we were to get very hungry. As to the passage quoted from Mark 16:17, 18, the whole ousiness was an interpolation.

I should not think of paying any at tention to this superficial mass of stuff if it was not being constantly used against people who have occasion to quote the Bible. Bigotry is as much misplaced when it rules a liberal person as when it controls the actions of a church member. If we cannot find valid objections against the Bible we at least should be candid enough not to force meanings on expressions which we anywhere else would look upon with more charity.

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Again he "called men liars and childer of the devil. (John 8:44). Wall

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perience of a friend of mine, whos Bhe has been ill unto death, and during Bhe has been ill unto death, and during the light of her indisposition she conversed freely with disemtion she conversed freely with disemtion she she did not. If it will interest others she did not. If it will interest authenticity of the narrative, and the genuineness of the character of the sensitive lady. I will give it in her own words and way for her experience has words and way, for her experience has made her very happy, as also it has added to my own happiness.

"Oh, Rose, I went out of my body last night and journeyed, oh, so far! I do not know with whom, but it was rapturous. I do not care to stay on earth any much sought after by Aunty. It is all in the mind, there is nothing in it. My companion told me everything. He said, 'Do right according to the light your brain has been capable of grasp-ing. There cannot be too much love, too much sympathy, too much devotion to the higher; with these attributes guided by Truth's golden rod, the gates of Eternal Light are ever open to the freed soul to enter therein. Experiences of grandest truths will be thing ere we can dwell together in the home we have both prepared in our earth lives. Together we have worked in spiritual fields of knowledge; I in spirit, thou in mortal. Be of good cheer, the earth time will not lengthen far ere thou shalt stand on the vine clad hills of eternal love.' Dost thou recollect the eyes that

gazed in thine, With their wealth of tenderest love untold?

We sat upon a vine-clad porch And watched the night sweet day en

fold.
"I will help thee keep thy trysting place with the loved ones who wait thy coming. Thou art weary, but falter not, falter not, rest shall be thine till thou art strong in obedience. There is no death; life, life eternal; change only is ne. I am with thee, be not afraid.'
ROSE BUSHNELL DONNELLY.

San Francisco, Cal.

TWO ANGELS. I dreamed I saw two angels hand in and very like they were, and very fair.

One wore about his head a golden band; A thorn-wreath crowned the other's matted hair.

The one was fair and tall, and white of brow; A radiant spirit-smile of wond'rous

grace Shed, like an inner altar lamp, a glow Upon his beautiful uplifted face. The other face, like marble-carved grief.

Had placid brows laid whitely o'er With lips that never knew a smile's re And eyes like violets drenched in

rain... Then spake the fair, sweet one, and

gently said: "Between us-Life and Death-choose thou thy lot.

By him thou lovest best thou shalt be Choose thou between us, soul, and fear thou not."

I pondered long, "O Life," at last I "Perchance 'twere wiser Death to -- choose, and yet

My soul with thee were better satis-'fled!" The angel's radiant face smiled swift

Within his brother's hand he placed my "Thou didst mistake," he said in underbreath.

And, chosing Life, didst fail to understand; rns is Life: and I am Death!" -Harpers.

A JUVENILE OPINION.

Since Ma's got Christian Science us boys are dead in luck-No hot old mustard plasters upon our

chests are stuck; She never puts the ginger upon the estove to boil,

Nor doses up us children with that old
castor oil. castor oil.

She just says: "Look here, children; no need for you to squall, think your stomach's aching?

Since ma's got Christian Science she doesn't use a whip To punish us, but simply takes puckers

in her lip

There's no such thing at all.'

And thinks and thinks right at us, until she near goes blind. 'And then she says she whipped us by whipping in her mind.

That is the absent treatment, but anyone can see That it doesn't make connections with such a boy as me.

But pa-now he is different. When he's at home he'll say, "You children best be careful and not be

bad to-day."
You just believe we're careful, 'cause pa, he says that he Will give us switching science hot from

the willow tree. And as for absent treatment, why, he lys with a wink,

"I'll tend to all the switchin'-ma can stand by-and think." -Baltimore American

DOL-BREAKING.

When the end vain superstitions Give place to a nobler creed, And the hungry heart's petitions Bring food for the spirit's need, Then man shall break from his fetters Free, fearless, and god-like born, Nor mind nor soul lie debtors To the churches praise or scorn.

Not bound to a man-made heaven, Not doomed to a man-made hell, Not stirred by the priestly leaven Or fables the dreamers tell, But brother shall turn to brother,

The sword be broken in twain, For each shall lean on the other And the gospel of Love shall reign Tear down from polluted altars The finite gods of the past

'Tis only the coward falters Before the iconoclast. However the world cries treason. However the flesh may bleed And strike for a higher creed

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## OGGULT MYSTERIES.

SCIENTIFIC EVIDENCE OF LIFE BEYOND THE GRAVE. The Newest Researcacs and Conclusions as to Man's ing in another part of the house never Spiritual Existence After Death.

ence the world over has turned its tireless energies into every field of human interest except the one most momentous problem of all-life beyond the grave. In the last few years, however, a serious and well sustained effort has been made to investigate whatever evidences could be gathered as tending to prove or disprove man's hope of immor-

The psychological research societies of England and America have been the leaders in these investigations. With a membership of the foremost scientists, scholars, college professors and public men of the day, the committees of investigation and experiment have been peculiarly well equipped. The various phenomena of sleep, dreams, pre-monitions, visions, thought-transfer, apparitions have been cautiously studied. The boastful claims of "materializing mediums," "spirit photographers" and fraudulent seance mediums have been patiently examined and the atmosphere trickery which have deluded the credu-

A tremendous mass of material has been accumulated along scientific lines by the investigations, and it has fallen to Professor Frederic W. H. Myers, of Cambridge, England, to sum up these researches. In his book, "Human Personality and Its Survival of Bodily Death," just issued by Longmans just issued by Longmans, Green & Co., all the phenomena known to man which bear upon spirit life are discussed and classified as far as possi-

After stripping bare the ingenious frauds which have deceived many, and analyzing one after another of the phenomena of the subconscious mind, which for a long time puzzled science, Professor Myers finds that he has left a mass of evidence which can be accounted for only on the theory man lives a dual existence—one of the body and one of the soul or spirit. It is with that portion of the author's work which presents the evidences of spiritual existence after bodily death, of communications from the dead, that this page deals to-day.

The question for man most moment ous of all is whether or no he has a mortal soul; whether or no his personality involves any element which can survive bodily death. In this direction have always lain the greatest fears, the farthest reaching hopes, and yet, man has never applied the method of science to the problem of survival beyond the grave.

The method of modern science consists in an interrogation of Nature entirely dispassionate, patient, systematic, saw it furnished. bring us to certain conclusions and re- Charley telling me thus: sults as to the proof of existence after

an iceberg, which floats with most of its bulk submerged, the human mind, ness than ever appears above it." We now are aware that personality is not There is one part of it which 'unitary." is above the threshold of ordinary consciousness and another part which is normally below it; and the first we may call the supraliminal, and the second the subliminal self.

These various significant phenomena are being gradually brought into line with modern science, and they bring the strongest proof to show that the soul York saw her dead daughter, while her withstands the shock of death and that son in Dakota saw his sister at the same veridical messages may be given phantasmally to mortal man by spirits after No. 345 West 34th street, New York, tasmally to mortal man by spirits after bodily death.

I claim, in fact, that the ancient hypothesis of an indwelling soul, possessing and using the body as a whole, yet pearing a real, though obscure relation to the various more or less apparently disparate conscious groupings manifest. ed in connection with the organism and spirit of a dead Hindoo woman: in connection with more or less localized groups of nerve-matter is a hypothesis not more perplexing, not more cumbrous, than any other hypothesis yet suggested. I claim also that it is as actually proved-by direct observation. I hold that certain manifestations of central individualities, associated now or formerly with certain definite organisms, have been observed in operation apart from those organisms, both while the organisms were still living and after they had decayed. Whether or no this thesis be as yet sufficiently proved, it is at least at variance with no scientific principle or established fact whatever; and it is of a nature which continued observation may conceivably establish to the satisfaction of all.

From the evidential scrutiny of modern facts we shall-find that there are coincidences of dream with truth which neither purely chance nor any subconscious mentation of any ordinary kind will adequately explain. It is probable that the facts of the metetherial world are far more complex than the facts of first evening of their arrival Lady ception of communication which we

in that spiritual or metetherial world

Experiments with what I may call what had occurred to him on the former death compacts"—the exchange of sol- occasion. emn promises between two friends to appear to one another if possible after by about eight years of age, was sleen death-have led to important results. ling in the same room as his father and There is real ground to believe that while such posthumous appearances may in most cases be impossible, yet that the previous tension of the will in that direction makes it more likely that the longed for meeting shall be accom-

It is a curious fact that modern sci-plished. This is a kind of experiment which all can make, and we have two or hree authenticated cases where this compact has been made and where an apparition has followed.

In these self-projections we have the most extraordinary achievement of human will. What can lie further outside any known capacity than the power to cause the semblance of one's self to appear at a distance? Other achievements of man have their manifest element; where is the element here? The spirit has shown itself in part dissociated from the organism: to what point may this dissociation go? It has shown some intelligence, some permanence; to what degree of intelligence of independence of permanence may it conceivably at-

Of all vital phenomena, I say, this is the most significant! this self-projec-tion is the one definite act which seems as though a man might perform equally well before and after bodily death.
FREDERIC W. H. MYERS.

Mother and Son See a Daughter's Spirit. Case A.

Mrs. N. J. Crans, of New York, states After lying down to rest I remember reeling a drifting sensation of seeming almost as if I had gone out of the body. My eyes were closed; soon I realized that I was, or seemed to be, going fast somewhere. All seemed dark to me; suddenly I realized that I was in a room; then I saw Charley lying in a bed asleep; then I took a look at the furniture of the room and distinctly saw every article, even to a chair at the head of the bed, which had one of the pieces broken in the back. In a moment the door opened and my spirit daughter Allie came into the room and stepped up to the bed and stooped down and kissed Charley. He seemed at once to realize her presence, and tried to hold her, but she passed right out of the room about like a feather blown by the wind; and then, after a moment, she came back again (several further incidents are here described).

Then I thought I would open my eyes, and with difficulty I got my eyes open, They seemed so heavy to me, but when succeeded in opening them I received a sudden shock, such as if I had fallen from the ceiling to the floor. It fright-ened and woke up both Mrs. B. and my daughter (but Mrs. B. has been lost sight of, and the daughter was a child at the time), who asked what was the matter. Of course, I told them my experience, and the following Sunday I wrote, as was always my custom, to my son-in-law Charley, telling him of all my

and it is the application of careful scientific investigations of the many and varied phenomena of sleep, apparitions, premonitions, dreams, and many other here; and at the end of six days, judge puzzling human experiences which of my surprise to receive a litter from

"Oh, my darling Mamma! I dreamed Whereas, till recently, the personality described just as I saw her; how she of man was regarded as something that came into the room and he cried and was bounded by the limits of the normal tried to hold her, but she vanished consciousness, we now know "that like (with other details similar to those of Mrs. Crans's dream). Then at the end of six days, when my letter reached him from its first day to its last has more and he read of my similar experience of itself below the level of conscious he at once wrote me that all I had seen was correct, even to every article of fur niture in the room; also as his dream had appeared to him.

MRS. N. J. CRANS. Note on Case A.

This case of Mrs. Crans, of New York, is presented as evidence to show that a spirit may manifest itself to more than one person at the same time regardless of space. The mother in New

July 14, 1888.

A British General's Spectral Visitor .-Case B.

General Sir Arthur Becher, of St. Faith's Mede, Winchester, sees the

General Sir A. Becher, who held high appointment on the staff in India. C., to the Hill Station of Kussowlie, about March, 1867, to examine a house conceivably provable—I myself hold it he had secured for his family to reside in during the approaching hot season. They both slept in the house that night. During the night the general awoke suddenly and saw the figure of a native wo man standing near his bed, and close to an open door which led into a bathroom. He called out, "Who are you?" and jumped out of bed, when the figure retreated into the bathroom, and in following it the general found the outer door locked and the figure had disap-

peared. .He went to bed again, and in the morning he wrote in pencil on a doorpost, "Saw a ghost," but he did not men-

tion the circumstance to his wife. A few days after the General and his family took possession of the house for the season, and Lady Becher used the room the General had slept in for her dressing-room. Abaut 7 p. m., on the the material world; that the ways in Becher was dressing for dinner, and on which spirits perceive and communi- going to a warbrobe (near the bathroom cate, apart from fleshly organisms, are door) to take out a dress, she saw, subtler and more varied than any per-standing close by and within the bathroom, a native woman, and, for a moment thinking it was her own ayah, The inference which all the mass of asked her "what she wanted," as Lady evidence suggests is that man is an or- Becher never allowed a servant in her ganism informed or possessed by the room while dressing. The figure then soul. This view obviously involves the disappeared by the same door as on the hypothesis that we are living a life in former occasion, which, as before, was two worlds at once; a planetary life in found locked. Lady Becher was not this material world and also cosmic life much alarmed, but felt that something unusual had occurred, and at dinner which is the native environment of the mentioned the event to the General and his son, when the General repeated

That same night their youngest son, a

What do you want?" in Hindostani, evidently seeing a female figure in the dressing room near his bed. His mother quieted him and her felt asleep, and the figure was not seed by us on that occasion, nor was it ever seen again, though we lived for months in the house. But it confirmed our feeling that the carry somewhald any and a property of the first time upon myself-that the carry somewhald any and a property of the first time upon myself-that the carry somewhald any and a property of the first time upon myself-that the carry somewhald any and a property of the first time upon myself-that the carry somewhald any and a property or the first time upon myself-that the carry somewhald any and the real free which the rest mental and the second to the first time upon myself-that the carry of the first time upon myself-that t occupants we learned that it was a fre-

A native Hill, or Cashmere woman, very fair and handsome, had been murdered some years before in a hut but a few yards below the house, and immediately under the door leading into the bath and dressing room, through which on all three occasions the figure had entered and disappeared. My son sleep-

I could give the names of some other subsequent occupants who have told us much the same story. April 11, 1884.

Note on Case B.

Here a murdered Hindn woman appeared independently and separately to of the feet, beginning at the toes, pass-three English persons who had never ing rapidly to the heels, I felt and known her or heard of her. This is a striking example of the haunting cases which are among the best authenticated by scientific investigation. The spirit returns to a locality and not to any particular person.

Prof. Hilprecht Sees a Priest of 1300 B. C.-Case C.

Professor Hilprecht, of the University of Pennsylvania, in charge of the excavations at Nippur, learns the history of unidentified relics from a Babylonian priest of 1300 B. C.:

One Saturday evening, about the mid-dle of March, 183, I had been wearying myself, as I had done so often in the weeks preceding, in the vain attempt to decipher two small fragments of agate which were supposed to belong to the finger-rings of some Babylonian. The labor was much increased by the fact that the fragments presented remnants only of characters and lines, that dozens of similar fragments had been found in the ruins of the Temple of Bel, at Nippur, with which nothing could be done that in this case, furthermore, I had never had the originals before me, but only a hasty sketch made by one of the members of the expedition sent by the University of Pennsylvania to Baby-

I could not say more than that the ragments, taking into consideration the place in which they were found and the peculiar characteristics of the cuneiorm characters preserved upon them, sprang from the Cassite period of Babylonian history (circa 1700-1140 B. C.); moreover, as the first character of the third line of the first fragment seemed to be KU, I ascribed this fragment, with an interrogation point, to King Kurigalzu, while I placed the other fragment, as unclassifiable, with the other .Cassite fragments upon a page of my book where I published the unclassifiable fragments. The proofs already lay before me, but I was far from satisfied. The whole problem passed yet again through my mind that March evening before I placed my mark of approval under the last correction in the book. Even then I had come to no conclusion. About midnight, weary and exhausted, I went to bed and was soon in deep sleep. Then I dreamed the following remark-

A tall, thin priest, of the old pre-Christian Nippur, about forty years of age and clad in a simple abba, led me into the treasure chamber of the temple, on its southeast side. He went with me into a small, low-ceiled room, without windows, in which there was a large, wooden chest, while scraps of agate and lapis-lazuli lay scattered on the floor. Here he addressed me as follows:

"King Kurigalzu (circa 1300 B.C.) once sent to the Temple of Bel, among other articles of agate and lapis-lazuli, an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the God Ninib a pair of earrings of agate. were in great dismay, since there was no agate as raw material at hand. In was nothing for us to do but cut the votive cylinder into three parts, thus mak-ing three rings, each of which contained a portion of the original inscription. The first two rings served as earrings for the statue of the god; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmed my words. But the third ring you have not yet found in the course of your excavations, and you never will find it. With this the priest disappeared. I awoke at once and immediately told my wife the dream, that I might not forget it. Next morning-Sunday-I examined the fragments once more in the light of these disclosures, and, to my astonishment, found all the details of my dream precisely verified in so far as the means of verification were in my hands. The original inscription on the votive cylinder read: "To the God Ninib, son of Bel, his lord, has Kurigalzu, pontifex of Bel, presented this."

The problem was thus at last solved. stated in the preface that I had unfortunately discovered too late that the two fragments belonged together, made of Contents, pp. 50 and 52, and, it being not possible to transpose the fragments as the plates were already made. I put in each plate a brief reference to the other. (Cf. Hilprecht, "The Babylonian Expedition of the University of Pennsylvania," Series A, Cuneiform Texts, Vol. 1, Part 1, "Old Babylonian inscriptions, chiefly from Nippur.").

The world we see and the world unseen. Now, when I sit here, all bereft, H. V. HILPRECHT.

Note on Case C.

Professor Myers here records Professor Hilprecht, the famous Assyriologist, as giving evidence of communication with a departed spirit. This is a peculiarly strong case for three reasons: 1. The unquestioned intelligence and integrity of Professor Hilprecht. 2. The peculiar fact that no living human mind could have been in possession of the information which had passed out of the world's knowledge. 3.3 In this case a living human being was distinctly put n possession of valuable knowle which could not have been derived from any mortal source of gurrent knowl-. . . . . . . . .

A Physician Returns From the Next World,-Case D.

Dr. Wiltse, of Skiddy, Kans., tells how his soul left his body during a terrible illness, reached the threshold of the next world, but returns to life.-From the St. Louis Medical and Surgical Jour-

I was gradually sinking in the summer of 1889 under an unusual diseasetyphold fever, with subnormal temperature and pulse.

I passed about four hours in all without pulse or porceptible heart-beat, as I ing a portion of this time several of the bystaudors thought I was dead, and such a report being carried outside, the

that the same woman had appeared to the me, the real Ego, while the not me us all three, and on inquiry from other enclosed it upon all sides like a sepulchre of clay. With all the interest of a quent apparition on the first night or so physician. I beheld the wonders of my of the house being occupied. bodily anatomy intimately interwoven with which, even tissue for tissue, was I, the living soul of the dead body. I earned that the epidermis was the out side boundary of the ultimate tissues, so to speak, of the soul. I realized condition and reasoned thus: I have died as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the in-teresting process of the separation of the soul and body. By some power, apparently not my own, the Ego was

rocked to and fro. laterally, as a cradle

is rocked, by which process its connec-tion with the tissues of the body was

broken up. After a little time the lat-

eral motion ceased and along the soles of the feet, beginning at the toes, pass

heard, as it seemed, the snapping of in-

numerable small cords. When this was

accomplished I began to retreat slowly from the feet to the head as a rubber

cord shortens. I can recall no memory passing through the abdomen and t, but recollect distinctly when my whole self was collected into the head, when I reflected thus: I am all in the head now, and shall soon be free I passed around the brain as if I were hollow, compressing it and its membranes slightly on all sides, toward the center, and peeped out between the su-tures of the skull, emerging like the flattened edges of a bog of membranes. I then acquired the full stature of a

man. I seemed to be translucent and of a bluish cast. I saw a number of persons sitting and standing about the body and particularly noticed two women apparently kneeling by my left side, and I knew that they were weeping. I have since learned that they were my wife and sister, but I had no conception of individuality. Wife, sister, or friend were as one to

I turned and passed out of the opened door, inclining my head and watching where I set my feet as I stepped down onto the porch. I had walked but a few steps when I again lost my consciousness. I then found myself in the air, and was upheld by a pair of hands which I felt pressing against my sides. The owner of the hands, if they had one, was behind me, and was shoving me through the air at a swift but a pleasant rate of speed.

I was aware of a presence which I could not see. The presence did not seem to my mind as a form, but like a cloud filled with some vast intelligence. Then from the right side and from the forth and rested lightly upon either side of my head, and as they · touched me thoughts not my own entered into my brain.

The following is as near as I can ren-"This is the road to the eternal world. Yonder rocks are the boundary between

the two worlds and the two lives. Once you pass them you can no more return into the body."

The thoughts ceased and the cloud passed away, moving slowly toward the mountains in the East. I turned and watched it for some time, when sudden y and without feeling myself moved I stood in front of three rocks. I was seized with a strong curlosity then to look into the next world. I knelt at each of the three low archways and looked through. The atmosphere was green and everything seemed cool and

quiet and beautiful. As I did so a small intensely black cloud appeared before me and advanced toward my face. I knew that I was to be stopped. I felt the power to move or to think leaving me. My hands fell powerless at my side, my shoulders and my head fell forward, the cloud touched my face and I knew no more.

Without previous thought and without apparent effort on my part, my eyes opened. I looked at my hands and then at the little white cot upon which I was lying and, realizing that I was in the body, in astonishment I exclaimed: 'What in the world has happened to me? Must I die again?"

Note on Case D. Here a reputable physician describes in detail the manner in which his soul left his body, confirming the Myers the ory of the independence of the soul. Another physician testifies that the sub ject's pulse had ceased to beat at the time and he was apparently dead.-Chicago American.

IN THE SHADOW.

In the shadow as in the shine have loved you dearest and called you

have known your truth in the cloudy I have walked with you on the world's highway.

Step by step in our ups and downs, In the lonesome dale, in the thronging towns.

Comrades together have been we two When skies were gray, when skies were

Now, when the veil has dropped be tween

When you are taken and I am left,

I am glad for the years in shadow and shine When love made water the richest wine When the crust was a feast and the loaf

was shared And nothing we feared and all things You were surely waiting, wherever you

Till the door you passed through shall swing ajar, And let me in to touch your hand And make you at home in that strange, new land.

For as certain am I, as I live by breath, That love is stronger and greater than death. And they who have loved shall win at

To the glory where death is forever past. —Margaret Sangster. "Handy Electrical Dictionary."

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taining definitions of every used elec-trical term or phrase. Price 25 cents. "Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the rela tions of life between men and women. Cloth. 75 cents: leatherette, 50 cents. "Discovery of a Lost Trail." By Chas.

#### "OLD MAN BRADFORD."

Nonogenarian Native of Franklin County, Who Made His Fortune ' "Down East," in Maine,

[Published by request.]

The Chronicle of Farmington, Me., has the following in reference to a ven-

erable Spiritualist: An editorial item in the Chronicle that week resulted in locating the gen-tleman—Elisha Bradford, Goldenridge Me. a native of Farmington; and a cor respondence resulted, from learned he was a brother of the late Alfred Bradford of West Farmington, also many other interesting facts which we published in the Chronicle three weeks ago-in Mr. Bradford's own words. Unfortunately, however an error was made which Bradford noticed and pleasantly referred to. To make everything all right we reprint his let ter with the correction noted—and a slight addition—as a compliment to Goldenridge, Me.

Mr. Editor: - According to the record

was born in Farmington, Jan. 7, 1812

(but Gould Butler's History of Farm Ington makes me a year older, which is not correct). My father died when I was twenty years old, leaving me in charge of his family and farm, known as one of the old Bradford farms on the west side of Sandy river, a mile or two above the Centre, which I ran to the best of my ability for eight years. I then being dissatisfied with my situation, sold my interest to an older brother and went to what is called down east," where an older brother resided on Penobscot river. As I knew no other business but farming, through his advice I went into Lee and pur chased what is called the best farm in town (price \$1,800), advanced \$100 and took a bond for a deed. The following March I moved onto the farm, paid enough more to make one-half and gave my notes for \$900, payable in six years (\$150 a year with annual interest) which I completed inside the time also built another barn costing \$300. My motto was not to run in debt. After I had been in town eighteen months I married and in about a year

our first child was born. We had ten children in all; five have passed on to the other side; there is one son in Mon. tana, a daughter in Jacksonville, Floriida, one in Boston and one in this town also a son with whom we live. With prudence and hard work farming up to the present time we have procured a competence so as to be independent. believe farming to be the best business for common people. After living in Lee 53 years, during

which time I filled various offices-se lectman, treasurer, school committee, was one of the trustees of Lee Normal Academy thirty years and one of three directors during the same time. Living fourteen miles from the rail-

road, and as real estate and business generally seemed to be depleting, I decit'd to go to Aroostook county, and in the fall of 1893 I bought a farm on Goldenridge, in the town of Sherman, Aroostook county, two and a half miles from the railroad station, and have been located here ever since. We have one of the best farms and set of farm buildings in Aroostook county. One would have to see it to appreciate it.

Politically, I was a democrat up to 1861. My first vote was for Gen. Jackson's second election; my last vote as a democrat was for Stephen A. Douglas. Since that time I have been a non-partisan, voting for Abraham Lincoln at his second election. My last vote was for William J. Bryan in 1896 and 1900; and I would vote for him again if he should be nominated by any party. perialism, in my belief, is a vital prin-ciple of a republic. Bryan is the best opponent of that principle. The destruction of the embryo Philippine republic by a great republic, and the destruction of the South African republics parallel cases. The tariff and trusts are debatable questions. Should the tariff be taken off potatoes it would be destructive to Aroostook county.

My health is good, not suffering pain, my eyesight is dim, it is difficult for me to read with the strongest glasses, and my hearing is obtuse. My diet is milk, eggs and apples, and I take no stimu-lant of any kind. I have not taken any other food for years. Believing my end is near leads me to reflect what will become of me when I stop breathing. I believe the composition of the universe in comparison—this little spot we live on is but a grain of sand-is a dead mass of the mineral kingdom. The animal and vegetable kingdoms are life— the source of the mineral kingdom. As fast as it matured it dies and returns to its source and cycles round eternally without ending or beginning-which is all the God there is. The principle that a branch (of which there are millions) contains two bodies I believe to be the father and mother of superstition which

largely controls the world. When but a boy I was taught that the world was made of three kingdoms as described above. Now, describing my views of the universe, I will add three others, namely Electricity, Gravitation and Water. I believe the unnumbered suns of the universe are composed of electricity and as cold as space, generated by the Infinite power or force of gravitation. Water is the source of the atmospheres without which there would be no heat or life. The friction of the rays of these suns at the speed of light give the planets all the heat they receive. Without atmospheres they would be like their moons, destitute of water or life. My desire is that wiser heads will so simplify this great question. God Universe, that in the near future it will replace superstition in ou common schools.

Very respectfully yours, ELISHA BRADFORD.

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#### A CARD TO SPIRITUALISTS.

To the Editor:-Permit me, through the columns of your valuable paper, to inform my friends throughout the country that my health is steadily improving, and that I expect to take up my work on or before June 15, 1903. I feel under obligations to all who have sent me so many kindly messages of sympathy and good cheer, and take this opportunity to thank them one and all, for their most generous kindness.

Mrs. Barrett is much better than she was early in the winter, but is still far from well. Her ultimate recovery, barring any serious accident, or relapse, is expected, but its coming now seems quite remote. We all hope for the best and are trying to aid her in her heroic endeavor to rise above the awful sorrow of the past winter.

With kindest greetings to all, I am, Fraternally yours, HARRISON D. BARRETT.

### Rev. Dr. Hillis' Mistake.

In a sermon delivered in Chicago. that the Christian religion was the only one in which love was the central and all-important idea. A correspondent who signs himself "Quaker," but really is a veteran editor of a widely-circulated political journal, in no more than a "stickfull" of type, demolishes the position of this noted divine and leaves one to wonder if the ministers of the gospel when they make such random statements are ignorant or knowingly

Dr. Hillis ignores the teachings of the Jewish prophets. Rabbi Hillel taught: "Be of the disciples of Aaron, love peace, pursue peace, love all men and invite them to a life of virtue and holi-In the interview of Christ and the lawyer, the responses of the former to the question, "What to do to be saved," Christ directed the lawyer to "keep the law," and said, "How readest thou?" The lawyer read, "Thou shalt love the Lord thy God with all thy soul, etc., and thy neighbor as thyself.' Of this character was Christ's reply to the young man: "Keep the commandments." He also informed the young man who addressed him as "Good Master." "that only God was good."

St. Augustine in the fourth century declared: "What is called the Christian religion has existed among the ancients, and was not absent from the be ginning of the human race until Christ came in the flesh, from which time the true religion which existed already, be gan to be called Christian."

It was the dictum of one of the Hebrew prophets that: "A man who foolishly does me wrong I will return to him my ungrudging love-the more evil goes from him, the more good shall go from me." The improved Voltarian dictum is a compact and comprehensive creed-"Love the good God, be good and do good."

Meeting of the Illinois State Spiritualist Association.

A lady, one who has had great experience on the floor and platform of many assemblies, writes as follows of the last meeting of the Illinois State Spiritualist Association:

"The entire meetings were dignified, helpful and instructive, and reflected credit on the association."

Another, a gentleman who was a stranger to Spiritualism and transient in the city, strayed into the hall and came to subsequent sessions, said: You Spiritualists have no reason to

be ashamed of such meetings as these -they are a credit to your cause."

#### WHY WAS IT DONE?

In the May 2d issue of the Truth Seeker, page 282, an article is copied from The Progressive Thinker, written by the venerable Dr. R. Greer. The editor, as if intent on malicious mischief, attributes the article to the son, Dr. J. H. Greer, and makes uppleasant comments thereon. Dr. J. H. Greer is brilliant intellectually, but is an Agnostic and in no vise responsible for the ar-

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

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Buddhism as a Living Force.

In a brief essay on Buddhism as Living Force, an eminent Asiatic scholar, Mr. T. W. Rhys Davids, makes the interesting and philosophic statement that, like Christianity, rooted out in the yet helping to break down the appalling land of its birth, and fallen into utter decay in the other empire it seemed about to conquer, Buddhism has survived in several smaller countries, widely scattered and remote-in the islands of life and ethics. of Ceylon and Japan, in Burmah, Siam, and Thibet. And now, more than two thousand years after the period of its first missionary zeal, we hear, simultaneously from all these five directions, of its again bestirring itself to new efforts, not only of defense but of attack. Of these movements the one in Thibet is

probably of least importance. Isolated missionaries are sent out, from political rather than religious motives, to spy out the land and make known the power and importance of the grand lama. No one can yet say how far this is deliberately organized, or what the results have been. But that a system of ultramontane propaganda has been started finds relief in church communion, is well known, and it would be unwise

to ignore the possible results. The other movements are purely re-

ligious. The Maha-Bodhi society, founded in 1891 at Colombo from the propagation of Buddhism abroad, took up at the outset the task of gaining possession of the site of the ancient and most holy shrine of the Maha-Bodhi temple at Budh-Gaya near Rajgir, built at the spot where the ancient records declare that the Buddha attained the climax of insight. A pilgrims' house has been erected at Budh. Gaya. A monastic college is to be built ciety. According to the Indian census, the number of professing Buddhists in India has increased during the last ten years from seven and a half to nearly nine and a half millions, an increase largely confined to Bengal. Branch societies have been established in north and south India, in Burmah, and at Chicago; and the society has representa-

journal, printed in English and distributed in both hemispheres. Samagama (or, for brevity, Samagama), hearts and lives and methods of soand has issued in English from the native press at Rangoon its manifesto. It is headed by a converted Scot of scienthis connection, that the advocacy, or tific training, and has representatives in the United States and Germany. It pro-the United States and Germany. It pro-beings or helpless dumb animals, could be united States and Germany and a training center for missionaries of any dhistic sources. nationality who, after ten years have elapsed, are to start on their work in

different countries. These two overtly propagandist organizations are consequent to and con-Buddhist churches, caused by the neces city of defending themselves against enno longer the monopoly of student reat large both in the original Pali and other circumstances. Sanskrit, and also in the different vernaculars. In Ceylon, Buddhists, aided inaugurating new schools for both boys which money can buy. and girls, and colleges for advanced studies for intending religious teachers. Thus a college at Colombo for the edu and honorary member of the Royal Asiatic society, Sumangala Maha Nayaka And there are other scholars and organizers at these institutions who show themselves keenly alive to the advancing requirements of the day. The rerival is given further expression in such organs as the Buddhist, published in English, and a Singalese paper, the Sava Sanda Rasa, which is widely circu-

lated. leading Buddhist sects has led to greater keenness of propagandist education The intellectual adaptability of the Jap anese has led some of these sects to send students to study Pali and Sans- are in South Clark street. They are krit in Europe. And the cause of Bud- open to the men, who, more unfortunate | man being, whatever his religion. dhist scholarship owes much to and hopes much from the works and re- street, cannot afford to pay even the 10 search of writers like Messrs. Bunyu cents required by the more numerous Nanjio, Fujish ma, Takakusu, and Ane saki. The Orient is an excellently conducted periodical from the Buddhis standpoint, and publishes English readings of the chief Buddhist texts. This him in to shelter, has not been able to cultured and zealous activity is more noteworthy in that the military class in Japan, now become through recent wars especially prominent, is, unlike the ancient Indian Kshatriya sup porters of Buddhism, almost exclusively of the old pagan or Shinto faith.

confined to Japan itself. A Japanese the men of the streets know that they mission has gained a footing at San must be early applicants or be rejected. Francisco, has already several branches An applicant coming after 10 o'clock at in the neighborhood, and publishes a night has no chance of getting a bed Buddhist periodical entitled the Light there. of Dharma. There is no doubt as to the gradually increasing extent to which floors of the building. Every available Buddhism is gaining on the attention inch is used as bedroom space, but it is of the general public in America. This a narrow building and with all of the was largely due to an awakeneing inter- economics known to this class of proest in the comparative study of relig- prietors the space is limited. ious belief on the one hand and to confused ideas among and about "theoso- able. It is earning up to its full capacphists on the other. Oriental propagan-lity all the time. The long floors are dists of Buddhism protest that theoso- partitioned off by corrugated sheet iron and shows how slight the influence of phy, a doctrine steeped in "soul here and small rooms four feet wide by

mislead foolish people in England and America." At any rate, one result of this dual impetus has been a shower of popular text-books on Buddhism, which, hand and not overaccurate study, are self-complacency of the ignorant, and to ramiliarize men's minds with the startling advance made, long before Christianity, and far from the basin of the Mediterranean, in the deepest problems

The activity of Christian missions has had no small share in arousing among the Buddhists throughout the world a more earnest study of their own religion. The signs of a real revival are already evident. And it seems quite possible, and even probable, that Buddhism will again become a power in the

Of its advance in other countries as a creed one may, without rash prophecy, anticipate that with the advance in the mobility of the individual and the home, as well as of the tolerance of international polity, Buddhism will have its groups of adherents in all countries. But beyond those aspirations in which humanity yearns to stay itself upon a creed, and that need of solidarity which there may be possibilities in Buddhist philosophy and ethics of influencing the thought of the immediate future in the west, and this chiefly through its sympathetic standpoint in certain problems.

The effect of the missionary effort to extend Buddhism into new and unaccustomed fields will be forecasted and viewed with much interest by all minds watching the religious movements of

the times. One thing may be safely predicted. Buddhism being an eminently non-aggressive, peaceful religion, opposed to war and bloodshed, opposed to the taking of life in any form, degree or manner, having high and religious respect for life of all forms, it will not incite anat Calcutta, the headquarters of the so- imosities and antagonisms, as Christian missionaries have done in the so-called heathen lands.

If anger, hatred and violent animos ties arise because of the work of Buddhist missionaries, the result will come as the reflex action of the spirit of Christian sectarians breaking out in aggressive antagonism to the spread of the tenets of a milder religion than that ememplified by their own class of religtives in England. It issues a monthly

Buddhism is a religion of peace; Christianity as exemplified in the Another society, independent of the world's history has been a religion of Rev. Dr. Hillis is reported as saying foregoing but identical in object, has aggressive war and cruelty. Well were just been started at Mandalay. It has it for the world if the peaceful spirit of taken the name of the Buddha-sasana Buddhism could be infused into the

> called christianized peoples. And it may also be properly said in never emanate from Buddhism or Bud-

Lodgings Here and in the Spirit Realms. There are 40,000 homeless men in

Chicago, and that number can be found comitant with a general revival among nightly in Chicago lodging houses. For one night's lodging in Chicago you may croaching western methods of civiliza. pay \$150 or 5 cents. You may secure a tion and religious propaganda. Palm- bed for either of the sums or for any leaf manuscripts are being superseded amount between the two extremes. It by books, and the canonical scripture. depends on your financial condition, cluses, are being printed and circulated vour taste, your condition in life, and

For the one you will get a suite in the finest hotel, regally furnished with evby American sympathizers, have been ery luxury which can be thought of and

For the other you will get a pine board three feet wide by seven feet cation and training of the clergy is pre- iong placed in a long room wherein othsided over by the distinguished scholar er 5 cent lodgers by the hundreds are sleeping on similar pine beds.

> Those are two extremes, and one can be obtained within four blocks of the other in this queerly assorted city of Chicago.

There may be two or three men occupying the \$150 suites in the city. There are 20,000 or 30,000 occupying the pine boards or 10 cent beds similar to them. In Japan, as in the case of our own At this season of the year there are said Protestantism, the rivalry of the twelve to be 40,000 men in the cheap lodging houses all told.

> One of the 5 cent rooming houses is located in West Madison street. Others than the ordinary derelicts of the places of refuge. The great body of the 40,000 are able

to do better for themselves. It is an unlucky man who, when night drives the raise at least 10 cents from the charitable in the street. For 10 cents he can secure what is comfort to him. One of the best managed of these

cheap lodging houses is now in South Clark street. It will shelter 125 men and its fame has traveled abroad in the Japanese missionary effort is not streets. So generally is it sought that

This hotel occupies the three upper

As a business undertaking it is profit-"piliers Buddhist terminology to reven feet long are made. In each room ture.

is a bed and chair. A woven wire ceil-ing protects the "guests," and at the same time permits the proprietor to comply with the state law prescribing

a certain amount of air space to each person sleeping in the room. When a man occupying one of the rooms in a fine hotel wishes to arise at a certain hour the electric bell in his room awakens him. When a guest in this South Clark street hotel "leaves a call," the porter hunts out his cage the next morning, mounts to it on a stepladder and, with a bamboo pole, pokes the sleeper in various portions of the body until he arouses from his slumber

and crawls out. As set forth in the Chicago Tribune, such are the accommodations of 25,000 of the army of 40,000 said to be inhabiting these places. For 5,000 of them such quarters are too expensive. They seek the pine boards and the less luxurious places.

Among this vast army there are many who are passably good; some who are worthless or degenerates, and a few who aspire for loftier and more healthy conditions. Each one, however, is by home in spirit life. The passibly good when death at last comes, will aspire upwards, while the degenerates will probably find themselves in total darkness. Those who are really good and aspiring will find their wishes realized in the spirit realms. This army of 40,-000 in Chicago constitute a dangerous element and it is constantly receiving accessions to its ranks.

#### Loti and the Theosophists.

As set forth in the Chicago Post. Pierre Loti's striking travel articles on India continue to be one of the most interesting features of the Revue des Deux Mondes. He takes up in his latest sketch incidents on the road to Benares to visit Theosophists of Madras, and he clothes the subject in his well-known exquisite style.

in the house of the Theogophists he found a warm welcome, especially from two men-the one a European who, wearled with agitations and uncertainties, had taken refuge in the detachments preached of old by Budtha; the other a Hindu who, after winning high honors in the universities of Europe. had returned to India with a certain contempt for our western philosophies. those in the circle.

M. Lott asked them to give him proofs of their statement that something of man's individuality resists for a time tury had a high priest, one Volsunga. they could not offer visible proof, for their accuracy throughout the length the perception of those who were improperly called the dead required special senses and special temperaments, but in their library there were books which gave well accredited details of apparitions.

M. Loti was disappointed. He asked about the fakirs, and received the unexpected reply that there were none. there were plenty of mendicant fakirs. but the old class of "seeing" fakirs, pos. sessed of real power, had died though the records of them remained in

After further talk, M. Loti was sent to the Theosophists of Benares. Then follows an infinitable description of the Temple of Juggernaut and the Taj. At length he comes to the House of the Wise Men, where he was warmly received, and where they say to him with a calm certainty: "Our philosophy be-gins where yours ends."

M. Loti describes in exquisite language these sages working at the arcana of Brahminism, which includes conceptions too lofty for our degenerate comprehension. Their flesh is nour ished by no other flesh, and by long meditation and prayer they have acquired delicacies and subtleties of conception which are unknown to us; and yet they say in all modesty: "We do not know anything, we understand with difficulty, we only seek to learn."

Then M. Loti gives us a picture of Mrs. Annie Besant, with her still charming countenance under her white headdress, living detached from the world. with bare feet, frugal as the wife of a Brahmin, and austere as an ascetic. her M. Loti counted to open for him a little the gates of knowledge, for he felt that there were fewer barriers between her and him, inasmuch as she had been formerly in his world and his

native tongue was familiar to her. He spoke to her of Mme. Blavatsky the sad memory of whom sufficed to render him skeptical; but Mrs. Besant pleaded that the intention was so excellent as to excuse Mme. Blavatsky for naving attempted to work miracles in order to convince the outside world. Mrs. Besant went on to say that Theosonhists had no dogmas, and that M. Loti would find among them Buddhists Brahmins, Moslems, Protestants, Catholics and Onhodox-in fact, people of every faith, or none.,

What is necessary in order to be one of you?" asked M. Loti, and the answer was: To take an oath to consider all men as your brothers without distinction of caste or color, and to treat with the same regard the most humble workmen or princes; to take an oath also to seek truth by all possible means in the anti-materialistic sense. "It is in an esoteric Brahminism under its most ancient form," Mrs. Besant continued, "that we find peace and light. It seems to us to contain the highest expression of truth which it is given to man to know."

There is much more of the same kind but we cannot leave the subject without noting the unforgetable description which M. Loti gives of the animals and birds which depend on these sages for their sustenance, and which are exquisitely free from the terror and shy ness inculcated in them by sad, experi ence in other lands.

Really, there are some things in The osophy that are valuable to every hu

#### Flag at Half-Mast, on the Day of the Crucifixion.

Good Friday is fixed as the day of the crucifixion, and has been honored as such by the Christian world. Never. however, has anyone thought of giving the death of Christ military honors until the Emperor William of Germany was this year illuminated with the idea and had the imperial flag set at halfmast as expressing his respect for the dead Christ! If religious inanity and military sufficiency can go further in inappropriateness or imbecility, the instance has to be recorded. Christianity and trranny of king, emperor, czar or pope, go hand-in-hand and give each mutual support.

Offense against the ruler is offense against God. For the "war lord" of a nation he has fashioned into a fighting machine; who cultivates the rude, tur bulent and brutal qualities of the wardor, to bethink him of dipping the blood-clotted flag in respect to Prince of Peace, who commanded the giving of good for evil, is an anomaly, religious beliefs are on the moral na-

# Planchette Is Old.

### In the Valley of the Shadow of Death... What Our Trans-Atlantic Brethren Have to Say.

LIGHT. LONDON, ENGLAND.

PLANCHETTE 3,000 YEARS OLD.

In consquence of the prominence given to the planchette in the Cavendish v. Strutt case, a large number of explanatory articles have appeared in the newspapers. One of the best and most interesting of these was the folinost interesting of these and the following, which we quote from the Week-lowing, which we quote from the Week-lowing of the 15th inst., to the prorietors of which paper we are also indebted for their courteous loan of the trated. After describing the appear ance and use of the planchette, the writer says:

The people who sell these tables know absolutely nothing of their his-But there is nothing new under the sun, and this true of the planchette. This mystic toy was in use, it is certain, in the days of Pythagoras, about 540 B. C.. Whether he was the inventor or not it is hard to say, but a French historical account of the philosopher's life states that Pythagoras was a nician, and traveled in Egypt and Persia, and ultimately settled in Croton, in the South of Italy, where he founded his celebrated school of philosophy, Spirit. ualism, and religious brotherhood.

This sect held frequent seances or circles, at which a mystic table, moving on wheels, moved towards signs, which the philosopher and his pupil, laus, interpreted to the audience as being revelations from the unseen world. The same kind of table exists to-day. and is known to modern Spiritualists as a Oulia, and is obviously a crib from the above

A fittle heart-shaped table moves over this board, and by means of the alphabet words are spelt, and thus messages are alleged to be received by

There is a legend told by the Scandinavian sage Blomsturvalla how the people of Jomsvikingit in the twelfth centhe shock of death. They replied that | whose predictions were renowned for and breadth of the land.

He had in his possession a little ivory doll that drew with a pointed instrument on parchinent or other substance. certain right to which the priest had the key. The communications thus made were in every case prophetic utterances, we are told, and in every case came true. Blomsturvalla thinks that the priest procured the doll from China. There is a doll of this description in the The Hindu went on to explain that National Museum at Stockholm, which is worked by wonderful mechanism, and have long ago labeled it a mystery, and can give no better clue to its origin and use than the legend told above

In 1853, a well-known French Spirit-ualist, M. Planchette, "invented" the little heart-shaped table which to this day bears his name.

In reality this was but a variation of Pythagoras' table, and the later Ouija. For quite fifteen years it was used ex clusively by Frenchmen for the recording of "spirit messages." Then one Then one day in the year 1868 a firm of toy-makers flooded the booksellers' shops "caught on," and the planchette sold in thousands, even as it is doing at the the law courts.

weird caligraphic efforts, and has declar I help it?"
ciphered the sentences so written.

By | Can I help it?"
Now it is see what agency the writing is performed, and whether there is any justification habits were filthy and swine-like might ably living alone, and cut off from sociefor paying serious attention to the prognostications, are questions that all must

decide individually. The London Spiritualist Alliance advises all skeptics to try the planchette for themselves, and tenders some sound advice in order that jugglery and imposture may at once be exposed.

A well-known Spiritualist thus ad dressed the Dispatch representative: "I see you have a watch in your pocket. Now, it is impossible, you will admit, that I can know whether that watch is no reason for it. going, has stopped, is fast, or slow. Place your finger-tips on this planchette. I will now ask planchette to write us down the exact time the hands of your watch now indicate."

This was done. For a moment there was no movement on planchette's part. Then on a sudden it seemed to jerk it-Almost with feverish hurried its irregular, scrawly lines over the paper, and then as quickly stopped its movements.

the words, "Seventeen minutes past Six.

A reference to the watch revealed the fact that planchette was absolutely correct. Neither the Spiritualist nor the writer had in any way referred to the watch before or during the test, and as the journalist was professedly skeptical, an additional safeguard was present to prevent trickery, if any had been con-

Mr. Epes Sargent, in his "Communications from Another World." says that "Planchette is the despair of science." Dr. Ashburner, in his "Spiritualism Chemically Explained," says that the human body is a condensation of gases, which constantly exude from the skin in invisible vapor-otherwise electricity; that the fingers coming in contac with planchette transmit to it an "odic force," and thus set it in motion.

Some people have phosphorus in excess in the system, and the vapor "thus exuded forms a positively living, thinking, acting body, capable of directing a pencil." Miss Field, in her book, "Planchette's

Diary," admits that she is "perplexed, but believe when I am manipulating planchette that I am under the influence of a wonderfully subtle magnetic fluid ' One thing, however, is certain about

new about it, as so many think is the

"Right Living." By Suran H. Wixon. ethics. She illustrates her subject with to earth, freeing the spirit to gravitate many brief parratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's

BOURNE. AUSTRALIA.

IN THE VALLEY OF THE SHADOW OF DEATH.

A few years ago I wrote in the Har-

binger respecting spirits who were mal-formed, and of some who had a partial resemblance to animals. I wrote hesi-

tatingly, because I could give no proof

sages given through other mediums. blocks by which the article is illus. Since then I have seen the matter men. apparent? Believers in the letter of tioned by others, and I have had abund- the Bible, at any rate, cannot cavil at ant additional personal testimony of it my assertion that there are human spirbeing a fact. I feel a somewhat similar its in animal form in the next lite, for in hesitancy in penning this article, for the Book of Revelations they are a what I purpose writing is so extraordi prominent feature, the Seer John mixnary that it may well tax the credulity ing up abnormal shaped beasts and anof fellow Spiritualists. Still, it is the gels in a most extraordinary manner. duty of all to make known what we believe to be truth, so long as we do not which has induced the foregoing redogmatically insist on its acceptance, marks is this: A few weeks ago I was but leave it open for confirmation or resisting alone and reading when I was jection by future investigators. An instantial by a very distinct thoughtvestigator putting the question, "Are there any human spirits in the form of earthly animals?" to the usual trance or clairvoyant medium would most likely it?" receive as his answer, "No." If the control of the medium was a wiser spirit, the reply would perhaps be, "I know of none such, neither have I heard was presented to me of a large cat, others mention them." This, however, about the size of a leopard, of a sandy does not prove there are none; it is color, and apparently rubbing its head

only negative evidence. It is not a sub-ject talked about by our friends in the higher life, and my personal experi-my sympathy was aroused for this poor ences lead me to conclude that very tew know of the fact; as on earth we had spoken to me to pray for knowledge do not often talk about the slums of the and power to help this cat. This the city, and of the miserable specimens of spirit did, and the reply came from a suhumanity there, though in these days perior spirit saying, "Friend on earth, of newspapers we know they exist it is we require your help first to make this only the city missionary who is acquainted with the sad details. The human body is, as we are taught

by the Lypothesis of evolution, and as it is proved by embryonic physiology, the outcome of all previous forms of animal life; therefore, there is in us some particle of all other animals. A rapid said in an authoritative thought-voice, glance even over our acquaintances will "God make you hear me." Immediately show to us how markedly predominant I heard "I hear" in reply, but in a tone the peculiarities of some particular ani- which seemed to denote difficulty in utmal may be. The very names of some people undoubtedly point to their origin being to the likeness of a remote ancestor to some particular animal, and to also heard him directing the attendant this day we can notice that the charac spirit to pray that the cat might hear ter and appearance of these descend her (it was a female). This she did. ants sometimes bear out the name, and the cat replied as to me, "I hear There is the Mr. Fox, sly-looking and you." "Pray, God to help you, and it with probably reddish hair; the Mr. will be so," and the cat said "God help Ferret and Mr. Weasel, small, thin, me." I then heard the superior spirit when wound up walks round and round sharp featured; the Mr. Bull or Bullock, direct the attendant spirit to "go quite in circles, and occasionally uses its broad, stout and strong; there are, in close, place your hand on the poor spirit right arm to make curious signs with a dord, as many animal names as there and pray, "God make you your true pointed instrument like a style, which were animals known at the period when shape and proper self." This was done, it holds in its hand. Scientific experts names were given to people, and not and instantaneously the cat had disapof Government registration. Then may | The astonishment of the helping of the animal predominant in us?"

velopment of beauty or refinement, and fering. Still, He must work great numbers of planchettes. The idea and without homes, that these human ers, who are only in a small degree less beeded and unbeeding. thousands, even as it is doing at the hear, or speak, and know nothing. This instance is the second that has present time, owing to the notorlety it. When I was in close rapport with these come under my experience of the cathas achieved through its adventures in ignorant but not evil groups of spirits, form being assumed after death, and The writer of this article has wit hear this message: "Friend on earth, both is the same. On earth these fenessed the machine engaged in its there is a spirit here like a pig. How males were not able to find vent for

ture.

Seeking a solution of this enigma spirits. from spirits in the higher worlds, it was It is only some three or more years. suggested to me by a spirit whom I ago that in the telegraphic news from judged to be educated and thoughtful, London reported in the daily newspathat possibly the establishment on pers here, it was mentioned that an old earth during recent years of those lady who lived alone, not being seen as wholesale slaughtering businesses, usual by her next-door neighbors, they such as were first perfected at Chicago, induced the police to break open the self away from under the writer's fin and are now to be found in many coun cottage. The old lady was found dead, tries, might have somethinig to do and no less than forty cats were found

never before in the history of the world ger, and had partially eaten their late There was no difficulty in making out has there been such a multitudinous mistress. Such an extreme case of cat slaughter of animals for food purposes devotion might, if the old lady was not by man.

Specialization of labor is carried out in these large meat preserving establishments, as it now is in all factories. and there are men who do nothing but stick pigs, sheep and cattle all day long, and every day in the year.

ever cease spilling, and consequently there would be a degradation of their spirit to a mere animal plane. Spiritualists can also understand that this enormous spilling of animal blood daily all over the civilized world may have a deleterious effect upon the spirits of others than those engaged in the actual slaughtering, and this may be helped by the present habit of too great consump After writing the above, I was placed

in telepathic connection with a spirit of advancement and intelligence, who said this was a subject which he had studled, and that he was not aware of this wholesale slaughtering of animals having as yet been the cause of anima shape in the spirit body; that the rea son, when it was not owing to mental illusions, was simply what I had binted at in the previous part of this paper, the natural predominance of some particular animal in the body of the spirit planchette. It is at least three thou- when on earth; that the person was sand years old, and there is nothing not thoroughly dead, that the spirit was still in the process of throwing off the physical, consequently was quite unconscious of its individuality and surroundings, though alive and visible in this strange shape to the spirits around it; The author shows a wise practicality in that this state did not continue long, her method of teaching the principle of the grosser portions gradually drifting

With those spirits who were in ani-Lyceum. In the hands of mothers and was a far more serious matter, for they teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1 For sale at this office.

Was a far more serious matter, for they well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of \$22 pages. On \$1 For sale at this office.

to its proper locality.

| HARBINGER OF LIGHT, MEL- | powerless to do so until some fortunate Opportunity occurs.

The predominance of one special animal in mankind is more apparent when we study the character of people: thus we speak of a man as bearlsh, sheepish, tigerish, iton-hearted, hawk-like, cat-like, etc.; and of women as dove-like, swan-like, butter-fly-like, etc.; thus showing how, when on earth, our character as well as our body may show iraces of our animal progenitors. Is it, of my statements and at that time I had therefore, beyond belief that in the seen no corroboration of them in mes- lower worlds of spirit this animal origin may under some conditions become

voice saying:

"Friend on earth, there is a spirit here like a cat; what can I do to help

"Surely not" I replied

"Yes, there is," came back to me, and at the same moment a mental picture sufferer, so I directed the spirit poor cat lile spirit hear."

From past experience with similar mal-formed spirits, I understood what was required of me, so I offered up a prayer to God for power to make this poor spirit hear me, then, fixing my thoughts on the picture shown to me, I I then heard the superior spirit cay

"That will do, friend on earth;" and I rigidly handed down, as in these days peared and a woman stool in its place.

it not be possible, seeing that the bus spirit was extreme, and bleard her expirit man body sometimes partially assumes claim, "Oh, God! It is a woman!" Well the can animal likeness, that the spirit body, might she be astonished at such an imunder certain circumstances and condi-i mediate answer to her prayer, and such tions, may to a still greater degree as an amazing transformation, for the exsame for a time the form of the spirit perience was quite new to her; but it is a truth that in spirit life God Instantly It is in those regions just beyond the replies to all prayer, and will give of his mist land." but where there is no de- mighty power to help there who are sufwhere the inhabitants dwell together in His own laws, and these "earth-laden" isolated groups of from five to a dozen; spirits can only be approached by othspirit animals wander about lonely, un- earthy, or by utilizing a sensitive on

They cannot earth like myself. it was almost a daily occurrence to the explanation given to me of them their natural affections, and had never Now, it is easy to understand that a been mothers, and had consequently beperson on earth whose thoughts and stowed this affection on animals. Probso degrade his spirit that it would after ty and pleasure, their thoughts in the death assume a hog-like form, and at course of years became more and more first I concluded that all such spirits of their pets, until, as in the above-menbrought to me for help were of that nationed cases, it had at last become all The frequency of their re-occur- cat; then, dying with these cat rence led me to enquire if it was, and thoughts on their brains, they awoke up the reply I received was that it is so in in spirit life the similitude of their some few instances, but not usually thoughts. I was informed that the Some of these unfortunates have re- may remain in this state for years. turned to me and told me they were There is one comfort, they are not conquite a loss to know why they had been scious of their trouble; they wander such a form, for their earth life showed about, thinking nothing, doing nothing, and neither hearing or seeing other

in the house; these being unable to get This I consider not unlikely for out consequently suffered from huna God-serving person, end in the spirit

#### assuming a cat-like form. New York State Association.

The Sixth Annual Convention of the New York State Association of Spiritualists will be held in Em, its Hall, Such men must get imbued with the North Salina and Genesee in in urday and Sunday, May 29 . . . 31, 1993.

> tel. Good speakers and phenomenal mediums. Choice Music under the direction of Elmira Society. Miss Vic-toria C. Moore, of Dryden, N. Y., the talented elocutionist, will favor us with locutionary readings. All are cordially invited to be present.

Convention headquarters, Empire Ho-

Annual election of otneers and trusees, Saturday, May 30. Individual membership, \$1. A list of speakers and mediums will

be published later. For further information apply to the secretary,

HERBERT L. WHITNEY, 65 Howard avenue, Brooklyn, N. Y.

## A REMARKABLE BOOK

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic Amermal form through mental filusion, it ican, and by every one who would be

/ Tage 1, 1908.

How to Advance Spiritually by Carefully Reading Favorite Authors.

Sprung from the fertile sources of Asiatic wisdom and mysticism Theosophy has come to the western world rather as a new philosophy than as a new religion. It claims to contain the essence of Oriental religious thought as represented by the Adepts. It is esoteric, not exoteric. Its highest truths are reserved for a few chosen ones, who after long years of study and practice have mastered its system of thought and attained to adeptship. It claims to be universal, and still it is exclusive and tainted with the stamp of Astatic class-distinction and caste.

Spiritualism on the contrary is a child of Western civilization. It is distinctly broad and American. It might be less scientific but it is more popular. It has no secret doctrine. If it is esoteric, it certainly is exoteric at the same time, for it gives to the world all it has to give. It does not withhold its most precious treasures from the common people. It is founded on experiments and scientific research, and therefore has a philosophy. But it is not a philosophy; it is more than that. It is a religion, or rather, it is THE religion, the religion of the world,

Everything that is true in either Brahminism, Buddhism, Mosaism Christianity or Theosophy, is Spiritual ism, and what is not Spiritualism is not true. The study of philosophy, there fore, and especially of Theosophy is profitable and good for a Spiritualist. but it should not cause us to swerve one dota from our path. Ours is a grand mission and we must fulfill it or

These reflections are a word in time, and they are needed as a warning to Spiritualists to carry their banner high and to keep it clean and unspotted by the mud and dust of superstition and commercialism, which especially in our times threaten to drag everything; even the most spiritual, down towards the world, and serve low and unworthy purposes instead of pure and noble ones.

Theosophy is an interesting study, especially if represented to the Western mind in a scholarly and fascinating manner. It has strong claims to the atmanner. It has strong claims to the attention of every thinking man and woman. But it will never be anything more to us than an object of study and investigation. It is an Eastern exotic Western plant, that has no roots in Western civilization, while Spiritualism, free, broad and born on American soil is destined to become the religion not only of if it is going to fulfill that mission, we Spiritualists have to devote to it the most warm and sincere love of our hearts. It all the sacrifice for it, for as long as we enter-tain (even the slightest) inclination to use Spiritualism for other than spirit. ual purposes, or to convert it into a means of furthering selfish purposes, we will make it a failure. And, furthermore, we must advance, make progress by study, experiments, investiga tion and research.

It'does not make one a true Spiritual ist to have heard a voice from the other shore, or to have recognized the vague and foggy form of some departed friend. We must also know the principles that underlie and govern inter-course with the spiritual world; we must learn something from our spiritual friends, and must cultivate our minds by pursuing such courses of study, reading and thinking as will give the manifestations a firm foundation, and help us to understand their philosophy. In order to accomplish this we menting and developing our heading and tie faculties, but also for reading and studying Spiritualistic and philosophic literature.

A true Spiritualist, at least a teacher

and lecturer, ought for instance not to be ignorant of the main principles of Greek Idealism. He ought to know something of Plato's ideas, because such a knowledge will help him to conwince unbelievers and skeptics of the fundamental principles upon which modern Spiritualism is built. Platonism will prepare the intellect for the reception of the seed the experiments will sow in the sometimes barren soil of the five senses.

He ought further to be familiar with Bible Spiritualism, for that old book is still an authority to millions, and it is brim full of Spiritualism.

Other works worth studying are Swedenborg's "Heaven and Hell," Allan Kardec's books, many of which are translated into English, as for instance "The Spirit's Books," "Heaven and Hell," etc.; also the numerous and vo luminous works of Andrew Jackson Da vis. and the well-known authors of

many Theosophical works. But let us not imagine that study is all there is needed to make one a true We must also endeavor to develop our highest spiritual faculties, which eventually will lead to mediumship or communion with the world spiritual. The ways of doing this are many. One that everyone can practice without the aid of a teacher or helper is the following: Select some one of your favorite authors, with whose writings you are most familiar. Read either a few pages from some of his hooks, or rather a selection from the same, all bearing on the same subject. After havind done so, concentrate your mind on the subject you have read about, meditate on it, and lastly direct your undivided attention to the personality and character of your author. By keeping up this practice for some time you will gradually find that you have not only been reading your author, but also come in actual, personal contact with him. You have opened for him a way through your senses and your intel lect to your heart and spirit, where you can meet him, converse with him, and get inspiration and help from him. Continue this practice for some time and your reward will not be wanting. It will open your spiritual sight and hearing, and you will be favored with the company of the best, the purest, the most perfect and the most helpful intelligences in the heaven world. It also will give you a living experience of What true Spiritualism is and of what it can do for you; and it will inspire you with a more burning love for it. It will kindle in your heart the spark of deep unselfish devotion, and strengthen you to work for your neglectors.

o work for your religion and to lee for it, and it also will make you a better, a happier and a more successful man or woman. Try it!
A. LUNDEBERG.

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

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Clevland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood, Price 15 cents. For sale at this office.

#### WHITE HOUSE SPIRITS.

CHANGES IN THE MANSION SEEM TO HAVE DRIVEN THEM AWAY.

So Declares Jerry Smith-Old Colored Servant Says That Spirits of the Presidents That Used to Talk to Him There Have Left the Place to Its Pristine Newness-Still Come to His Own House-Experience With Spirits.

Jerry Smith, who has been at the White House for more than a quarter of a century, since he was brought there by General Grant, does not like the changes which have been recently his reasons are not based upon archilectural taste. The artistic vaule of the new part of the edifice is of little moment-it is the fact that ones to whom he loved to talk, the spirits of the llustrious dead-have left the place to its pristine newness.

"It's the truth, the gospel truth," he remarked the other day while seated in the pretty parlor of his cozy home on Madison street. "Times are not what they used to be about the house. Ever since I first went to the White House have seen the spirits of Mr. Lincoln and other presidents as they died. But you know that they don't like new places, and I never see a sight of Mr. Lincoln or General Grant. I have been "seeing things' ever since I can remember, and many a night I have watched the spirits going about the White House, walking ip one stairs and down another they enjoyed coming back to their old haunts. But all that is gone, since they put the new buildings up, and I cannot see or hear a sign of those who lived there once as rulers of the nation.

"I was born down in Anne Arundel county, Md., but met Gen. Grant once on board ship when he was coming with his family from Boston to Fort Monroe. Afterward I waited on him at the big banquet given him at the Barnum Hotel in Baltimore, and it was here that he told me to call on him at the White House. This I did, and was set to work about the grounds-then Mrs. Grant appointed me her footman. Later I was put to doing chores about the house. and in this capacity have gone through the administrations of Grant, Hayes, Garfield, Arthur, Cleveland, Harrison, Cleveland again, and then McKinley and Mr. Roosevelt.

First Experience With Ghosts.

"The first time I saw anything at the White House was one evening about dusk: I just caught sight dimly of a spirit I recognized as being that of Mr. Lincoln; he was just going up the big stairs that lead to the president's office. He looked at me serious-like, then kept on right up till he faded from view. have seen him hundreds of times since always gliding silently about the stairs and rooms and always with a sad, se rious expression on his face.

"After General Grant died I saw him frequently, and he soon began to talk to me. Whenever I wanted any advice or was worrled about anything, it was Gen. Grant that would come in his old-time, friendly way, and tell me what to do This is the gospel truth—if it had not been for Gen. Grant's spirit telling me what to do, I would never have kept on saving up and owned my home as I do. In my own home he comes to me any night, and I see and talk with him as easily as I do with you.

"After Mr. McKinley was shot, he came to me very soon; but he was not able to talk other than in a feeble, childish way-the spirits have to learn to talk all over again, just as if they were children-you know the old saying, 'twice a child, once a man.' They have to be be really born again, as the Bible says, and to learn how to talk, live, and act in the spirit world-just as they learned as children in this. Mr. must form circles, not only for experi. McKinley could make only a buzzing nenting and developing our mediumis. | sound, but I could see him clearly, and he is learning rapidly how to communi cate with mortals. He loved to walk about the White House, but he has disappeared from there entirely, like the others, since it has been so changed

from olden days.
"Of course there are plenty folks that laugh at my talk about spirits-they think they know everything-but what I say I know to be a fact, and it is the fact that Mr. Lincoln and Gen. Grant have left the White House for good and they are not likely to be seen any more But they come to my house still and any evening when I am sitting quietlike in the twilight, they come in and we have a talk. That's truth.

Ways of the Living Presidents

"There's plenty of work at the White House now, even if Mr. Roosevelt is gone. Mr. Roosevelt is not like the other presidents-he don't take any rest, unless he goes away from town.

Gen. Grant would come to the "Now about 10 and work until 2, then would take a lunch and go for a drive. Generally he and Gen. Beale yould start out at the same time, both in a single buggy, and they got to racing outside of the city before they came back. Grant never went to the office after 2, except for a special appoint-

ment.
"Mrs. Grant was a fine housekeeper and she saw that everything was kept in shipshape. If anything went wrong she spoke her mind. The Grant boys just doted on their mother, and her word was the law. And the General had great respect for it, too.

"Mr. Hayes kept about the same hours as Gen. Grant, but he was more of n churchgoing man than any of the presidents. Mr. Garfield also left his office about 2 for a lunch and a drive. He rarely returned until the next day. The Garfield boys were a merry crowd, and many a prank they played of riding their pony into the cellar and jumping into the big fountain in their bathing suits. But their mother had them well in hand. They were always good, kind lads, and had no swell head about them.

"Mr. Arthur was the finest gentleman that was ever in the White House. He sometimes did not go to the office until 11 and then left at 2. As for dinner, it was often at midnight before that was finished, and the servants were in luck when they got home before 12. Mr. Cleveland was a hard worker, went to the office early, and after a drive returned to work, which kept him up as long as he wanted to. 'Mr. Harrison was a very quiet, but a

particular man. Sometimes he would come into the study, which it was my duty to dust, and he wor remark that it did not look in perfect order. Then would brush off his shoes, dust his coat, and tell him to just step out for a bit of fresh air and by the time he came back everything was as bright as a new pin. He was a pleasant-mannered man, no matter what the papers said of his

"Mr. Roosevelt keeps steady at work all day, and they do not give him time to take a good breath. From the time the office door opens in the morning till it closes at night, there is such a stream and he keeps at it, unless he sometimes breaks away for a drive.

Spirits Used to Rap Doors.

"But as to the spirits-the new White House is not what the old was and its days for the spirits of the dead presidents to roam over its corridors are gone. I have had them to keep up such ! this office.

rapping on the doors and walls that the night watch would go out in the por-tice outside. They would glide about, up the public stairway and down the private one, but now I do not see them any more—except at my own house. "I tell you it does make me a little sad to think they have deserted the old scenes of their palmy days. It was great company for me on a lonely evening, for we soon got so we could talk to gother-Gen. Grant and I. They come to my house now, open the doors and rap on the walls, but if I were to move to a new house I would not see them for some time. No spirits like a new house -the older, colder, and darker it is, the better they will love to linger about its dim rooms."-Washington Post.

#### WHAT DO YOU THINK OF IT?

A National Home for Orphans and Invalids.

To the Spiritualists of America: -An earnest Spiritualist, residing at Denver, Colorado, whose life has passed its me ridian, and who is possessed of some means which he desires to use in such manner as will be productive of benefit to his fellow-mortals and especially his fellow-Spiritualists, submits the following summary of his intentions, and requests the opinions of the thinking Spiritualists of the country as to their practicability or feasibility and also suggestions, if any you may desire to offer, of better method of disposing of his possessions or perpetuating the institution to be created, and which he proposes to

The National Home for Orphans and

Invalids. He is the owner in fee simple of a tract of land, 684 acres, situate about 21 miles northeast of Denver, and about 4½ miles from the nearest railway.

This land he proposes to bring under cultivation and from it produce all, or the greater part, of the food products required by the inmates of the institu-Upon this land he proposes to con-

struct from time to time, as they shall be required, buildings for schools, dwellings, boarding and lodging houses, etc. The whole property to be devoted to the following uses.

First:-Orphans and half orphans of Spiritualists.
Second:—Invalids and others who de-

sire a quiet place in which to rest, recuperate and recreate. The invalids and half orphans to be charged just so much as is necessary

o cover cost of maintenance.
Widows with children to be given preference as employes, nurses, etc. The donor proposes to bear all the ex-

pense of erecting, furnishing and maintaining the institution. The property to be deeded in trust to a board of trustees to be selected in manner to be hereafter determined; but

donor to have full control and manage

ment during his earth life. No camp-meetings or revivals to be held, and no saloons or dance halls ever to be conducted upon the premises. In the event of long-continued disagreement regarding the control or man-agement of the institution after donor's

demise, the property to pass to the state of Colorado to become a State Orphan Asylum.
What do you think of it? Address all communications to MR. DONOR.

1635 Market street, Denver, Colo. THE ITEMS OF SPRING

My head is so full of the items of Hepaticas, wake-robins, grass leaves upshooting;

A lark song, the flash of a blue-jay's bright wing. A bevy of blackbirds each other disputing:

The caw of the crows, and the cackle of And sweetly the ever dear robin-reds singing; The little striped snakes crawling out

of their dens, And the slim wasps and hornets out scrapping and stinging;

The honey-bees hunting for something to do; The apple blooms wearing their hoods closely hugging

Their faces; potatoes to plant, melons, too;— A vision of men Paris-greening, and

bugging! The horses and drivers out plowing the flelas: The oat leaves, and corn banners soon

will be waving . The mysteries mastered to bring in Are all "up the sleeve" of the thorough and saving.

A bunch of chrysanthemum plants one sends in, Another a few bulbs to set out, of

dahlias, The proud flowers which have not to "toil nor to spin," But stand, like flower princes, in

royal regalias. My head is so full of the items of love-The little exchanges with dear friends

and neighbors, think, too, of those who are living

above, And of days when they joined us in stress of earth-labors.

They come, though unseen, and I plant them a flower, No matter how distant the land of their dwelling: want them to come any day, any hour, And to know in my soul there is no

sin repelling. EMMA ROOD TUTTLE.

A DREAM.

am a dreamer of dreams, Of a dream when dreams come true. When all the soul's best wishes Shall be but the spirit's due.

When love for love only Shall calm the heart's unrest. And the beautiful high ideal Made real in every breast.

When honor and trust ne'er parted, Together will ever abide, And forgotten the traitor and treason, And all other sorrows beside.

When spirit shall answer to spirit, As true as image in glass, And the joy of living and knowing

Be full in the moments that pass. So calm in the depths of my being (The surface-storm wreckage and

Abideth the dream of fruition-The blessing and fullness of life. MRS. K. D. ALEXANDER. Birmingham, Mich.

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

#### LYMAN C: HOWE.

Here and There-Godd People and Good Works.

April 20, I greeted my family at 170 Liberty street, Fredonia, N. Y., after and absence of two and a half weeks. I found Mrs. Howe slowly improving after six weeks of illness, and hope smiled in the vernal blooms, and sunny prophecies of the season. After 4 days of home rest I returned to Buffalo, halted and refreshed at Mrs. Dr. Mattenatica and refreshed at Mrs. Dr. matte-son's and then spun up to East Aurora— the home of H. W. Richardson and the Roy Cross. There we held open doors to the spirit world, and talked to the people as the spirit gave utterance. I found a good condition there. Intelligent appreciation of spiritual truth and fraternal harmony and sweet good will. I behaved so well that they allowed me to promise to "come again," in one week. Hence I expect to speak there Friday evening, May 1.

From East Aurora I hastened to Elli-

cottville, Saturday the 25th, where I met John French and his amiable wife,

at the farm residence long ago notable as the home of Beales D. Litchfield, author, speaker and man, whose life was one of the noblest of earth, and for forty years a representative Spiritualist of the highest order. Seven years ago last fall he passed behind the veil, and his widow, Mrs. Lucinda Thatcher Litchfield, has since then been tenderly cared for by Mr. and Mrs. French. She passed on to meet her husband and daughter Lillie (who died forty years ago), and this was the occasion that called me to Ellicottville. After three months' illness she left her body, April 23, at 5:45 p. m., and on Saturday, April 25, we laid the cold form to rest, with appropriate memorial services, in accordance with her faith. Spiritualism was her comfort in life and the sustaining presence in death.

Back to Buffalo for the work of Sunday and the close of my engagement for the season, and a bright day, bright lopes, bright people united to make the occasion a success. Mrs. Mosier took her leave after the evening service, and many hearts gave her their blessing for the good she had done. Mr. Hurlbert informed me that there is another society called the "Band of Harmony," which has a charter under the state association, and he is, I think, their pastor. May it grow and prosper, and be

Mistaken Texas-Good Works and Good Workers-Fraternity.

It is a curious psychological study to note the way people confuse what they hear and read. I was informed last Sunday evening that a lady from Texas said my letter in The Progressive Thinker, April 18, mystifled the good cople of that far-off state; that they inferred by my remarks about Anniversary day, that Mrs. Dr. Matteson was not in working accord with the spiritual church, which she had done so much to build! And what did I say that should justify any such interpretation? Simply that she was "a silent participant in the celebration." What else did they expect? This showed she was there, sharing the meetings, and she is seldom anything but a "silent partici-pant." She works and pays; but seldom talks. She is modest, and never boasts of the good she does. Her effort for the success of the

cause, and support of the church, have been and are, "without variableness of shadow of turning." If some member behaves amiss, or some gossips agitate the social order, or some member, in a sour mood, says, or does, unkind things, and exhibits petty jealousy, and unreasonable prejudice, she does not lose her balance and threaten to desert the cause, if she cannot have all things her own way, nor waste her time in magnifying evils, and conjuring mischief against those whose conduct does not always please her. She does not seek notoriety, nor ask that her generosity be paraded and lauded, either at home, in the church, or through the press. What I have written of her has been without her knowledge. She has never directly or indirectly, given me a hint of any desire to be noticed in print. She is a "silent participant" in the meetings, whenever her many duties and labors permit, and only under pressure and on rare occasions does she take any part in the platform work.

This is not a "new departure," but the habit of a lifetime. In what I have written of Mrs. Matteson's work I have not intended to ignore, or undervalue the work and generous help of others. It requires the co-operation and earnest effort of a good many to make success of a Spiritual society; and the lyceum workers, musicians, janitor, solicitors, and directors of financial schemes and social gatherings, are all essential and their efforts worthy of praise. Praise is a stimulant and encourages to effort. We are all weak in this respect, but the more we rise into superior states and feel the incentive of unselfish motives to work for the good we want to do, the less we depend on the stimulus of human approval. The Christian idea that God requires praise to keep him goodnatured, is derived from this human weakness, which makes a God after its own pattern. Mrs. Matteson does not require this incentive to prompt her to noble deeds. Hundreds share her help in many ways, of which the world knows nothing, and even the Spiritualists in Buffalo do not know the half of

all the good she does.

At a reception which she prepared for me, at her home last evening, April 29, a large gathering of choice friendsrepresentative Spiritualists-made each other happy and enjoyed the ice cream and cake, as only Spiritualists can. But there was more left than was eaten, and this surplus Mrs. Matteson gives to the bootblacks and newsboys, which will make them happy for a short time, and carry with it a spiritual blessing.

which is more than cake or ice gream Mrs. A. Atcheson, medium and speaker, intriduced the people and elicited interes ng speeches from the gifted ones, a long whom were Rev. Dr. Sayles, H. W. Richardson, Mr. Hanson, Mrs. Craig, Mr. Ferrig, Mrs. Alexander, Mrs. Wilson, Mrs. Matte-Mrs. Wiser, Mr. Atcheson, Mrs. Matte-son and others. The drift of the talk was spiritual and humanitarian, and especially appreciation of the noble work that our hostess had done, and is doing, for Spiritualism, and for the sick, the poor and unfortunate, of whatever religion or no religion. Spiritualism as it was and as it is, was also a part of

the inspiration of the hourci In fact Spiritualism, was, the one su-preme influence that brought us all to-gether to share the hospitality of this house, and to exchange greetings, thoughts, and social sympathy, and culuvate the spirit of fraternity and cooperation, so essential to the healthful life, growth and prosperity of every Spiritual society.

LYMAN C. HOWE.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by O. Payson Longley. Price by mail, 15 cents. For sale at this office. "A Plea for the New Woman." By May Collins. An address delivered be

fore the Ohio Liberal Society. For sale

at this office. Price 10 cents.

G. W. KATES AND WIFE.

April.

We have held 28 meetings during April, starting with a ladies' meeting by Mrs. Kates at the temple in St. Louis, Mo., with a large attendance. Mrs. Kates is doing a good work in holding ladies' meetings. We next held four meetings in the Osteopathic Institute of Dr. A. T. Still, at Kirksville, Mo. We had very large meetings there, and the students of this institute all seem very much interested in Spiritualism and its exposition of the spiritual basis of life. Dr. Still desires that Psychology shall be taught in his institute. The "old doctor" has done a good work for humanity and we are proud to see him so enthusiastically espousing the cause of Spiritualism. Indeed, he has been and is yet a psychic of great power. He and his family entertained us in their ele-

gant home.
We next visited Hayesville, Iowa, and held a meeting in their little hall dedicated to liberal thought. Rain prepleasant visit here with the family of George Richardson, vented a second meeting. We had George Richardson, old-time friends of our cause. Our next meetings were at Ottumwa.

on the 12th. We found a good working little society, here led by earnest persons. It was a rainy Sunday and our meetings were not very large, but had meetings were not very large, but had meetings were not a society a good effect. We were entertained by a good effect. We were entertained by a good effect. We were not person to be some made very pleasalt. We look Mrs. E. L. Kilby and stay was made very pleasant, We look for good work to be done in Ottumwa, We held meetings at Grinnell, a big-

oted college town. But yet, liberal thought has gained a headway here. We look for a Spiritualist society here before long. Brother D. W. Brainard is a pronounced Spiritualist, and boldly espouses our cause. A few phenome nalists are there, who are not yet ready to take a bold stand. We need active workers to visit such places, occasion ally, and strengthen the public interests in our philosophy.

At Des Moines we found the society organized a year ago in splendid activity. They have been holding regular meetings and gradually increasing their membership. We had splendid meetings here, managed by Brother C. G. Sandelin. Mrs. E. C. Brewer, the president entertained us at her home. We held three meetings at Algona

and more than doubled the attendance of a year ago. Our cause is a growing force here; and a local society will result if a few more meetings can be held. We refrain from organizing a local society until we can obtain an interest sufficient to warrant perpetuity. A business leader is necessary in every locality. Such a person should be also a speaker or medium; hence we need an official worker in each place. Mrs Clara M. Wilson is the earnest friend of our cause in Algona. She managed our meetings and entertained us at her home; obligating us by her generosity.

The balance of the month has been effectively placed in Northwood, where W. A. Willing holds the fort as our active local adherent. He is always willing to do much for our cause. The interest here is growing and a local soclety seems to be in near prospect. The Willing family always entertain us here on our visits and give us every possible home comfort. May their tribe increase. The Iowa State Association has a fer-

tile field for effective labor and we look for good progress to be made during this year under its present capable officials. The month of May will be given to

Minnesota, with Sunday meetings in St. Paul and Minneapolis. May the cause have generous support everywhere. Fraternally yours, GEORGE W. KATES.

A MOTHERLESS GIRL.

(Suggested by the cruel fate of Ethel B. Dingle. From the spirit world a mother's eye

Is searching in vain to-night For a wandering girl whose faltering steps

She has tried to lead aright. In the battle with sin, when tempted to yield.

With tenderest love she has tried to shield Her child from its curse and blight. A score of years has rolled away

Since the day when she tenderly pressed In her cottage room on the homestead

That innocent babe to her breast; And joy divine to the mother-heart When she heard from the lisping lips

the name Of Him who the little ones blest. But the road was rough, and strewn with thorns.

This loved one had to tread; Weary and weak, at last she fell, From wounds that pained and bled; Motherless, friendless, with nowhere to

Conquered by man, her bitterest foe. Even her blood to shed. And fighting her battles with demons of

Affectionate, graceful and fair: Flattered, hunted, misled and deceived, With no one her sorrows to share. How could you mar, O! merciless man, The beautiful clay from the Potter's

And drive a soul to despair, She had seen in her high, proud dreams of youth

A palace where she—the wife— With her dear ones around her, should labor and live A worthy and noble life. How could you, brother, so brutal and

Forget yourself, your God and His grace, In your savage, passionate strife? And they of the white-robed, saintly

throng Who had answered her plea with scorn. and left her alone in her direst need, Her terrible fate to mourn.

t was easy to sneer at other's wrongs,

Theirs was hid; while their evil tongues Her name of honor had shorn. On the weary, wandering, wayyard one,

O, Go, let Thy mercy smile! Give courage and strength to fainting hearts
Such as men shall not defile.
And to her who faileth, though strug-

Thy mercy extend beyond the grave, Thou friend of a motherless child. PETER LARSEN. Cattaraugus, N. Y.

"Jim; or the Touch of an Augel Mother." By Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, \$1. Thomas Paine," Contains his celebrated "Age of Reason," and a number of let-

ters and discourses on religious and the

AN EXHORTATION

Missionary Report for the Month of To the Exercise of Patience and Kind-

For more than fifty years I have been a Spiritualist, because I know it is true the evidence of which has been proven to me in almost every way th possible to demonstrate its truth. How can we prove to the average man that the sun shines at noon, in a cloudless day; it is so apparent and so overwhelmingly apparent, that any one who is not blind knows it is true, therefore how can you prove anything to the stupidly ignorant and wilfully blind?

ls it not like throwing pearls before

swine, to attempt to prove to the dark-

ened, prejudiced intellect, that we live

after we come out of this blessed tenement of animated clay that we have lived in so long? Yes, this blessed house that we are bound to take care of and appreciate very highly. I think many of our people, as well as those who have not yet received the blessed light of Spiritualism, fail to appreciate the grand and glorious bodies in which we live, for if we abuse our bodies by any means, we pay the penalty in our souls and spirits, for if our bodies are out of tune, then we are out of harmony with the eternal soul of things, and we become peevish, sick, weak, quarrelsome, discontented and unhappy. Therefore let us take the best possible care of our bodies, then we can take care of our souls and spirits, enjoy the good blessings of the Infinite Spirit of growth, progress, love, hope and charity. For a perfectly harmonious soul needs a perfectly harmonious and healthy body in which to act. finest musician in the world cannot draw sweet music from a broken disordered instrument, so in order to grow heavenward and be happy we must be atttuned to the eternal harmonies of the universe.

The use of spirits, tobacco, opium, cocaine, and other deadly poisons, is daily and yearly pouring out poisonous streams of death, woe and decay upon their victims, and not only on them, but by the inexorable law of heredity upon the yet unborn generations of the future. Think of the awful consequences of the violation of the laws of our being; they can neither be evaded nor condoned for.

"'Mid pleasure and pain. In weal and woe, 'Tis a law of our being,

We reap as we sow.

"We may try to evade it, May do what we will, Our acts like our shadows Will follow us still."

But let us all as Spiritualists, remove the beams from our own eyes, and return love and loving kindness, for and to those who despitefully use us, for love overcometh hatred, malice, wrong and evil speaking. Let us have abundant love and charity for those of our own household, who do not look like us, speak like us, nor think like us, if their reason is still under the spell of the old God of Vengeance, it only proves the evil effects of heredity, and that they are weak, timid creed bound mortals; it is their great and almost infinite loss, not ours, Let us show them by our lives and daily walk, our sweet calmness and eternal kindness, our self-possession and our unfaltering brotherly love, that we love and appreciate them, notwithstanding we cannot agree with them in all matters.

Brothers and sisters, be patient; the creeds are falling, the Gods are dying, the truth is marching on; and the sons and daughters of men will yet be free. The angels are swinging low, so that we who go into the "silence" can hear their faint whispers, and the rustling of their wings; our dear ones are not dead, they are around us, and we can afford to labor, hope and wait.

HARRISON OGBORN. Indianapolis, Ind.

IMPORTANT WORK.

It Shows What Pure Spiritualism Has Had to Contend With in Its Onward Growth.

Mysteries of the Seance, and Tricks and Traps of Bogus Mediums-A Plea for Honest Mediums and Clean Work," is the title of a pamphlet, written by a Life-long Spiritualist. It is published by Lunt Brothers, Boston, Mass., price 25 cents, and is for sale at this office.

This pamphlet of 60 pages simply shows what Spiritualism has had to contend with while represented by tricksters, charlatans, scoundrels and bogus mediums. It shows all the tricks and ingenious methods of those who have at different times tried to deceive

the people. All along the line of Spiritualism the trickster has at times appeared and deceived the very elect. Mrs. Griffen, whose materializations were of her own individual make succeeded in deceiving the Wisconsin State Association, and they endorsed her with an earnestness that showed great zeal. Finally she was trapped while dressing herself to repre-

sent a great Indian chief. There came a man to Chiacago by the name of Clifton, cordially endorsed as a genuine materializing medium by the Illinois State Spiritualist Association, then under the presidency of Mr. Jenifer. He and his society were willing to testify under oath that their friends and relatives materialized at his circles. Finally his methods were exposed, and he fled from the city.

The endorsement of two leading state associations proved wrong, and chaos for a time prevailed.

This trickery, which has been so widely practiced, deceiving hundreds of

honest persons, induced a life-long Spiritualist of Boston. Mass., to give a history of every trick, so far as known, which has been practiced at different times under the name of mediumisho. It is astounding! Of course many of the tricks have been abandoned long ago, and others instituted in their place.
This pamphiet simply shows what Spiritualism has had to contend with, in its onward march, and will become a part of its history. The one who ignores it while writing the history of our glorious Cause, will signally fail in his duty.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate etc., with choice matter in poetry and Specially designed for the use prose. Specially designed for the use of the Spiritualist and Liberal ministry. "The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little 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. Frice 85 cents each, "Elsie's Little Brother Tem," By 41wyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older peo-ple. It is a fine birthday or holiday gift. Very interesting as well. as instructive, and of good, refining influence. Price 75 cents. For sale at this ological subjects. Cloth binding, 430 ence.

Restores Eyesight.

Cures Discused Eyes, No Matter Wheth-

er Chronic or Acute, Without Cutting or Drugging.

There is no need for outting, drugging or

probing the eye for any form of disease, for a new system of treating afflictions of the eye has

been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eye-sight, cataracts, granulat ed lids and other affiction

eminent oculists termed the cases incurable Here are the names and addresses of a few teases and the names of the diseases cured: Misa Reed. 500 Prospect Ave., Kansas City, Mo., eyosight restored. Robert Baker, 80 Dearborn St. Chicago, Ill., blindness prevented. A.O. T. Pernington, Mass. Bldg., Kansas City, Mo., catab acts cured. W. W. Lauber, Aledo, Ill., astigma ism cured. R. W. Randall, Chicago, Ill., blind-dess prevented. W. W. Owen, Adrian, Mo., plindness prevented, General Alex. Hamilton,

of the eye through this grand discovery, when

Parrytown, N. Y., neuralgia of eves cured. Hundreds of other names can be sent on appli-ation, "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Elsc trio Ass'n, Dept.T, 929 Walnut St., Kansas Cit Mo., you will receive absolutely free a valuab book, Prof. Wilson's Treatise on the Eve and on Disease in General



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

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillan Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, trul," "A Study of Elizabeth Barrett Browning," Cloth, \$1,00. Miss Whiting finds the title of her new book in these lines from "Aurora

The Spiritual Significance is by Lillan

Leigh:" "If a man could feel Not one, but every day, feast, fast, and working-day,

The spiritual significance burn through The hieroglyphic of material shows, Herceforward he would paint the

Riobe with wings."
The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws: to note that new forces. as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" for the world beautiful. ful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be enuobled by the con-stant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a bigher morality and increasing happi-ness. The book is characterized by the same escential style and qualities that have insured for "The World Resutt-

ful" volumes an almost world-wide popularity. OTHER BOOKS BY LILIAN WHIT.

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

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

KEEP POSTED

In Current Spiritualistic and Occult News. You can do it by reading each week The Progressive Thinker. The Philo-

the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all. A. SCHOPENHAUER ESSAYS. Translated by T. B. Saunders. Cloth. 75 cents. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories claim to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is and whatever view he likes, he is constant in his appeal to the experience of common life, his characteristic endows his style with a Trais characteristic endows his style with a freshness and view which would be difficult to

ophy and the Spiritualistic and Occult

phenomena it contains each week, is

treshness and vigor which would be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—
Translator. The Blue Laws of Connecticut. Taken from the Code of 1650, and the public records of the colony of Connecticut previous to 1655, as printed in a compilation of the earliest laws and orders of the general court of connecticut; also an account of the persecution contracts from the Riue 1 aws of Virginia. Price 25 contracts

THE MISSING LINK

MODERN SPIRITUALISM. By A. Leah Underhill, of the Fox Family. Interesting and valuable as a bistory of the beginning of Modern Spiritualism, by one of the Fox Sistors, 478 Pages, in illustrations, including potentials the Fox Family in illustrations, including potentials as related by or. History of the Jackship and woist-as related by or. History of the Jackship and woist-as related by or. History of the Jackship and woist-as related by or. History or remarkable and woist-as related by or. History of the Jackship and the book post-publishers price, \$1.50. We will send the book post-paid for \$1.40.

ORIGIN OF SPECIES,

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Glit top, cloth bound This book it was paradicat achievement of modern actentiae thoughs grandest achievement of modern actentiae thoughs grandest achievement of the modern and repearch. It has passed through many editions and repearch. It has passed through many editions in legiciae, has been translated into almost all the in legiciae, has been the subject of languages of Europe, and has been the subject of languages of Europe, and has been the subject of the grown pamphiets and separate books than any either volume of the age. Most of the great scientials of the language of the special paper this position. The thought of this look has become a part of the common inheritary; of the race, For sale at this office. Price 7 cits,

A. Few Words About the Devil. And other Essays. By Charles Bradlaugh.
With the story of his life as told by himself,
and the history of his parliamentary struggle.
With portrait. Paper, 500.

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

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

WRITE PLAINLY .- We would like to impress upon the minds of our correone side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be Item is cut down to ten lines; and ten strictly coincide with yours or not." lines to two lines, as occasion may re-

will not do to say that Secretary or Cor- fore. respondent writes so and so, without - Prof. Loeb, the great scientist, says; writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to if we have not space to use them.

with events referred to in them.

to Kansas City, Mo., 3422 East Tenth | ress of science." street, and all mail should be adrenew the Intellectual circles in a short

ments on the night in question, and that our beloved over there." dressed himself, and walked for miles, returning to his room and retiring to his couch and rising in the morning as thoroughly refreshed as if he had spent the entire night in undisturbed repose. viable reputation among his neighbors. and the police are willing to confess that he appeared to be in a stupor when they placed him under arrest. The apparent sincerity of his defense, together with the testimony of those who have known him for years as an exemplary citizen, convinced the magistrate, at taken under advisement."

"While making a cut through a hill two von Humboldt." miles south of Marion, workmen employed by the Cincinnati, Chicago and Louisville rialroad company unearthed the remains of what was thought to be the body of a girl or woman. The large steam shovel gathered up the decomposed body, carried it to the edge of a gorge and dumped it with the dirt into and the incident was almost forgotten. vividly Monday night when D. D. Bannahan, night watchman, was startled by cries which he thought were uttered by a girl or woman. The piteous moans when they ceased. Charles Smith, a fireman, remained with Bannahan the next night. Shortly after dark the cries han the next night. About midnight he ident street. was startled by seeing the form of a track and when it reached the gorge detail on inanimate material." where the body had been thrown it a ghost is hovering about the place."

the Fresno, Cal., Spiritualists during crowd and interest were said to inthe month of May. He expects to serve crease each evening. They say that the Spokane. Wash., Spiritualists dur- Brother and Sister Kates' lectures, and

Dr. J. O. M. Hewitt has removed from 498 W. Madison street, Chicago, to 533 W. Madison street. Correspondents will take notice accordingly.

Carnegie, in making his gift of \$600,000 of such workers as G. W. Kates and to Tuskegee Institute and to Booker wife, Mr. and Mrs. Sprague, Rev. Moses T. Washington the other day, told Mr. Hull, and dozens of others I might large number of friends while in our Washington something of Providence name, and the more it is abused the and real estate values. This is his re- more curiosity it will arouse. All that mark as reported: "Providence has is needed to make good Spiritualists, is been very kind to me of late because a for some good orthodox minister to run piece of realty I bought has risen \$200. down Spiritualism, as they have done for a charter." 000 in value. And when I come to in Clear Lake, and other towns I might think of it I can assign no reason for mention, and then have some good methis generosity, except that I have not dium or lecturer come into town, and bothered Providence with my petitions curiosity and common sense will do the for about forty years."

M. E. Foster writes "Mr. and Mrs. M. Buchanan have moved from Mt. Pleasant Park, Iowa, to Minneapolis, to make it their nome. We will miss them very much when their many friends arrive in August, the camping season."

Frank T. Ripley, test medium and open, and can be engaged. Address all month of May.

Buffalo (N. Y.) Courier.

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Rev. Harry J. Moore, of Chicago, and Mrs. Eva McCoy of Marshalltown, Iowa, have just closed a very successful engagement with the First Spiritualist society of this city. Sunday morning spondents that The Progressive Thinker | several members were taken into is set up on a Linotype machine that church fellowship. Very impressive must make speed equal to about four floral christening services were concompositors. That means rapid work, ducted at the evening service. The soand it is essential that all copy, to in- clety is pleased to secure Mr. Moore's sure insertion in the paper, all other re- services for the coming June. Rev. and quirements being favorable, should be Mrs. Moore will depart to-morrow for written plainly with ink on white their home in Chicago, where Mr. Moore paper, or with a typewriter, and only on | will attend the Illinois State Spiritualist | he flies all to pieces and accuses you of | ticular province | known as "Demon-Journal.

Dr. Hoffman, an eminent physician, adjusted to the space we have to occu- writes: "The last number of The Propy, and in order to do that they will gressive Thinker was worth a year's generally have to be abridged more or subscription. It shows how broad your less; otherwise many items would be views and how fair your dealing with crowded out. Sometimes a thirty-line everyone, no matter whether his views

Prof. Lockwood has closed his engagement at Allegheny, Pa. He has Take due notice, that all items for had great success there and stirred up this page must be accompanied by the the people to a deeper recognition of full name and address of the write. It the spiritual philosophy than ever be-

giving the full name and address of the we cannot admit that there is any obstacle to our complete control, and in consequence our knowledge, of life phenomena. Everyone, I believe, who recognizes the control of life phenomena to this office, for they will not be returned be the great problem of scientific investigation will come to the same conclu-The messages given through Carlyle sion. Authors who have come to the Petersilea and now appearing in The opposite pessimistic view have placed Progressive Thinker, were written about | too great faith in some hypothesis or two years ago, hence are in harmony have fallen victims to a poor or wrong interpretation of the facts. It is self. evident that the pessimistic view can W. W. Aber writes: "I have removed only hinder, but never further the prog-

Mr. Culhane writes from Hamilton. dressed to the above number. We will Canada: "The ever welcome intermediary between the two worlds, Mrs. time, and I would be pleased to hear Wreidt, trumpet medium, of Detroit, from any one interested in that line of scattered sunshine among those who had the pleasure of attending her cir-As set forth by the Inter Ocean a re- | cles here during the last few days. Her markable case of somnambulism is re-| control, Dr. Sharp, is an inexhaustible ported from New York city, the victim | mine of wisdom, fully satisfying all being Harry Weiss, a stone mason, questioners on the all-absorbing topic of Weiss was arrested on a charge of steal. | the life beyond. . The recurring visits of ing 200 pounds of lead pipe from a va- this lady are eagerly looked forward to cant factory. He declares that he has as periods of genuine joy, and gladness, no recollection whatever of his move. enabling us to hold sweet converse with

he was surprised and shocked when he | Pittsburg, Pa.-Workmen engaged found himself in the hands of the police, in elevating the railroad tracks near the He has been, so he says, a sleep walker old bridge across the Loyal Hanna for a number of years. Many a time, he Creek assert that every morning at explains, he has arisen in the night, dawn they see a spectre train, drawn by at 8 p. m. Ladies' Aid meets' every engine 1313, topple over an embankment | Thursday at 2:30 at the Spiritual Temthere. A short time before the Johnstown flood an express train collided with a freight train, drawn by engine 1313, and the freight train fell into the Weiss bears not only a good but an en. creek. The freight train was loaded with lime, and 14 bodies, presumably those of tramps, were taken from the wreck, all partly consumed by the lime. The workmen declare that the wreck scene is repeated every day, except that the engine and cars disappear just before reaching the water in their fall.

Christ Seiler writes: "I am contented any rate, that the case was one to be and await the time to answer the last roll call, and when that time comes I hope that my last moments will be like The Anderson (Ind.) Bulletin says: those of the great geologist, Alexander

was engaged to William Snyder, but be reading the Bible, without comment, in around him, snatch up the plates and disappeared. After he had been gone tory results in ethical training and paintings along the walls shake in untwo years Mrs. Draper instituted a thor- moral and religious teaching. That is ough search and finally by means of a is questionable whether the ethics of the tographer's daughter saw a ghost going the ravine below. This was last week palmist and fortune-telling gypsy's Bible, as commonly interpreted, are the prophecy, she found him sick in a hos- ethics of modern life." Dr. Hirsch said It was brought back, however, quite pital in Wheeling. She traced him from Richmond, thence to Wheeling, where the evil man as well as the man who cated to the girl by a gesture where she she found him sick, deserted and help- used it to good purpose. less. After nursing him back to health. the couple renewed their yows and reand shouts continued until daylight turned to Hagerstown, where they will soon be united as husband and wife.

and moans were heard again; they city last week to fill an engagement at ous and easily reached from the street, seemed to come from a person in great LeRoy and Farmer City. He has being on the first floor. The Riverside distress. Smith walked to near the closed his work with the Iowa State As- cars pass the door. Mr. George J. Colspot from where it was thought the sociation. He is now at his home at by continues his inspirational discries came and flashed a lantern. Noth. Wheaton, Ill., where he can be ad- courses, the elevated character ing unusual was visible, but the cries dressed for engagements and to attend ceased. Smith remained with Banna- funerals. Address him at No. 114 Pres-

Dr. Loeb says: "The logic of science woman, gowned in white standing on must rest on the assumption that a life the spot where the body had been exca- phenomenon has been explained comvated. Smith made a dash at the figure pletely as soon as it is possible to conbut when within a short distance of the trol it unequivocally by physical or apparition it fled down the railroad chemical means, or to repeat it in all

E. H. Vandenberg writes from Clear flitted over the bank and disappeared. Lake, Iowa: "Having had occasion to A Spiritualist and a number of men are visit Algona, Iowa, shortly after G. W. watching the place now to determine if Kates and wife were there, I found they had awakened a great interest. They Rev. Daniel W. Hull is speaking for were there for three lectures, and the Sister Kates' tests were enough to convince the most skeptical. The grand and beautiful philosophy of Spiritualism is progressing more rapidly each year. What matters it if it does have enemies endeavoring to put it down? According to a story told, Andrew As long as this glorious republic is full rest. But Brother and Sister kates did not have the assistance of one of these ministers in their work at Algona, but a

rousing interest was worked up just the same.' W. C. Mann writes from Louisville Ky .: "Services of the Speed's Memorial Temple are being held at the residence of Brother Val Speed, conducted by speaker, has a few camp-meeting dates Mrs. Grunwald. She is doing a good story of the ghosts has brought to mind work for the cause of Spiritualism in the fact that spooks caused this buildletters to him in care of No. 404 East this city. She is not only a good speak- ing to be abandoned a short time ago. Fourth street, Newport, Ky., during the er. but a great worker for the cause. The building is now going to ruin be-We will hold memorial services on The Hon. Harvey W. Richardson, of May 3, it being the second anniversary | there and no teacher can be found who East Aurora, president of the State As- of the passing away of Sister Rosa will preside. Not since the time Amer sociation of New York, Spiritualists, Speed. Mrs. Grunwald will be the will address the Christian Spiritualists' speaker, and the tests will be given by school yard have the farmers in the vi- 8. Harrington. A pumphlet containing Society, Allen and Park streets, near Mrs. Mann; Hazard, Kircher and Koch. cinity been willing to permit their chil- 70 pages of racy reading, Price 25

r a good time,"

When writing for this paper use a pen or typewriter.

TAKE NOTICE,

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

Freeman W. Smith, of Rockland, Me.,

vill answer calls to officiate at funerals. J. I. Hollingsworth writes from Winchester, Va.: "They may say what they please about tracts and booklets, etc., but there is nothing like newspapers to kind of literature, especially if the pa- transfer to an Evanston electric car; cause. Is it not true that every Chris- first of June." tian is bound by his dogmas to believe that man has a soul, and often speaks | many years has been engaged in misof it and the necessity of saving it, or | sionary work in China, gave an account in other words he is bound to believe at the Conference Hall. Eccleston that there is a life after death; yet the street, S. W., London, Eng., of how the very moment you affirm to him this be- planchette has from time immemorial lief, and state that under certain condi- been one of the recognized means in the spirit world (his soul after death) tians after admiting that there is a life after death have such an aversion for communicating with it?" Mrs. Paul Calm writes from New

York: "Many thanks for premium which we received Friday. I anticipate much pleasure in reading this, our fifth book. I am also delighted to have our dear old Progressive Thinker again. After being without it for a little while. it seems like an old friend."

Henry Voorhees writes from Traverse City, Mich.: "After forty years' ab. | obtained communication with bad spirsence I made a month's trip into the its by the use of mediums and of plancenter of Michigan. I found in many chettes. The latter were formed from a rural communities where there were sieve with a pencil attached to one side. formerly thriving societies, almost all their meetings were discontinued. The sieve and the pencil would then write old residents have died while the young | messages. She had herself known of class have moved to cities or are taken one instance in which a great flood was up with the 'New Thought,' mental sci- accurately foretold by a planchette ence, etc. Camp-meetings and thriving message. Again, the Boxer rising was city societies, however, are increasing. prophesied by a planchette; she begreat conflict would arise between cap- creased with repeated use. With those ital and labor. This would merge into | who did not yield the planchette refused religious wars. The church would be to work, and the result was merely an much crippled; the government would be broken up finally, and then freedom for all and an era of great prosperity." Mrs. Charles Wright sends the follow-

ing from Springfield, Mo.: "Six weeks ago Dr. W. O. Knowles, of Grand Rap. for the N. S. A., were in the city last ids. Mich., came here to serve the week and took an active part in the Springfield Spiritual Society. Large meeting held by the Illinois State Spiraudiences have attended. The lectures are fine, with messages following. We had a basket social at our temple. A large crowd was present. The feature | in the state until May 24, lecturing and of the evening was a prize cake with a giving tests. Spiritualists desiring writes: gold ring baked in it. Our aid realized \$6. Our lyceum is progressing nicely, with Mrs. B. S. Buchanan as lyceum director. Mr. Black instructs the children in calisthenic exercises. Lyceum, 9:30 every Sunday. Lecture and tests ple. The Springfield Spiritual Association would like to get dates and terms of good lecturers and test mediums."

In an address upon the Bible and the schools, delivered before the High School Teachers' Association of Cook county, Ill., Dr. E. G. Hirsch deplored the tendency of certain churches, ministers' societies and other religious organizations to attempt to get the reinstatement of the Bible in the schools of the city. He declared that the reinstateall influence for peace. He based his objections to the reinstatement upon would be exceedingly difficult to deter-Several years ago Mrs. Marie Draper, many taxpayers, whose rights should be table to regale the inner man, arms. a comely widow of Hagerstown, Md., respected, object to it. That by merely without the sign of a body, appear all fore the wedding day he mysteriously the schools would not secure satisfac. send them whirling to the ground. The that science and the acquiring of it had Hagerstown to Philadelphia, then to not made men virtuous, as it had aided

The engagement of Wolfe's Casino by the First Spiritualist Association of Jacksonville has added greatly to the comfort of those who attend its Sunday Geo. H. Brooks passed through the services. The auditorium is commodiwhich gives deep satisfaction thoughtful persons among his hearers as furnishing them with mental and spiritual food. In addition to Mr. Colby, the society has each Sunday, now, the benefit of ministrations through the mediumship of J. Madison Allen, a venerable worker in the cause of Spiritualism. Mr. Allen delivers discourses, and also adds both vocal and instrumental music to the services, under inspiration.—Sunday Times-Union.

having changed her name to Mrs. W. J. Howes, by marriage not long since. Her correspondents and old friends will please address her thus at 426 East Thirty-first street, Chicago.

Alex Agnew writes from Washington, Pa.: "Mrs. Mary A. McFarland and William A. Arent held a large and interesting meeting at the city opera house. on Sunday evening, April 12. Mr. 'Arent's tests were very clear and to the point. Mrs. McFarland and Mr. Arent held a number of circles which were well attended. Both mediums made a city who were sorry to have them leave. We hope to have them with us again in the near future. We have or-

Ghosts have again made their appearance at the school house near Flora, where Amer Green was hanged by a mob several years ago. According to several members of a party of young people the ghosts are now running about the yard and building and hold sway in the vicinity. The party was returning from a hay ride to the country and were passing the hollow at the school house when, they claim, noises were heard and as they neared the building, the ghosts were seen. The cause students will not attend school Green was hanged by the mob in the I nuts and Political Pin Points." By J. Elmwood avenue, on Sunday evening. - | We look forward with great pleasure | dren to attend there and now, after the cents. For sale at the office of The lange of twelve years, the building has Trogressive Thinker.

Always give your full name and ad-iress when sending in items and comnumications for publication, otherwise they will find their way to the waste basket.

been abandoned and another building in another part of the district is being used for school purposes. Ghosts are said to be holding nightly vigil in this building and, it is claimed, are again making the wild, weird sounds heard for years after the hanging of Green .--Logansport (Ind.) Journal.

Mrs. Lily LeSieur writes: "I wish to correct a mistake made in my letter of last week. The two meetings of the Band of Harmony in the month of May make converts to Spiritualism; this I will be held at the home of Mrs. Cora know, for they will read papers when L. V. Richmond, in Rogers Park, No. they will read nothing else, and they | 3802 Ridge avenue. Take a Clark have more influence than any other | street limits car; ride to the car barns; per is non-religious or non-political. I ride to Lunt avenue; then go west to think that if the National Association | Ridge avenue; turn corner and go would spend the money in Spiritualist | north to the second house. Mrs. Richpapers it spends in tracts and booklets. | mond will be at home to receive friends, they would be of more service to the as she does not leave the city till the Mrs. Montagu Beauchamp, who for

tions communication may be had with China of communicating with evil spirits. She had lived, she said, in the parmass-meeting.—Battle Creek (Mich.) insanity. Then why is it that Chris- land," where the native idolatry was bound up with Spiritualism. She had found there was a real power in this idolatry and necromancy, and had known cases of healing worked by those natives who professed to cast out evil spirits. She was convinced they did in reality cast out the spirits, "but there," she said, "you stand face to face with the unveiled powers of hell." She went on to give instances of exorcism by both Christians and Chinese. The Chinese had for a long time Two persons placed their hands on the My wife was a good prophetic medium, lieved the murderous Boxers were all program will be prepared, and a firstwould be a great struggle, and much the planchette was that it only worked Write for particulars to the secretary of blood would be shed, and after its suc- intelligently with those who yielded to the Association. Will J. Erwood. 1334 cessful termination she said another its influence, and that its influence in- | Pine street. LaCrosse. Wis. unintelligible scribbling. But, in the name of common sense, if evil spirits can communicate, why not the good, the (What name?) the secretary of the pure, the angelic?

Mr. and Mrs. Sprague, missionaries | Wonewoc, Wis. Itualist Association. They made an excellent impression. They went from Chicago to Peoria, Ill., and will remain their services for lectures and tests in this state should address them at once in care of this office, 40 Loomis street, Chicago, Ill.

land, Cal.: "Mr. C. F. Van Luven, who by holding meetings over four Sundays has been holding Spiritualist meetings | each year, and have gradually extended at Woodmen Hall, Oakland, Cal., has re- the time, and I presume that two tired from the field. Mrs. R. S. Cowell, | months will be fixed for next year. The one of the most noted and most practi- interest in the camp and the cause has cal test mediums of the Pacific coast, is | made this necessary. We have secured holding very successful meetings at quite an array of talent and expect to this hall every Sunday evening. Mrs. have many eminent mediums. W. C. Forbes, a very promising new medium from Berkeley, Cal., presides over an inhall on Sundays."

The Chicago Chronicle has the following from Paris, France: "There is on Guernsey island, at St. Pierre Post, a unshaken in his determination to re- and right will prevail. mine what Bible should be used. That | main, though when he sits down at the earthly fashion. One evening the phodownstairs before her. It had only one hand and the fingers, twice as long as ordinary ones, were covered with blood. Another time an obliging ghost indiwould find a brooch of her mother's, for which she was looking. The town police tried to search the house, but the ghosts played such tricks they were forced to withdraw. A courageous townsman, who spent a night in the house with his dog, came off without other adventure than a knock on the knee. He has offered \$50 to anyone who will pass a night there in his company to whom a ghost appears."

Mollie B. Anderson, secretary, writes from Clarksville, Mo.: "The M. V. S. A. camp-meeting at Mt. Pleasant Park, fifth annual camp-meeting, commenc-Clinton, Iowa, will open August 2, and ing August 9 and closing August 26. close August 30. All signs are pointing to a very successful meeting. With such talent as H. D. Barrett. Moses Hull, Mrs. Helen Russegue, Miss Harlow, Prof. W. F. Peck, W. J. Colville, Mrs. Josie K. Folsom, Mrs. Georgia Cooley, J. H. Altemus, and others, it is safe to say a spiritual feast is in store for those who are fortunate enough to We are requested to announce that attend camp this season. There is Mrs. W. J. Linn is Mrs. Linn no more; promised a fine array of the phenomena also. The announcements are in the hands of the printer, and will, in all probability be ready for distribution ere this reaches your notice. Upon application, I learn from the railroad officials that they cannot determine upon transportation rates until nearer the close of the present month. Watch the June Spiritualist papers for rates."

Mrs. G. Partridge, psychometrist. has moved her residence to 2751 W. Lake. Her friends will please remember in writing or calling.

Mrs. Pauline Griffiths writes from Milwaukee, Wis: "A pleasant surprise party was given by the members of the Golden RuleiSpiritual Society, in honor of their lecturer, Mrs. Anna Mehrtens, ganized a society here and have applied of Ripon, Wis., April 14, at the home of Mr. and Mrs. Loebel, 689 Seventh street. The partyuenjoyed themselves | 23d. up to a late hour in the evening. The luncheon table decorations were beautiful-red, white and blue flowers."

> "The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Glving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his. views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this

> office. "Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

"Spiritual Fire Crackers, Bible Chest-



LIST OF CAMP-MEETINGS.

Send In Your Dates and Name of Secretary at Once.

Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can fiheir eighth annual camp-meeting, be addressed for programmes and ful! particulars. The notices that do nocontain the names of the secretary or president are incomplete.

Island Lake, Mich. The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence golicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich.

Lake Brady, Ohio. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secretary, Akron, Ohio.

Waukesha, Wis. The annual camp-meeting of the Wisconsin State Spiritualist Association will be held in Waukesha, Wis., from July 17 to 30 inclusive. An excellent

Wonewoc, Wis. The Wonewoc camp opens this year on August 13 and continues to the 30th of that month. Address for particulars.

Western Wisconsin Camp Association.

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens July 16 and closes August 80. For programs and other information address Flora Hardin, secretary, Anderson. Ind. The president of the camp

The Indiana Association of Spiritualists is getting in shape for the cammeeting which will convene at Chesterfield, Ind., July 16, 1903, and continue M. E. Van Luven writes from Oak-lover seven Sundays. We started out Jessup now resides on the camp-ground. and is actively engaged in trumpet teresting afternoon meeting at the same | work and has made many converts at and since last annual meeting. The cause of Spiritualism is rapidly growing. The interest is increasing. People are seeking for truth. Creeds and ment would result in the disruption of house where there are such mysterious dogmas are on the wane. Faith and goings on that the whole town is stirred | hope based upon the teachings of an age up. But an obstinate photographer, of ignorance and superstition are as the following five reasons: "That it who has set up his workshop there, is nothing compared with facts. Truth

E. B. CHAMNESS, Pres.

Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A., Mt. Pleasant Park. Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Haslett Park, Mich. This camp commences July 25 and

ends September 1.

Delphos, Kans. The First Society of State Spiritualists and Liberals will hold their twenty-

Mowerland Park, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Ashley, Ohio. Camp opens Aug 17 and closes Sept.

Mantua, Ohio. Camp session opens July 28 and closes September 2. Cassadaga, N. Y.

This favorite place of resort will open its yearly session July 11 and close August 24.

Vicksburg, Mich. The camp-meeting will be held at Vicksburg, commencing August 2 and closing August 25.

Etna, Wash.

The Spiritualists of Clarke county,

Washington, will hold a grand campmeeting in Etna, from August 9 to the Onset, Mass. Opens July 13 and closes August 31.

closes August 12. Ottawa, Kans. Spiritualist Camp-meeting, Forest Park, Ottawa, Kansas, August 22 to

Freeville, N. Y.

Regular camp opens July 26

August 30. Grand Ledge, Mich. Grand Ledge Spiritualist Camp-meet-

ing will open July 27 and close August Summerland Beach, Ohio.

Woolley's Summerland Beach Camp Association opens August 10, and closes September 1.

Marchalltown, lowa. The Central Iowa Spiritualist Association will be held from August 24 to September 14 inclusive, at Marshall-

town, Iowa. Forest Home, Mich. This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25.

Bankosn's Lake, Mich.

At Bankson's Lake, Mich., commencing June 14 and ending June 30.

Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Sau-

gus Center, Mass. Verona, Park, Me.

The annual camp-meeting at Verona Park will open July 27 and close Aug.

Lake Pleasant, Mass. The New England Spiritualists Camp-

meeting Association will open July 28 and continue thirty days, including five 1 Sundays.

Franklin, Neb. The Franklin Spiritualists will hold commencing July 11, to July 28.

Niantic, Conn. The Niantic Camp, located at a de-

lightful place, Niantic, Ct., commences June 24, and continues until Sept. 9. Los Angeles, Cal.

The Southern California Spiritualist Camp-meeting Association, of Los Augeles, Cal., will open August 17, and close September 14.

Summerland, Cal. The annual camp-meeting of Spiritualists at Summerland, Cal.,

Commence July 26, and close August 3,

Sunapee Lake, N. H. Sunapee Lake camp-meeting opens August 3 and closes August 31.

Jenison Park, Mich. This camp will open June 29, and

will be continued through the month of

Briggs Park, Mich. Briggs Park Camp, Grand Rapids, Mich., opens July 6 and closes August 3.

LIGHT OF EGYPT.

The Second Volume of a Most Valuable Work.

This is the author's posthumous work left in MS. to a few of his private pupils in occultism, and like Volume I. is (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Talismans, the Magic Wand, Symbolism, Correspondence, Penetralla, etc., are a few of the subjects treated of in a scholarly and masterly manner, show- Etc. Written through the hand of Carrie E. ing the author to be familiar with his Twing. Paper, 30 cents. subjects. You cannot afford to be without it, as well as all his other books, giz.: The Light of Egypt, Vol. I., bound In cloth, \$2; paper, \$1. The Light of Egypt, Vol. II., bound in cloth only, \$2. and thinker. Price, 10 cents. Celestial Dynamics, cloth, \$1.

"The Divine Pedigree of Man." "The Law of Psychic Phenomena." "A Scientific Demonstration of the Fu-

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Thompson Jay Hudson, LL. D. A most remarkable work, demonstrating the existence of the Soul and Future Life. It is scientific throughout. Price \$1.50. Dr. Hudson's twork on "The Law of Psychic Phenomena" is also valuable. Price, \$1.50. His "Scientific Demonstration of the Future Life" should be read by all. Price \$1.50.

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A MASTERLY WORK Continuity of Life a Cosmic Truth

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An Infamous A pamphlet of 82 pages, compiled and published by the Conspiracy late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villainous plot to over throw our free government. Price, 15 cents.

ROMANISM Is a pamphled of 80 pages, to reply to Prof. David Swing Priest Cashman and Dr. With row, and is principally in defense of Protestant m. A concise little pamphlet. Price 15 cents.



IN

PRICES:—Badge Pin, \$1.50: Lapel Button, \$1.50: Sunflower Brooch, \$4.00; Maltese Charm, \$5.00; Maltese Pendant, \$5.00. This jewelry needs no other recommend than to say it is the SUNFLOWER. BADGE, the adopted emblem of Spiritualism. As the Sunflower turns its face towards the sunflower turns its face towards the sun, so fapiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression. These beautiful emplements are for sale at this office.

BODY AND SOUL.

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THE GOSPEL OF BUDDHA, According to Old Records. By Dr. Paul Carus A translation made from Japanese, under the auspices of the Rev. Shaku Soyer, delegate to the Parliament of Religions. Was published in Japan. Price 81.

Father Tom and the Pope, Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood Edinburg Magazine. This is a humorous at count of a rolicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two im perial quart bottles of Irish "poteen," and at Irish recipe for "conwounding" the same Paper, 25 cents; cloth, 50 cents.

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estly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a carcial perusal. Price, \$1.50.

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four splendid tests, and in such an easy

and confidence-inspiring manner.

Wednesday Evening

Meeting opened with a naem read by
President Warne, and a Violin solo by

His words fell upon the ears of the audi-

springtime, The entire lecture was

Lena Guttenberger, beautifully ren-

even a faint idea of the lecture as a

whole, therefore your correspondent

makes no attempt to give even in part,

Thursday Morning.

erably upon motherhood; fatherhood

cessity of honesty among mediums, lay-

E. W. Sprague spoke briefly, claiming

this as one of the vital questions to the

The subject was handled by President Warne, Mr. Riley, Dr. Knowles, of

ing that Spiritualism is studying itself.

Thursday Afternooh.

"The Woman of Endor." After read-

ing the passages from the Bable refer-

ring thereto, he took umthe subject and

or Moses Hull can, interspersing with

support to the school and are making

an effort in that direction. Collections

were almost \$40.
Vocal Solo, "To All Eternity," by

Will J. Erwood read from articles

gave tests next in

laid upon the platform, giving good sat-

her inimitable and clinching manner. Before the beginning of the afternoon session the following report was pre-

sented by the committee on communica-

editor of the Philosophical Journal:

Yours very truly, JAMES FREEMAN,

Thursday Evening.

W. Cooper, accompanied by Mme Bour-

first speaker on the program, and hav-

ing assigned to her the theme: "Spirit-

handled it as her guides understand the

Vocal solo, "The Angels' Serenade," by Miss Vera Young. E. W. Sprague spoke, or according to

his own announcement, he talked for

Do We Know?" Brother Sprague is cer-

tainly a very earnest, candid, enthusi-

astic speaker and drives his arguments

Vocal Solo by Mr. Elmer Tracey.

As an appreciable ending to these

The meeting, we understand has not

been financially successful so far as re-

celpts at the door were Iconderned, but

the amount lacking was almost made

np. Lacking, \$41.60; collected \$35.88; still lacking, \$5.72. v. 3vl

As the meeting was adjourning, som

check for the balance. in all.
The Mass-meeting was a success, at

comprehensive view of the subject

DR. T. WILKINS.

the mere asking by thelloresident.

Meeting opened with violin solo by

ELLA JOHNSON BLOOM.

T. WILKINS.

We, the committee to whom Presi-

many little bits of funny stories.

After congregational slinging, Harry J. Moore came upon the rostrum with

laymen as they are to them.

betterment of Spiritualism.

around.

a record of the words of speakers.



HUDSON TUTTLE. Address him at Beilin Heights, Ohio.

NOTE .- The Questions and Answers bave called forth such a host of reing 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 onlitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of insular the appearance of their questions and write letters of insular the supply of matter is always. Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE

H.: Q. Is there any goodness but active goodness?
What would the doing of good consist

of if there were no evil?

Is the moral world balanced and selfpolsed, like the physical universe, or has nature made misquilt?

The answer depends on what def-Contributes to the well-being of every-thing in the universe. In a narrower sense, when we speak of good, we mean whatever we think is good for us, and whatever is detrimental, or we think is so, we call evil. It has been repeated until almost taken as self-evident, that without evil, we could have no appreciation of good, yet like the most, if not all, old sayings, misleading and untrue. It is said every positive must have a negaday and night, light and darkness, do could ascend out of the earth's shadow we should see the sun unobscured. The would be an appreciable diminution in darkness is of the local shadow, and of the temperature of the sun. This is countless leagues of space flooded with sunlight, the darkness on the earth is may be proven sometime.

an indistinguishable note. Thus do we What is known of the sun, which may see in the trend of all forces in nature toward the best measures, for the best interests of all things, as the flood of light, and in its entirety we call it goodness. The shadows, the failures, the miscarriages, we call evil, but these may be as valuable in contributions to the grand total of results as the successes. Until our mental horizon enlarges from its present narrow bounds, and encloses the spheres of a wide uni-

verse we cannot decide.
We may alike fail in judgment mony with the laws and conditions of must have a canteen of water, a knapsack of food, and dress me for easy action. You would not say: What burden much food must I take for hungry men may chance to meet? If on the way you meet them it would be angelic to share your bread; if you meet one unable to go further, it would be divine to carry him on your shoulders, but no one will contend that you would make the journey in faster time or arrive in better condition by starving yourself, or have sympathies, which to crush, causes us pain, and in gratifying which disappears. a compensation is meted to us in the sense of duty done.

The nation has to carry its criminals, paupers, imbeciles and incapables. The capables cannot move on until all this dead incumbrance moves with them. Yet who will contend that were all capables, they would not move onward more rapidly? It might as well be asked, What would swimming consist of, if it were not for the ministure the to the meck of the swimmer?
Yes, the moral world is as self-balanced and carefully adjusted as the physical. It is subject to correspond-

ing irregularities and perturbations, which perplex those whose views do not take in length of time and breadth of conditions. There is no "misquilt," or crazy patchwork, but purpose, tending to ultimate harmony.

The sense this correspondent gives

to goodness as an active virtue, takes in only the narrow sphere of the individual. He would ask, can a man be good and do nothing to express that goodness? Can he be a good man, and not be kind and sympathetic to those needing sympathy; charitable to those in want; helpful to those in distress? We would say such a man has the capabilities of being good. We cannot say he is good without his expressing that quality, for by his actions only we form

Student: Q. What is known of the constitution of the sun, and what is the cause of sun-spots?

What is actually known of the constitution of the sun is almost nothing. What is conjectured by astronomers and passes for knowledge would fill a volume. Standing on this earth at a distance of nearly 93,000,000 of miles from the central orb, the most powerful telescope that has been made. or is possible to make, makes no certain revelation and leaves the imagina- | Makes our hearts' love broader, our lion of the observer widest freedom.

The temperature of the surface has been estimated from experiments with purning glasses, and penetrative power of its rays, at 2,500 degrees C., and by equally high authority at several millons of degrees, a variance which

shows the unreliability of the assumed data. Yet although not determinable, it is known that it is many times that of the electric arc, and far beyond any temperature that it is possible to obtain by the means at the command of man.

Analysis by the polariscope, shows that the most, although not all, of the mineral and other elements, composing the earth are constituents of the sun, but exist under the intense heat, as vapors in the envelope or atmosphere called the protosphere, and chromosphere. It is the prevailing opinion that the entire lead of the sun is a that the entire body of the sun is a mass of vapor, but on the surface where the heat is radiated into space, a cloud stratum is formed by partial condensa tion. This is called the protosphere. Above this and indefinitely extending into space is the chromosphere, a stratum of uncondensible gases. Outside of this a yet more volatile stratum of gases, of which hydrogen appears to be the major ingredient, with unknown gaseous elements which have been named helium, and coronium.

The size of the sun has been determined, with an accuracy that leaves little correction for the future. Its diquiry. The supply of matter is always ameter is 866,500 miles and the quantity several weeks ahead of the space given, of matter it contains is 330,000 times and hence there is unavoidable delay, that of the earth, or 900 times as great as that of all the planets combined. Gravitation on the sun's surface is calculated to be twenty-eight times that

of earth. Thus while the intensity of anonymous letters. Full name and ad- the temperature tends to dissipate all dress must be given, or the letters will substances into attenuated vapor, the not be read. If the request be made, tremendous power of attraction holds them, and it is not possible for the central mass to be in the state of vapor, for then the mass of the sun would not be as great as it is. This central portion must be in the condition that would be in if enclosed in a boller impossible for it to burst and heated to incandescence. It is held by a power stronger than the expansion of heat, The theory of luminous and opake at-mospheric strata accounts for the phenomena though not perfectly, and are expedients, not demonstrated.

It has been estimated that for every square meter (a meter is 39,37 inches) of the sun's surface, there goes out into space 1,000,000 calorics, or 100,000 con-A. The answer depends on what derinition is given to goodness. In the loric is the unit of measure for heat, broadest sense, it stands for all that and represents the amount of heat required to raise a kilogram of water (2 lbs., 3 oz., 4% drams avoirdupois) from zero to one degree centigrade. This must not be taken as fact-it is a guess, and the power and heat may be vastly prehension, and we are lost in amazement, and inquire how is this constant pulsation of heat and power maintained? The answer is that as the sun cools it contracts, and the contraction tive, as day, night; light, darkness. But presses out more power and heat. A contraction of 250 or 300 feet yearly of not depend on each other. Night is a the sun's diameter would supply the local condition, and if at any time we means, and this might go on for eight or ten millions of years before there

good astronomized fancy; perhaps

he seen through a telescope, is that its surface presents a scene of activity of itanic forces. It is seething with conending forces and terrific agitation. Flames of incandescent hydrogen burst from its surface extending from fifty to a hundred thousand miles. The surface rises and falls. Cyclones sweep down from the intensely cold surrounding space, with such force as to indent the surface a thousand miles, and thus cause the dark spots on the sun. The cyclones condense the vapor and form what we think good for us or evil. If clouds. The vapor melts and the spots we kept ourselves physically in har disappear. Everything is on a vast scale on the sun, and these spots have the physical world, and spiritually in been seen to reach 100,000 miles in diharmony with the laws of the spirit ameter. They are not always present, realm, we would regard all things as and then they appear in great numbers, good, and would see no evil. We should an uncertainly defined cycle of 11 years to waste no time in attempting to undo the mischief done, or planned by their appearance. That the sun-spots evil. If you were to take a long journey have direct application to changes of on the earth is well supported Electric storms, high winds, and pheomenal weather come with them. The electric disturbance strongly affects the compass.

The difficulty investing the sun-probem is to account for such waste of energy. The astronomers have found no ompensation and have concluded that like a machine the force would run down and then the sun would lose its splendor, and universal death reign throughout the solar system. But there must be a balance of forces. If one straining under a burden imposed by force would hurl a world into space, anothers. These things are sacrifices, other holds it in place. For every viand are commanded of us because we bration which goes out one must come in. Force is never lost even though it

IMMORTALITY.

We are here for a little time, the night That are yours and mine, but these pass away.

And the flowers fade, the green leaves

The silence of winter will cover them

Oh, life so brief, with your shining days, Oh, life so fair with your sweet lips' Oh, life, with your heart of love and de-

With its sacred gleam and its hidden fire.

More than to live -Immortality; For that means life when the dream is When we leave the shallop beside the

When we leave the shadow and dreary

And stand renewed on our Father's There's something more than this passing day, There's something more than this going

away; There's a song of God in the heart of men. That we each one of us live on again,

Beyond the shadow, beyond grim death, Beyond the fading and fluttering breath: And the glad sweet thought is ours to-

night,
Of immortal life beyond death's plight,
Immortality—why, it makes us strong,
To pray and to toil, and to struggle along;

souls more true, Because of that future for me and for Because of that God who has kissed each brow,
As that of his child in the living Now.
JENNIE HAGAN BROWN.

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## ILLINOIS SPIRITUALISTS.

Proceedings of the Mass Meeting, April 28, 29 and 30, 1903, in Chicago.

Tuesday Evening.

The initial meeting of this massmeeting was very lightly attended, there being but 136 persons present in the hall capable of seating at least a thousand or more which the hall capable of seating at least a thousand or more, which made the crowd look smaller. The meeting adspiritual meetings, and accompanied by vertised to begin at 7:30 opened at 8:15 by congregational singing.

Mme. Bourgeois.
Oscar A. Edgerly, under spirit control, lectured on "Spiritualism as Adapted to the Needs of Humanity." Bourgeois had possession of he music and threw her old-time enthusiasm into the instrument she knows on the raindrops on the verdure of so well and which she loves. The first springtime. The tentire legiture was filled with nuggets of golden thoughts.
Vocal solo, "Song of Sleep," by Miss real number on the program was a recitation by Mrs. Cassie McFarlin, then a beautiful vocal duet was rendered by Madame Bourgeois and her sister, Mrs.

E. W. Sprague spoke on "Lessons from the Missionary's Observation Car. He placed Spiritualists in four classes viz.: Phenomena Hunters, Christian Spiritualists, Philosophical Spiritualists and Scientific Spiritualists, and as a missionary, an organizer and medium, aided by his good wife, also a fine psy-chic, the problem they are attempting to solve is the uniting into little bands of harmony these four kinds of Spiritualists as auxiliaries to the National Association. Mr. Sprague is a strong and hyperstyle speaker.

A beautiful solo was sung by Miss Allce L'Hommedieu, and the audience showed its appreciation in applause.

Mrs. Anna L. Gillespie, of California; delivered a loving "Greeting from the Golden Gate." Miss Alice L'Hommedieu sang a solo and sang it beautifully.

Congratulatory communications were received from Mrs. Georgia Gladys Cooley and husband, in Canada; from the secretary of the California State Association and present editor of the Philosophical Journal. The communications were referred to

a committee composed of Col. James Freeman, Dr. T. Wilkins and Ella Johnson Bloom A vocal solo by Miss Alice L'Homme

Tests were given by Mrs. May Elmo, Mrs. Wm. Hilbert, Chas. J. Peterson and

Wednesday Morning.

The conference had for its subject for discussion, "Condition and Needs of Our Cause in Illinois."

This meeting assumed a very interesting and rather warm aspect when Grand Rapids, Mich.; Mrs. Mullen, in John Quincy Adams and W. J. an able and business-like wdy, indicatoffered criticisms upon the Elmo Illinois State Spiritualist Association, especially the officers thereof. To which Mr. Warne took exceptions in a very positive manner, remarking that the fault-finders were, without exception, people who paid no money into the coffers of the association and that if those who find so much to criticise in handled it as no one but Harry Moor the conduct of the affairs of the association want the handling of matters, he was willing to resign at once, if the life of said I. S. S. A., under their regime

could be assured.

Mrs. H. L. Lichtig took some exceptions to being put upon the program for active service without being consulted, but amicably acquiesced to the request of the president and spoke nicely to the point.

Mrs. Hamilton Gill occupied the floor for a few moments in a short talk upon

Dr. Juliet Severance, the oldest wheel-horse in attendance, arose tingling with old-time inspiration and interte to the subject, expressing the belief that nothing so hindered the progress of Spiritualism as the dency to cater to old superstition, the old orthodox ideas of prayer and creedal organization. The Doctor was ever tions, in reply to congratulations sent thus within the acquaintance of your re- the meeting by Mrs. Georgia Gladys porter. Radical in opinions well Cooley and husband; Secretary Jones formed and a close student of the situ- of the California State Association, and

Mrs. Jeffries spoke under control; with considerable wisdom in the words. dent Warne of the Illinois State Spirit-Mrs. Danforth spoke with deep mean unlist Association, referred your coning upon the necessity of each one gratulatory communication, desire to knowing himself or herself before crit- acknowledge receipt of the same, and in icising others. Striving to correct each behalf of the I. S. S. A., take pleasure fault of their own. Her manner and in expressing our singere thanks for language should keep her before the your kindly thought and good wishes, public in the capacity of teacher and healer and this appears to be her aim and the desire of her intellectual are performing for our good cause.

guides. Will J. Erwood, secretary of the Wisconsin State Association, touched the subject of frauds with a heavy hand. rapping those who think it almost crime against Spiritualism for Spiritualists to dare to mention the word. Mrs. Clara Stewart spoke in very much the same vein, but with a little geois. more leniency.

As Elmo and Adams were demanding final hearing and trying to square criticism of Mr. Warne's methods, the president informed them that the time handled it as her guides understand themselves before the audience for their for meeting had expired and a religious problem. sect must take the hall. The doors opened and in rushed the howling mob of a sect called the Holiness Society

With their screaming, shouting, yelling, thirty minutes on the subject, "What and their roaring like all mad, With their praying and their singing to the Great Jehovah fad. .

Till the walls were made discordant home in a forcible manner.

with their hallelujah joys,

Vocal Solo by Mr. Elmer T And the world seemed but created for their holiness and noise.
Such a racket, such a clanging, such religious jamboree;
Such a wild and weird-like worship civil gave some very convincing interest and Mrs. Eva McCoy, caide followerd and gave some very convincing interest.

people seldom see. Oh. how glad we were religion was be neath these ravings wild, And we hope that all good mediums are by to silence reconciled.

Wednesday Afternoon.

The meeting opened with congregational singing; a poem, read by the one, through Laura Fixen, referred a pr lent.
Song by Miss Bertha Baldwin,
"Dreams of Paradise." In a deep contraito voice, this was beautifully rento uniting the Spiritualists of the city,

Will J. Erwood delivered the first ad-whether financially or not. Much good whether financially or not. Much good dress of the afternoon, and did it to the to the cause is accomplished by credit of himself and the upliftment of meetings and if the mass of Spiritual Spiritualism. He is a young man of ists realized what a vast amount of splendid education, clear ideas and a work, worry and patience was neces good memory, as well as graceful and sary to make such meetings possible good-looking. He is certainly destined they would never leave a cent unpaid to become one of the leading lights in after the last night. the future Spiritualism, a good suc-

cessor to some of the old vets.

A plane duet by Madam Bourg A piano duet by Madam Bourg "Religion as Revealed by the Material and Mrs. Turner was rendered, and Spiritual Universe," By E. D. course beautifully, as only such artists Babbitt, M. D., LL. D. A compact and are capable of giving.

Mrs. N. A. Burland, under spirit con-trol spoke upon the subject of "Dvolu-tion, Divine Healing and two others" student and especially by every Spir-woven into one." woven into one."

Solo, "The Better Land," was renthe subject. Price Daper, 50 cents.

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For sale at this office. dered by Miss Ada Connor.

Ms. Burland gave some very fine "Never-Ending Life Assured, by Scitests.

Mrs. Ella Johnson Bloom, under control, gave several very good tests.

Mrs. E. W. Sprague gave three or office. Frice 6 cents.

"Who Are These Spiritualists?" Dr. Peebles is as industrious as he is remarkable in certain other respects. By proper use and exercise, he keeps his mental faculties as finely attuned as

He strenuously believes in the accept ed sentiment and truth of the old adage that, the older one grows, the wiser he becomes; and furthermore, he believes in illustrating it by notable example. His latest work-we believe it is, they

multiply so fast it is no easy matter to keep in mind their regular order-but some of his latest employment has been ists Are," and very satisfactorily has he done it. Indeed, he has made us feel as though we were in most excellent company, a fact as well known as it is agreeable. Evermore is it true that a man is known by the company he keeps, whether the company relates to person allty or to thoughts. It is but natural law to seek companionship mentally and spiritually, as it is socially. The Philosophy of Life—Spiritualism in its various phases, meets the acceptance and wants of thinkers in every department of thought.

Harry J. Moore took for his text, "Joan of Arc." It is utterly impossible to give in a write-up of this character The long array of names presented, cover over one hundred pages of octavo size, and these of course are only a partial list. They are memorable worthles who, during the last half-century, have so largely assisted in awakening the world from its theological sleep, so near to the sleep of death.

Vocal solo, "Voices of the Angels," by Mr. Judd Allen. This was a beautiful song, sweetly rendered, Mrs. J. A. Murtha, of haitimore, a de-scriptive psychic, gave many good tests. Brother Peebles has appended, in many instances, what may be termed a thumb-nail sketch of these distinguished personages, which adds to the reader's Violin solo by Mr. Choper.

Mrs. Bya McCoy, of Marshalltown,
Ia.; gave some good readings, which
were recognized. interest. All this is preceded by a charinterest. An this is preceded by a char-acteristically notable chapter of defini-tion and affirmation as to "What is Spir-itualism?" which is both philosophically and spiritually true. The concrete and comprehensive character of the book will naturally serve to create for it a The conference was opened by Laura popular demand and the more the bet-Fixen, who-occupied her allotted time GEO. A. BACON. to good advantage. She dwelt consid-

Shaker Spiritualism.

and mediumship.

Mrs. Hamilton Gill was the next Oliver Prentiss related in the Shaker of August 1875: In the year 1837, two of speaker, and claimed that mediums often suffer at the hands of laymen. the girls in the Second family at Water-She strongly advocated harmony all vliet, N. Y, were in vision, as it was called. Unconscious of mortal sur-Mrs. Alice Gehring advanced many roundings, they lay on a bed in the east good ideas relating to the duties of Spiritualists and societies.; end of a long room.

The room was packed with standing Mrs. E. W. Sprague addressed the meeting, dwelling forcibly upon the nespectators, witnessing the thrillingly interesting phenomena. The entrance door was at the opposite end of the men and the public.

G. C. Love, of Portland, Ore., would have the mediums be as honest to the I came in late and sat down near the door. The girls could not possibly have seen me, had their eyes been open.

They had gone to a far-off city in the spirit world, where they met Mother Ann, with whom they had frequently met in former excursions, and become familiar. I spoke not, but simply thought: How can they make their bodies talk when so far away as they claim to be?

The girls ceased talking, as if listening. Presently one of them sald:
"Mother some of the folks at home wonder how we can make our bodies talk when we are so far away?" After apparently listening to the re-sponse, she said: "Mother says it is not

we that make our bodies talk. It is our guardian spirits, who remain with our bodies to keep the vital action while we I thought, How can their guardian

many little bits of funny stories.

Vocal solo, "The Years of the Spring,"
Miss Zoa Ulrich.

Moses Hull spoke to the subject of
the Morris Pratt Institute, taking the
place on the program of Dr., T. J. Betiero. Following Mr., Hull yapon than
same subject, Mrs. Clarg Stewart spoke
for ten minutes. They lack the proper spirits get their words so radily? The girl seemed to listen, then said: "Mother, the folks at home wonder how our guardian spirits can get our words so readily?" After apparently listening, the gir

said: "Mother says she don't know that she can make you understand that. It is by a kind of telegraph that we have in this world. You have nothing like it in your world now, but will have before At the aforesaid date, 1837, telegraph

(Morse achieved his great triumph before the public on an electric tele-graph between Wasnington and Baltimore in May, 1844. People were astonished by the result.) We were subsequently informed in manner aforsesaid, that Dr. Franklin

whose favorite amusemente here was halter-breaking lightning, had in the next world succeeded in harnessing a similar power to the mail stage there and that the facilities which now enables us to talk around the world in almost less than no time are a material the spirit world.

It may be so with all our important

inventions. Some may be are materialization of lost arts. Mt. Lebanon, N. Y.

O. Prentiss joined our community at Watervliet in his 21st year, and passed from earth at Mt. Lebanon, 1885, aged 86.

Cause of Crime.

Twenty-five years of special study in society has done me some good for myself and mankind. We have good men and women among mankind. The form in body in many is equal to those of ancient Greece and Rome.

Behold the Greeks and Romans.

They have ceased to fight on the old plan but are at work with more useful tools than those-for the greater partwho made ancient Greeks and Romans famous as killers of mankind. I am of an opinion that the crime of to-day is less per person than in former times. Many laws, many of them needless

have caused much crime that formerly was not judged crime. Formerly it was legal to hang a spirit medium as a witch on Boston Common; to beat a Quaker; to whip a Baptist, etc. Some persons want the old law revived to punish spirit mediums in Massachusetts. Such a statement was declared in a Protestant church in Boston within he past three years.

Consider the public school books for young children. Those in Boston teach fiction, fable and nonsense to the children. What can be expected from children whose education is founded on fables, fiction, lies? Now it is a crime in this state if a man or woman refuses to be vaccinated with cow-pox virus and this has helped to increase the record of crimes in this state. Clergymen are corrupt. They live like parasites on useful workers, and a similar mode is growing among Spiritualists. Crime is taught in the prisons for

boys, girls, men and women. The boy or girl who has made a little mistake against a law of men is thrust into prisons with those of greater experience in crime and while in these prisons, schools for crime, they are taught the mode of the most skilled classes of criminals, and graduate experts in theory, and at liberty, are soon experts in criminal practice. A. F. HILL. Boston, Mass.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents. "Just How to Wake the Sclar Plex-us." By Elizabeth Towns, Valuable for health. Price 25 cents, The Commandments Analyzed, price

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BY MINOT J. SAVAGE, D. D.

worldliness" which it replaced, which lows: periences in this line. Dr. Savage periences and Opinions.

After a review of the beliefs held in holds, as a provisional hypothesis, that the past concerning life beyond death, continued existence is demonstrated, pr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other from persons in the other life, The chief contents of the volume are as fol-

was in turn followed by the Spiritual- Primitive Ideas-Ethnic Beliefs-The istic reaction against agnosticism. He Old Testament and Immortality-Paul's points out the doubts concerning the Doctrine of Death and the Other Lifepoints out the doubts concerning the Doctrine of Death and the Other Life—doctrine of immortality held by the churches and the weakness of the traditional creeds, and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the Short of Demonstration—The Society for Psychical Research and the Life more consideration of the Short of Demonstration—The Society for Psychical Research and the Immore consideration and page 10 mortality—Probabilities which fail ume includes a consideration of the Short of Demonstration—The Society for Psychical Research and the Immore consideration and page 11 more consideration of the Short of Demonstration—The Society for Psychical Research and the Immore consideration of the Society for Psychical Research and the Immore consideration of the Society for Psychical Research and the Life—Possible Conditions of Another consideration of the Society for Psychical Research and the Life—The consideration—The Society for Psychical Research and the Life—The Conditions of Another consideration—The Society for Psychical Research and the Life—The Conditions of Another consideration and the Middle Ages—Protestant the Condition of the Condition and Needs as the Condition and Needs as the Condition and Needs as the Condition and N search and also an appendix giving tal Life-Possible Conditions of Anothsome of the author's own personal ex- er Life-Some Hints as to Personal Ex-

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"ON THE STREET."

for food a swarthy Italian man paid

She was just out of Bellevue, she said. She drank the coffee and ate the maccaroni, and satisfied, thrust the

crust into her pocket, and would have

gone then, but she was shaking with

fever and the man who paid for her

food held her back. She sat on the nar-

row bench until long after nightfall. Then she drew out the crust and began

The eating-house keeper has a little

stove. "Let me warm the bread for you," he said, and he put it, on the

stove, warmed it, and brought it back.

The woman bit into it, swallowed a morsel of it, gasped, and died.

That was at 9:30. The police propped

her up waiting for the dead wagon. Yesterday she was taken to the morgue.

Deputy Coroner Donlin found in her

pocket the remnant of crust, two bits of

candy, a Salvation Army text card, a

red paper. The text card had three big-lettered heads with texts under each,

All have sinned-

LOOK.

Look unto me-

Jesus died to save-

These are some of the verses:

On the street, on the street,

To and fro with weary feet; Aching heart and aching head;

iomeless, lacking daily bread;

Sold to sorrow, sin and shame;

Ruined, wretched, lone, forlorn;

Weak and wan, with weary feet,

Midnight finds my straying feet. Hark! the sound of pealing bells,

Oh, the tales their music tells!

Happy childhood, peaceful home-Then a mother on me smiled .

Then a father owned his child-Vanish, mocking visions sweet!

Still I wander on the street.

On the street, on the street,

Not a place to lay my head.

Hospital and Potter's Field. These stand open!-wider yet

On the street, on the street.

On the street, on the street.

Might I here a Savior meet!

From the blessed far-off years,

Comes the story of her tears,

Whither tend my wandering feet! Love and hope and joy are dead—

Swings perdition's yawning gate

Phither tend my wandering feet

door against me sealed-

Whose sad heart with sorrow broke,

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-New York Sun.

Heard the words of love He spoke.

Still I wander on the street!

On the street, on the street,

Happy hours forever gone;

LIVE.

to nibble it.

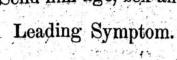
thus:

five cents for the maccaroni and coffee

#### The Doctor

Will diagnose diseases by letter.

Send him age, sex and





Although but a recent subscriber to your valuable paper, I have read its colthis city, is a cheap little restaurant, umns interestedly for several years, and having very seldom seen our little city of San Diego represented therein, I thought perhaps your readers might be interested in knowing more about us than that we are geographically situated in the extreme southwestern corner of our great union, and are blessed of maccaroni, a bit of toast, and a cup of coffee. Into this place a woman of about thirty drifted a little after noon on Thursday. She was a comely woman, with regular features and dark hair. She had a ragged shawl drawn over her shoulders her dress was umns interestedly for several years, where five cents will purchase a plate in the enjoyment of one of the finest land-locked harbors of the world, whose waters are never troubled, and the very

In size we are small, and in commercial experience young. But the vistas opening before our longing vision of great natural, material advantages, through the completion of the proposed Panama canal and the favored notice being bestowed upon us the conventions. being bestowed upon us by our paternal government, in the form of harbor improvements, fortifications, coaling station, etc., are having the effect of bringing to our section many from less favored localities, who contrasting our evon temperature and sunny skies with those they have left, immediately proceed to fall in love with us, and become imbued with the desire to us endow with their worldly goods and chattels. Thus we are composed of a most heterogeneous population, of all creeds, nationalities which are straightway harmonized and become straightway San Diegans. But few can resist the subtle charm, and although they leave us, continue to yearn for us, and in the fullness of time return to become of us. More recent arrivals from scenes of great business activity call us lazy; be that as it may, our people have learned the great wisdom of patience, and of living in the ever present now, with an averfertile soil, and so cosmopolitan a population, whose chief object in living is to do so as easily as possible, following the lines of least resistance. Who can

Ours is the perfect clime for the de velopment of spiritual gifts, and the numbers of new mediums developed attest the truth of my assertion. We have

two societies, the First, and the San Diego Spiritual Society.

The First Society of Spiritualists, Mrs. Clara, Beck, president, has been honored by the ministrations of Will C. Hodge, of Chicago, who has done a good work for the cause during the past winter. Brother Hodge is an earnest and active worker, and has the manly courage to uphold his conviction. The First Spiritual Society meets in Lafayette. Hall weekly, which has a seating capacity of perhaps four hundred, and is generally crowded to its limit with an earnest audience of truth-seekers. We have felt the need of good platform test mediums, our local mediums being in

The San Diego Spiritualist Society, Mr. L. Newcomb, president, meets in their hall, on National avenue, every Sunday morning; has a good regular attendance, and is presided over by Mrs. Lily M. Thiebaud, whose guides give much food for thought, among them a little Indian girl who gives much-needed messages. Mrs. Thiebaud has the charm of personal magnetism, impressing those with whom she comes in contact as being a truthful and capable instrument for spirit work. Mr. Thieband is leader of the children's lyceum and is very highly esteemed.

MRS. MARIETTA M. GREGORY. San Diego, Cal.

"MOTHER'S LAST COUNSEL.

Heard the words of love He spote.

Heard Him bid her anguish cease,
Heard Him whisper, "Go in peace!"
Oh, that I might kiss his feet,
On the street, on the street, [Two days before her death at Leeds, England, in 1897, Mrs. Phoebe Stafford wrote for her two sons, then four and six years old, the following lines]:

Be thorough, my darlings, Be kind and be true, Are mother's last wishes, Now written for you. And when you are naughty,

And know you're to blame, Remember that mother Still loves you the same.

Let truth be your watchword. Let love be your guide. In storm and in sunshine, Eyer stand side by side.

Be kind to the weakly, Be brave with the strong, Stand up for the noblest. And tread down the wrong.

Never shrink from a duty, Disdain such who would;

Don't live to be clever, But strive to be good. In spring, the white stars
Of the sweet hawthorn tree,
The primrose and violet,

Shall whisper and tell thee My presence is near,

Inwoven in nature, My loved ones to cheer. -Truth Seeker.

"Longley's Beautiful Songs." Vol. 2. "Longley's Beautiful Songs." Vol. 2. eral and ethical societies, for schools Sweet songs and music for home and and the home; compiled by L. K. Washsocial meetings. For sale at this office,

words constitute one line ]

Mr. Enos T. Slight passed to spirit life, April 8, 1903, at Oak Park, a suburi of Sacramento, Cal. Funeral services at his home, conducted by the writer Mr. Slight was an avowed Spiritualist a remarkable seer, and a modern Socra-tes. He left this world after 76 years of useful life, better for having lived in it. He was totally blind, but always had some one read The Progressive Thinker to him as soon as possible. GEO. F. PERKINS.

Sacramento, Cal.

Nellie Thomas, wife of Herbert Thomas, of Jackson, Mich., was born to the higher life, March 15. The funeral address was delivered by Julia M. Wal-

Christopher Meyfarth, an old Spiritualist of Jackson, Mich., passed to the realities of the spirit land, April 12. He was born into earth life, June 2, 1837, in Saxe-Coburg, Germany. Julia M. Walton officiated as minister.

Passed to spirit life, at Fall River, Mich., April 22, 1903, Mrs. L. E. Thomas. She was highly esteemed and a devoted Spiritualist. MRS. NELLIE MOYER.

Passed to spirit life, Mr. Job R. Perry, April 20, in his 79th year, Mr. Perry has been a Spiritualist for thirty-five years. The services were conducted by the Rev. Mary Mann under the aus-pices of the Speed's Memorial Temple. The services were very beautiful. Louisville, Ky. VAL SPEED.

InRockland, Me., April 21, Mrs. Irene arrabee was released from the physical organism, and took on the celestial garb of immortal beauty. The duration of earth life was 78 years. She was one of the pioneers in the belief of the spiritual philosophy, and its glorious truths sustained her all through her At 96 Park street, near Five Points, ous truths sustained her all through her varied experiences of life. She leaves a companion with whom she has journeved fifty-three years, and three chilneyed filty writer was called to offici-dren. The writer was called to offici-ate at the funeral services which occurred on the 23d. Thus the veterans are being rapidly called to join the beover her shoulders, her dress was loved ones gone before and enter upon ragged and worn, and her face was a new life of greater activity. FREEMAN W. SMITH. pale. She had no money, but she had been there before, and when she begged

Mrs. Rogers, of Owosso, Mich., a wellknown Spiritualist, passed to spirit life, April 10, after an illness of several The funeral took place at the home of Mr. and Mrs. Oxford, Monday, the 12th. Mrs. A. E. Sheets, of Grand Ledge, Mich., conducted the services.

At the home of his son-in-law and daughter, Mr. and Mrs. F. L. Gifford, of Oxford, Mich., Jesse Robinson passed to spirit life, April 16. Mr. Robinson had been a Spiritualist many years and had a large circle of friends in this and other states. For two years he had been a sufferer from heart trouble which was the cause of his death. Funeral services were held at the residence, Sunday, the 18th, Mrs. A. E. Sheets officiating

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being. held here in public halls at the present

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Build-ing. 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor. Church of the Spirit Communion,

Kenwood Hall, 4808 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music. The Progressive Society holds services at 183 E. North avenue, corner

Burling street, every Sunday at 8 and 8 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.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Pe-Speaker, Hon. R. Gilray; Charles J. R. G. A. terson, Prof. Edwards and Mr. G. A. Cowen, test mediums. Services, 8 p. m. 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 Spiritualistic Church of the Stu

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday ngs, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Isa Cleveland. Chicago Spiritual Alliance Church

meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and mes-sages by carefully selected mediums. Excellent music by (Blind) LeRoy Drake. Mrs. May Elmo, medium.

The Brotherhood of Spiritual Truth Society meets Sunday at 8 p. m. Services conducted by J. K. Hilles and wife and other measums, who will from time to time address the meeting and give tests and spirit messages. Meetings will be held in Temperance Hall, 330 West Sixty-third street. All are invited

to attend and co-operate. The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 high-toned spiritual character and of E 55th street, where all communica-helpful purpose. Proce 35 cents each. tions should be addressed.

First Spiritual 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.

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Prof. Schaeffer will conduct Spiritual meetings in Hygica Hall, Ogden avenue and Roby street; every Sunday at 3 and p. m., commencing Sunday, May 3. Il are welcomeo: Spiritualist meeting in Public halls,

Harry J. Moore will deliver a lecture each Sunday evening during the month of May at Ericson Hall, 6155 Wentworth each lecture with messages. From time to time other reliable mediums will e presentland give tests and messages.

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gather at home. Resting under the dates. The
grand jubine. My mother's tender eyes. Dear heart
come home.
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