One number of The Progressive Thinker is often worth one dollar ... it is sent one

The Progressive Thinker is the great Educator of the Present Age... Induce your neighbor to subscribe for it.

VOL. 28.

CHICAGO, ILL., SEPT. 12.

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

NO. 720.

GENERATING LIFE.

The Germs of Life Exist in the Ether. Sentiment Proves the Continuity of WHY LABORING PEOPLE DO NOT

It is stated that Dr. Charles W. Little-field is supposed to generate life from chemicals; but because life springs forth, or makes its appearance in about two hours after the chemical compound has been arranged, is no evidence that the doctor creates life. If that were so, any housekeeper, no matter who-and really, the poorer the better—can take to herself the credit of creating life; it need not be given over to the chemists. She has but to let almost anything stand for a short time until it is somewhat stale—or a little stale to com. mence with-which, of course, is all under the law of chemicals and chemical action and magnetic attraction and so forth, and always, to her disgust, life will appear and she will at once proceed to cast the offending mixture into the slop-jar, or otherwhere; but it never for one moment enters the poor woman's head that she has created life, even if she has been the unwitting means of generating it.

However, this is not written for the purpose of finding fault with Dr. Littlefield, but to show that there exists throughout all space an illimitable germinal sea, and that within this exists minal sea, and that within this exists
the germinal points of all life whatsoever and of all kinds of life whatsoever and of all kinds of life whatsoThe doctor is only proving what Franz
Petersilea wrote years ago through his son Carlyle, that all germs of life what-soever reside within the ether and that when magnetism and matter are united they attract and hold the germs of life which the compound, whatever it may be, is best adapted to sustain. Always involution and then evolution.

The life germs are not within the compound of matter, neither within magnetism, but within the ether which is within the atmosphere, and magnetism attracts and holds the germs.

The method is elaborated in the books by Carlyle Petersilea, called "The Discovered Country" and "Oceanides." These books can be had from the office of The Progressive Thinker, and it would be worth the while of anyone who would like to know how life first makes its appearance, to purchase and read them.

Now, if the germs of all life whatso-ever reside within the ether, they have resided there from all time, and have never had a beginning, consequently can have no end; and life must extend from eternity to eternity; and, as the sp.rit of Mr. Petersilea well says, is coexistent with matter and magnetism, and no one, no matter how learned, can create life—no more than one can create matter or magnetism. Give these life germs an opportunity and they will at once commence to develop.

If these life germs never had a begin-

ning, the developed germs must also be

I feel that my dear huspand is influencing me to write this, and he also tells me that he hopes, through me, to continue his work. He thinks he will be able to do more for the cause that lies nearest his heart, than he ever could do while was encompassed round about with the flesh. He says he has thrown off the matter but still retains the magnetism, and as his present body is largely composed of magnetism, it is

invisible, for magnetism is invisible.

He now says to me: "My dear wife, as soon as the weather is a little cooler, and you become a little stronger and rise above the effects of intense grief, I shall continue my work, writing

through your hand as my father and others wrote through mine." He says:
"Give my love to all the readers of The Progressive Thinker and Progressive Thinker, and to Brother Francis especially. He is doing an immense work for humanity and also for that part of the that part of it which has thrown off the fleshly covering. All honor be to his

"My poor wife sometimes doubts immortality. I never did, no more than doubted music and its immortality. was somewhat surprised to find mysel out of my body, however. I thought I should remain for some years to come I grieve for my desolate wife, but not for myself. Let her be comforted. I have not left her. She is not alone. She simply cannot see me with her natural eyes or hear me with her natural ears. It must now be soul to soul. Spirit to spirit. It also pleases me that she lays the table for me just as she always has in the past, and the little vase of flowers is a joy to me. I can see them and inhale their perfume as of yore. I can-not consume the food that is upon the table, but it pleases me to sit in the chair which she places for me opposite her own, and talk with her telepathically. She says, 'if some were to hear me at table, and other times, talking to the unseen, or, as is often said, to myself, they might think me insane.' But she talks to me, and I am among the unseen, and I hear and answer her, and it gives me pleasure to have her talk thus to me.

"A spirit is sometimes as lonely as those in the body. I cannot become invisible to my dear wife so suddenly and not feel lonely. I have not yet be accustomed to the, in one sense, separation; but time bears healing on its wings, and we shall yet work hand in hand as formerly.

"But of one thing rest assured. I am not dead, neither have I departed, but simply changed my state or condition.' CARLYLE PETERSILEA. AMELIA PETERSILEA.

The annual meeting of the Texas State National Association of Spiritual ists, which was called for September 4. 5 and 6. has been postponed until Tuesday, Wednesday and Thursday, Sept. 22, 23 and 24, in the city of Austin, Tex.

JOHN W. RING, Pres. Theo. Schirmer, Sec'y. Spiritualist Temple, Galveston, Tex.

O Lord, deliver us from bigotry and knowest which is bad rum. Thou know worse—I don't.—"Father" orse—I don't.

If pleasures are greatest in anticipation, just remember that this is also rue of trouble. Elbert Hubbard.

IMMORTALITY.

The enlightened sentiment of mankind is a standing protest against the idea that the soul can be annihilated; it it is a constant postulate of the continuity of life? There is an innate disposition, common to priest and layman alike, not to be satisfied with the conditions of human life, but to aspire to a purer and higher existence after life's fitful fever is over.

Contentment does not materialize, to any alarming extent, along the line of progress, and has no secure abiding place in the minds and consciences of the children of men. Man is so made that he can never be contented with his environments. They are not what he wants and he seeks to make them bet-ter. He toils from the cradle to the grave to improve the conditions with which he is surrounded. And at last when he is compelled to lay down the armor of human existence, he does so with a sense of humiliation if not of failure.

Man soons learns in the sharp struggle of human life, that even the realization of his earthly hopes and aspirations affords him but little real satisfaction. His hopes and aspirations very soon become fixed upon the vital question of the continuance of life on the other side of the silent tomb. The various religious systems of the world afhim little consolation. smack too much of cruelty and bigotry. The great book of nature speaks to him in more hopeful tones. His whole nature revolts at the idea that, at death, he sinks in the dark sea of oblivion. In his heart he intuitively feels that he will live forever. It is wholly unthinkable that he can cease to live. It is true that he sees the apparent death of other men; he witnesses the building up and the demolition of the things of the material world around him; he beholds the growth and decay of every under the sun; but he cannot feel that he can die and cease to be known among the habitation of the living. He cannot be-lieve that his own life is not eternal.

Thus far we have been dealing in truisms which have been verified by the universal experience of mankind. There can be no question as to the facts. The import of these facts is more important and difficult to understand. Let us see what these facts

When the soul becomes incarnated it is impressed by the Creator of the Universe with the consciousness of its own continuity and the capacity for progress. God stamps it with the belief that it cannot die, and with a desire for im-provement. And no matter what may be the trials and tribulations in its pilgrimage through life, it can never lose the sure consciousness of its own continuous life, or remit its efforts to rise

The innate conviction, this consciousness of the continuity of life, is inseparable from the soul of man; it is grained in our very being. Like the honest ghost of Banquo, it will not down at the bidding of unbelief. This desire to progress "grows with our growth and strengthens with our strength." These facts that the soul is self-conscious, that it can have no end, and is progressive, prove that life is eternal.

God never stamped the soul with the ambition of progress and the conscious-ness of its own immortality, its own eternal life, in order to deceive his children and to raise hopes which must be disappointed. He stamped it with these attributes because of their importance and truth. And it has been thus "writ ten not with ink but with the spirit of the living God; not in tables of stone but in the fleshy tables of the heart. CARL C. POPE.

Black River Falls, Wis.

A Dream, or What?

Recently I visited one of my old preaching points again. I had not been there for about four years. I had a fine time, saw many friends, preached two sermons, staved all night at the home of good Brother E. and thereby hangs a

I had often spent the night with Bro. E. and family. On such occasions I slept in a neat bed-room, on the groundfloor, north side of the house. Here I had slept dozens of times, besides sit ting in it often to study and prepare for preaching services. My presence then, in a way, has been pretty well identified with that north bedroom.

The school house stands about fifty yards distant from Bro. E's. home, and being so near he generally boards the teacher. Last winter the teacher was a young lady from a distance, a Miss B. Naturally enough she sought board with Bro. E., and naturally also she came to sleep in that dainty little north bedroom. It should be stated at this point B., the teacher. We were, and are yet

Well, the teacher "slept the sleep of the just" that first night. But she had a dream. It was vivid, one of the kind you recollect, and she related it the next morning. She dreamed a man was sitting in her room, and proceeded to give a rather minute description of the gentleman. Sister E. listened to the description (which she at once recognized as being myself) and was somewhat astonished. She at once placed some photographs before the young teacher, one of which was of me, and the young lady immediately identified me, saying scription (which she at once recognized That is the man I saw in my dream

Rather queer, isn't it? I will say here that I myself have never dreamed so far as I recollect, of being in that room. Did my soul, I wonder, really leave the body and visit that familiar spot when I was asleep some time? Or loes our spirit, or personality, so impress itself even on chairs, walls, rooms of houses, that the presence remains there for years (four years in this case) after the person himself has departed? What visions of men, women and little

last night."

IMPORTANT REASON.

ATTEND CHURCH.

Contributor Advances Arguments and Asks Why a Self-Respecting Working-Man Should Go to a Home of Worship

S. A. Neville, in the Battle Ground of Modern Thought, in the Chicago Rec-ord-Herald, laments the fact that many self-respecting laborers and hundreds of young men and women employed in offices do not attend church. Assuming that church attendance is a necessity, he is unable to account for this apparent lapse of duty which their absence from such gatherings would seem to

A laborer to be self-respecting must, as a matter of course, be intelligent.
Having a practical acquaintance with
theoretical Christianity, acquired theoretical Christianity, acquired through association with so-called Christian employers of the Baer stripe, he is qualified to weigh the sophistries of the clergy for what they are worth. In these days of printing press, when Sunday newspapers and magazines are so numerous, each one of which may afford him more food for thought than he could possibly derive through listening to "the advocate of the ancient creeds," is it any wonder that he fails to encour age the professional theologian by his presence at the fashionable clubhouses which some are pleased to term churches? Under these circumstances, to some people, it is a mystery why a self-respecting laborer should attend church at all.

Not an Exact Science.

Theology can hardly be called an exact science, neither have theologians any truth to offer that is not obtainable through the regular agencies of civilization. Theologians have added nothing to our positive knowledge of a future state. If there are any discoveries to be made along this line by finite man, Edison, Marconi and others are as fully equipped to enlighten us as those individuals who, from one cause and another, have adopted the ministerial profession as a means of livelihood. Why. then, should the self-respecting laborer attend church, except through questionable motives of policy?

One leading denomination has just decided that there is a chance for those who die in infancy, although it cannot yet accept the doctrine of fatalism, or that system which treats of the necessary sequence between cause and effect. In admitting the infant to salvation, a term coined by theologians and used by them exclusively, this denomination has taken a step forward. In denying the self-evident fact that man has limitations it stands opposed to the conclusions on this subject of the great matority of philosophers. these philosophers are within the reach of every self-respecting individual Should the theologian accidentally discover any new truth that has not already been known since the time of Plato he will receive due credit from the self-respecting laborer. The theologian, however, hampered by his narrow training at his denominational school, is not likely to make any particular advancement until forced into line by the march of progress. History abundantly proves that theologians first oppose any new scientific truth; then when it can no longer be advantageous ly denied they accept it with the explanation that the men who wrote the Bible knew all about it. Why should the self-respecting laborer associate with a class so far behind the times?

Teaching Is Futile.

Mr. Neville thinks that God's will and the teachings of the Master require church attendance. Blackstone says the will of God is the law of nature. The great students of nature of the last century do not allude to the teachings of theology as an indispensable factor in self-culture. The teachings of the Master which Mr. Neville says are preached to the rich and prosperous do not seem to make any startling impression on this favored class so far as its treatment of employes and competitors is concerned. Why should the self-respecting laborer reasonably expect to receive any benefit from a course of treatment that has so little effect on his employer, who in the nature of things is

better situated to profit thereby? In a leading magazine at the present time there may be found what purports to be a partial account of the business methods of a certain devout Christian. A perusal of this series of articles so far fails to show that this good man followed the golden rule at any time when dealing with competitors. wording of the golden rule is familiar to every self-respecting laborer. In attempting to follow its teachings unlimited room is found for the exercise of the best instincts of every rational indi-vidual. When the theologian can formulate something better than the golden rule to serve as a guide to the moral improvement of society he will undoubtedly be given a hearing by self-respect-

ing people generally.
Until that is done is it not a waste of time for working people, who have only one day in seven to themselves, to spend any portion of that day that might be devoted to rest and self-improvement to assist in keeping in power a class of people of so little practical benefit to the community?
FRANK BULL.

Manage of the Committee chamber where I am seated, writing! I wish I understood these things. Great is the mystery of the human spirit. ELD. H. W. B. MYRICK. Gentryville, Mo.

The most aggravating resentment for

the expectant is silence. We do not believe immortality be cause we have proved it, but we forever try to prove it because we believe it.-Martineau.

Grace is the expression of a virtue extended outwardly—interior vibration children may even now haunt this controlling the exterior

PEOPLED WITH GHOSTS.

A GENUINE HAUNTED HOUSE. Old Jesuit Mission-Priest at Adams

County Clerical Retreat Tells Story of Uncanny Nights-Rappings-Apparitions—Cold Fingers Said to Arouse Sleepers—Strange Visions Melt Into

York, Pa.—Until three years ago, when, by an order from Rome, the Conewago Catholic chapel, in the township of the same name, in Adams county, was discontinued as a Jesuit mission and made a parish church of the Harrisburg diocese, it was little heard of outside the religious world.

Now the ancient chapel, so long a quiet abode of the Jesuit brothers, is reputed to be haunted, and the ghostly tales being told of it by the country folk seem not without foundation. Father Halftermyer, the priest in charge of the chapel, is among those who tell of the midnight visitations of an apparition and strange, weird rappings. These spectral visits and the rappings have been occurring more or less regularly since the abandonment of the chapel by the Jesuits.

The frequent change of its rectors and assistants since then apparently is now explained Father Halftermyer, who has been the rector for more than a year, has found it impossible to keep an assistant for any length of time. Occasionally there has been a young priest with the temerity to put up for two months or more with the nervous shocks and frights to which the inhabitants of the chapel are exposed, but a fortnight is the limit of endurance.

Priest Hears Rappings.

To a correspondent of the North American Father Halftermyer said: "I am finding it almost impossible to keep an assistant on account of the queer things that have been transpiring in this old edifice since I have been in charge. I have had no personal experience with the apparition, Those who have seen it describe it as a thing of mist, having the outlines of a human form garbed in ecclesiastical robes. The midnight hour is the usual time of its coming, and it has been seen most frequently in the sleeping apartment

assigned to the assistant rectors.
"The rappings I have often heard.
These, too, occur at midnight and hardly a night passes that we are not dis-turbed by them. One one occasion they were heard at midday on my study door as I sat talking with a priest from New Oxford. Sometimes the noise issues from under the floors. More frequently it is a door that seems to be beaten upon by bare knuckles. When a door is quickly opened in response to the rang nothing is to be according to the contract of the contract o raps nothing is to be seen.

'One of my assistants who was here ing with eyes staring and told me that in the night as he was lying awake in his bed, unseen fingers, having the temperature of the grave, seized his hair and pulled it vigorously. He started up just in time to see the dim outlines of a priestly figure vanish into mist.

"To have the covers pulled from their bed while they slept and to awake to see the apparition dissolving has been the common experience of all those assistants who occupied the chamber and were driven away.

"I am not superstitious. It would be contrary to my religion to be so. I know that most of these supposed or reputed manifestations of the spirit world are usually traceable to natural causes, but in our efforts to ascribe the chapel's alleged ghost and his conduct to such sources we have been baffled and our investigations have only served to mystify us the more."

The rectors preceding Father Halfter-myer at the chapel related similar ex-

The Jesuits who founded the Conewa go chapel, in 1720, in the solitude of the Pennsylvania wilderness, were from Baltimore and Canada, and the original mission was established in a hut fashioned like the lodges of the Conewago Indians.-Philadelphia North American.

IF. If I had richest stores of gold-

Which I have not—
If I could master wealth intold
In dream or thought, think my greatest joy would be To loose the bonds of poverty Which bind the body, break the heart, And warp the soul of such large part Of mankind here;

For these poor ones my brethren be, And God's scheme of humanity. Forbids that I my riches flaunt While they are crushed by cruel want. And yet I fear That wealth might bring a greed for

And steel my heart 'gainst others' pain; With Lazarus my lot I'd cast Rather than face the rich man's past

With judgment near. If I could go to Wisdomis fount and drink my fill, And balance up my life account

Of good and Illi The debit side might so outweigh The credit that in sheer dismay I'd go in moral hankrunter, without a hope of clementy, and ne'er tepent. And so I find 'tis better far To bear my burdens as they are, And do my best from day to day

With what God places in my way With good intent; And then, when I may quit the strife And enter on another life, If I may count the vict'ry won

And hear the Master say, "Well-done," I am content. -W. H. Blerce,

Modesty is a shield that hides a virtue—a protection against discordant invasions. Indolence is a refusal of the will to keep pace with the perpetual motion of

PHENOMENAL.

beyond the possibility of a doubt, in the and says, "Science and Faith versus minds of those who have had such ex-Skepticism." Science has been underperiences as I am about to relate.

In the year 1893, my wife was sudden y called to her spirit home. But death so-called, had no terrors for her, she having been born, as it were, a sriritualized Spiritualist. Often were the times she repeated to me, that she regarded the change called death none other than the promotion of the true self into a sphere where it would be surrounded by richer opportunities and grander inspirations for renewed efforts

Our union was the embodiment of perfect harmony, hence our sojourn while she was in the flesh, as congenial as perfect love could experience. As this statement is not overdrawn, the remembrance of her divine presence, stands out in bold relief until this day, as the oasis in the desert of my life, the thought of which fills my heart with joy unspeakable and full of glory.

Her spiritual development was such that many were the times I would affirm to her, that she was not a creature of earth, but truly a spiritual material lzation, that had come down to this mundane sphere for some hallowed purpose, which one day would be revealed to the glory and honor of a true life, hidden with the divine in the soul and life of the spiritual universe.

It was prior to our statutory marriage I say statutory, for we were married in the divine sense, from the moment we first met—that she sent to me as a Christmas gift, an express package composed mostly of things wrought by her own hands, among which was a beautiful handkerchief case, which case is to be a cardinal feature in connection with the story I am about to relate. Much pertaining to my experience on on the reception of said package, I will be obliged to forego in order to bring my story within bounds; suffice it to say, that as the contents of the package were revealed in my presence, the room was illumined as by effulgence from on high, and I was moved to pen a poem, the depth and beauty of which has ever excited my admiration—said experience being sufficient to fill a small volume as it were, with heavenly light.

Notwithstanding the plush case was intended for my special use, after our marriage I consigned it to her benefit, as I had other conveniences for that

But the time came, as stated, that ples."

otherwise, from time to time, with a pair of gloves resting upon the top of the 'kerchiefs, all of which I placed in my trunk for safe-keeping, a trunk used for the storage of my choice writings,

Soon after I, in company with my son. took rooms in the city of Chicago. where we had resided for several years, though at the time of Mrs. D's. departure we were in the east, attending to unfin-

had passed I concluded to send one of knowledge. One thing is commendable, the 'kerchiefs which had been by loving and that is, he is not afraid to make to my wife, back with some other artito a dear friend from whom it had come, as a reminder of the hallowed days that were no more. But you may imagine my feelings when I come to open the case, to find it void and empty save one minute 'kerchief which had been worked by the loving hands of a daughter, also a token of friendship.

Of course it at once occurred to my mind that some unholy hands had secured entrance to the trunk, notwith standing both the case and trunk were so securely locked.

After many months I was called to the state of Wisconsin in behalf of a sick nephew, to which place said trunk accompanied me, where it remained for two or three years, during which time, at intervals I would look into the case and several times my sister saw that the box was empty save the one minute token, but I always wondered why it too, was not taken. But finally, in company with my trunk, I went to visit a friend and his wife in Minneapolis where I remained for a few months, at the expiration of which I left the trunk in their care and departed for another

part of the country.

The next summer I settled in St Paul, and immediately ordered my trunk to my room. Soon after its arrival a voice clairaudiently addressed me saying, "Look into the little box." Hence I at once unlocked the trunk and placing the case upon the dresser, pro-ceded to unlock it, when lo! and behold, to my great surprise, I beheld in com-pleteness the long-lost treasures! And while I was wondering over the most astounding phenomena, a voice again addressed me, saying, "In like manner shall thy spirit treasures return unto you." And here closes my account of a phenomenon which can be explained only through the absolute presence of loved ones gone before.

The above is a correct and absolute statement of one of my own experiences, and I have had many, which I now give in encouragement to those who may not be so conversant with the occult forces that now so perfectly unite the two worlds in one, enabling us to commune with those who have been disincarnated even more perfectly than while they solourn in the flesh. DR. S. J. DICKSON.

Joys are our wings, sorrows are our spurs .- Richten

THE GREAT CONFLICT.

A Very Fine Manifestation of Spirit Science and Skepticism Versus Faith.

It may not be amiss for me to add a few lines in behalf of the truthfulness of that philosophy which affirms that spirit life beyond the veil is not an spirit life beyond the veil is not an empty dream, but a hallowed reality, hervord the regestibility of a doubt in the So says the history of the Ages. See mining Faith, Religion, Theology, Superstition-it has been taking out the very heart of orthodoxy and destroying supernaturalism. This is the teaching of the leading writers of Spiritualism. Mr. Howe says: "Of course we all know that faith is a factor in all scientific as well as religious study, and

some things never get beyond it.' But let me tell Brother Howe that Faith is no more Science than belief is knowledge. What is the issue? That in behalf of the beautiful and the good. Spiritualism is not mere belief or faith, but knowledge This is the claim, and the principal claim, of the Spiritualists.

Brother Howe states the matter as if had asserted "that there is no value in the accounts of past experience," and because people are "frequently de-ceived by their senses."

On the contrary, I hold there is value

in accounts of experience: but that actual, present-day knowledge is more valuable. Spiritualists have been telling the church for fifty years that past experience is not sufficient; that had it en Spiritualism would not have been necessary; for, says the Spiritualist, the race demands present-day revelations, knowledge of existence beyond the grave and communication of discar nate human spirits with earth's inhabit-

He says: "There may be no absolute line of distinction between faith and knowledge." On the contrary, the dis-tinction is marked. Your old-time Spir-itualist always said, "I do not believe; I Where knowledge begins belief

What is Faith? It means, "1. Belief; reliance on testimony. 2. Firm belief, on probable evidence of any kind," etc. No knowledge there. No science there. Says Brother Howe: "Faith and knowledge are close companions." Faith is defined as "trust," "to trust." Does not the entire history of science show that Faith and Knowledge have been for ages the deadliest foes? Brother Howe declares: "Upon faith

hangs a large share of the science so eagerly accepted as reliable knowl-Name the real scientist who hangs a

large share of science upon faith. What is science? It means "to know," "Knowledge duly arranged and referred to general truths and princi-"Science," says the lexicon, she was suddenly called to that bourn "denotes a systematic and orderly arrom which our loved ones do return rangement of knowledge," not an or with healings in their wings to fan derly arrangement of faith, which is a away the clouds of the timely change of so-called death.

derly arrangement of faith, which is a creed, creed, "I believe." The lexicon further informs us that "in a more dis-At the time Mrs. D. dematerialized, tinctive sense, science embraces those the case was full of handkerchiefs branches of knowledge which give a which she had received as presents, and positive statement of truth as founded in the nature of things or established by

observation and experiment."
I supposed this was just what Spirit ualists claimed for their Spiritualism Am I mistaken? It seems as if I have compelled my opponents, in these friendly bouts, to abandon the strong entrenchments of the Spiritualists of a generation ago. They are the defenders of Belief, Faith, Hope, Desire in

place of postive knowledge. That two-column article by Mr. Howe After my return to the city, from time in The Progressive Thinker, July 18, is to time I had looked at the contents of solid thought; but would be better suitthe little box. But after a year or so ed for a man of faith than a devotee of hands beautifully worked as a present candid admissions. I will treat it thoroughly in a series of short articles, so as not to encroach on the space of this

> I notice two letters, in its issue of Aug. 29, calling (I was going to say, "frantically calling,") upon me to give my explanation. Be calm, brother Spiritualism has been explaining for more than a half century.
>
> It is my purpose to reply fully to Bro.

Howe's interesting production first in W. F. JAMIESON. order. Cincinnati, Ohio.

COMPENSATION.

hold it a fact in this life of ours, Tho' thorns strew the path of our eager feet. We have only to pause and gather the flowers

f never we suffered we could not know The wonderful balm of a loving word We could lift no load from the heart of f our souls by a sorrow were all un-

To make pain easy and life complete

stirred. 'More thorns than flowers?" Well, gather the flowers For the thorns will pierce if no buds

you hold. It is better to treasure the joyous hours Than weep in the dark for a tale that's told. say for each pain in the human heart

A compensation has been assigned, Though we garner the pain and refuse to part
To the comforting angels our eyes are
blind.

'More thorns than flowers?" Not so, if you will But open your heart to the steady

And see in the midnight dark and chill The promise and hope of a morning bright. Then hold the flower while you tread the thorn

light.

And find the balm for your wounded feet In the rose you plucked. And the fair

est morn
By the midnight rendered more fair and sweet. BEATRICE ST. GEORGE. Wilmette, Ill.

Truth descends as temper ascends. Wisdom crests the conquered tempest.

TRUE BEAUTY.

As Elucidated by a Californian.

pression appeal to and inspire the human mind to seek and idealize the highest imaginable.

A love and taste for the refined and

beautiful need not necessarily have been a so-called "given gift." It can and should be acquired by all. lasting charms and influence of every woman, those which tend to uplift and inspire all self-conscious men toward exalted positions and nobility, are the outgrowth of a virtuous and simple ived life, and a well trained and disciplined mind. The artist paints the message of his heart upon the canvas that it may strike in answer to the chord of our own. He, as it were, sees a new world in the mere lights and shades of his own productions. Won-derful and true as all this may seem to the mind of art, yet how little may be compared to the art and beauty which is eternally alive in the garden of infinite creation. Ideal imagination is the birthplace of all desires for human expression. The mind that cannot be entranced, and the heart that is so hardened that it cannot be awakened to some feeling of sympathy and love, has lost the greatest treasure and pleasure that the mind ever realized. The beauty and fragrance of the flowers, the song of birds, the sublimity of the hills and forests, and all else true to nature, give us a promise of eternal life that ever after awakens within us renewed interests and desires for continued life. The depth of our own soul leads us into all infinitude. Soul expression is prompted by its own divine love. To ove and be loved is the one and only motive of our own soul's expression. The divine spark which kindles the heart to often sacrifice its own human life for truth's sake, is but a creation of God's infinite love. Sad, but true, when this light has once gone out, the heart hardens, the mind becomes stagnant and narrow, and life, though surrounded with all the luxuries and comforts that wealth can bestow, is still a failure. Love means growth, and we can-not love anything which is not truly beautiful.

Beauty symbolizes perfection. He who loves with all his heart therefore each day outgrows his limitations of yesterday.

There are many women who persistently resort and adhere to various artificial means whereby to make them selves, as they believe, more beautiful, Yet it is after all, questionable, whether or not such beauty alone, can ever appeal to the highest that is with in man. A face may be ever so pretty, but if it is expressionless, what lasting charm can it hold for the true lover? "Beauty without virtue is like a flower without fragrance." There is an attri-bute of the soul which endows, illuminates and beautifies the whole being. It creates and radiates a charm, which, once sensed, asserts to us that it is part

The personification of charm and fascination is not always embodied in what is commonly called a pretty face, for the so-called pretty or handsome woman, is not always the magnetic and charming one. Charm is that invisible radiation of the soul and spirit power which is set forth by expression; thus a beautiful and brilliant mind must, by virtue of its own law, finally radiate and externalize itself in some one form or another.

of the divine spirit of its own creator.

The mind that once sees the beautiful side of God's garden, (nature) and the heart which vibrates in unison with the whole creation when awakened by the beauty and music of nature, must at all times rejoice because of its having been born, even no matter how humble and lowly its surroundings and circumstances may be. It is the sum total of all ancient and higher teachings, that if we desire to become more perfect representatives of perfection and nobility, we must first become illuminated by this inner light,—love and infinite wisdom. Where God's spirit in harmony dwells, there also shines forth His per-

fection and beauty.
G. J. WALDVOGEL. Fresno, Cal.

ONLY A SONG.

t was only a simple ballad, Sung to a careless throng There were none that knew the singer And few that heeded the song. Yet the singer's voice was tender And sweet as love untold; Surely those hearts were hardened

That it left still hard and cold. She sang of the wondrous glory That touches the woods in spring; Of the strange, soul-stirring voices

When the hills break forth to sing; Of the happy birds, low warbling The requiem of the day; And the quiet hush of the valleys In the dusk of the gloaming gray.

And one in a distant corner-A woman worn with strife— Heard in that song a message From the springtime of her life. Fair forms rose up before her From the mist of vanished years; As sad memories stole o'er her Her eyes were veiled in tears.

Then, when the song was ended. And hushed the last sweet tone, The listener rose up softly. And went on her way alone Once more to her life of labor She passed, but her heart was strong, And she prayed: "God bless the singer,

A little wit and a great deal of ill-nature will furnish a man for satire; but the greatest instance and value of wit is to commend well.—Tillotson.

And, oh, thank God for the song."
—Anon.

He that thinks he can afford to be negligent is not far from being poor.-

SEVERAL REMARKABLE AND TRUE STORIES

Prof. W. F. Jamieson Is Respectfully and Earnestly Requested to Explain Them.

tween their lines, as he progresses in can." their perusal. There is something about them inherently, or intimately change very radically when you get connected with their warp and woof over there. Now, let us agree upon which convinces the reader of their some test you will give me if you find truth. Such a story I will now relate. that you can return and communicate I am writing it on the blank or reverse | with me." side of a printed copy of the naturalization papers of Garrett Van Sweringen, which grew out of the efforts of C. R. can return and communicate." Macloon of the Centennial tubilee com- I made known the fact to my family mittee, to locate the descendants of the that mother and I had agreed upon a "Van" has been dropped from the name any person, not even my wife.

well as of New York. to it, I will state that I have a son twen- attended a trumpet seance given by ty-one years of age, who is a physician, Mrs. Seery-Hibbitts, of Muncie, in Fort and at the present time, one of the phy- Wayne. sicans in professional charge of the In- Now, I have simply to say, that in a

hand in the settlement of Chicago. as ton. Ohio.

of my wife and son, the latter I was in the coach with her children, naming obliged to lift up to enable him to see every one of us. Now, will Brother than a mere interesting incident, until "wholly of human origin" theory? questions on my part.

I asked no questions at all until after German, informing him that she died then made a number of inquiries which years of age, and that he was taken to were answered satisfactorily. Since her sister in Peoria, Illinois, who raised this seance his name has been given to him. She also reminded him that he me by a number of platform test medi- came over to Germany on a visit in ums, some of whom were strangers, in 1888, and that he had considerable diffivarious parts of the country. At the culty in finding her grave, but was time of this seance, although already finally successful pretty well convinced of the truth of Now, I, with about twenty sitters, Spiritualism, I was yet posing before heard this voice speaking in the Gerthe community as a mere "investiga- man language to Mr. Herman Michaels, tor." In other words, I had not yet of Fort Wayne, as he heard the voice passed the "non-committal," "sub-rosa" claiming to be that of my mother, stage. There are thousands of abso-speaking to me in the English language. lutely convinced Spiritualists who Not being conversant with the German never get any further than this, or the language myself, I understood only that "there's something in it" stage.

Now, this is but one of many similar spoken to Mr. Michaels, and not what experiences, some of which are still was said. I can only rely upon Mr. more wonderful and mysterious, which Michaels' statement of what was said I would like to have explained upon any by the voice and his confirmation of its other theory than the Spiritualistic, if truth, but knowing him to be a man of so it can be. Will Brother Jamieson truth and veracity, and judging from please subject it to his skeptical cruci- his expressions of amazement, vocal ble and successfully analyze it in ra- and facial, I am quite certain that his tional accord with any other hypothe- translation of the conversation which sis? He informs us that he admits that passed between him and the voice purthat there are genuine phenomena porting to be that of his mother, was called Spiritualistic, but no Spiritualist true and correct. Mr. Michaels will to my knowledge; has yet been able to not, I believe, at the present time, acmake head or tail out of his admission. knowledge himself a Spiritualist. admits there are genuine phenomena, perience and its amazing, mysterious but the drift and essence of his argu- character. Will Brother Jamieson ments, is the rejection of what he ad-please explain it? mits. He is one of those peculiar, ex- In another one of Mrs. Seery-Hibbitts' tremely accurate, infinitesimally dis-trumpet seances, a voice in the French criminating. fine-spun, hair-splitting, tongue was addressed to a sitter by the technical and infallible skeptics, who name of W. H. Blondoit, a prominent cannot discern that there is a state of merchant tailor of Fort Wayne. This human consciousness between or inter- voice purported to be that of his mother mediating "belief" and "knowledge," who had died but a few months before which I would call "moral certainty," this seance was held. The voice and and which serves the Spiritualist a the sitter conversed in the French lanmost legitimate and satisfactory pur- guage for several minutes, and at the pose in his investigations. I am moral- request of the voice, the two (mother ly certain that there is in California a and son) sang several French songs city called San Francisco; but if in a they had many a time and oft sang tocourt of justice my knowledge of the ex- gether in years past. Finally the voice istence of that city depended upon my informed the sitter that if he would having been in it personally, I would be look in the closet where she had her obliged to swear that I did not know of clothes, he would find seven silder dolthe existence of such a city in Califor- lars in one of her shoes. Upon arrivnia. Such are the little, insignificant, ing at his home after the seance, he microscopic, technical points raised lost no time in searching the closet, and against phenomena by many of these was speedily rewarded by finding in one smart infallible, skeptical critics. They clothes, he would find seven silver dolmake me very tired. They seem to lars. Now, will Brother Jamieson exthink, act, talk and argue that if Spirit- plain this experience upon his theory ualism is true, an embodied and disem- that it is "wholly of human origin," and bodied spirit should communicate and not "of spirit outside of earthly body?" associate with each other just as satis- I do not think that Mr. Blondoit will acfactorily, easily, frequently and natural- knowledge himself a Spiritualist, but he ly as two embodied spirits may do.

"Still harping" on the "distinctions rience. Come on, Brother Jamieson, between Christianity and Spiritualism," with your explanations. "faith" and "knowledge," "Elijah's automobile excursion," "infallible pone." etc., it is very probable that this method of argument concerning the subject of "intelligent skepticism" as related to the phenomena of Spiritualism, the personal experiences in the investigareality of which he admits and doesn't tion of phenomena upon other hypotheadmit, will continue ad infinitum on the part of Brother Jamieson.

Another Remarkable and True Story.

Now, Brother Jamieson, let us get down to business. We have been fool- Progressive Thinker, must be apparent. ing long enough. We are now ready I want to get them all thus explained, ried, and lived somewhere in the South. for explanations, since you freely admit or as many of them as possible. the genuineness of some Spiritualistic phenomena, notwithstanding you say: "I put my own explanation, that the exhausted, for he informs us that Rev. phenomena are wholly of human origin, Moses Hull was of the opinion that he against the Spiritualists' theory of spir- had too many of them; so many, indeed,

it outside of earthly body." Sometime in the summer of 1894, in tiny would break out among them, and conversation with my mother, then in many of them would be killed. her 84th year of age, who had all her life been a Methodist, and had no be- mer Sunday morning, I was about enter- to me by the voice through the trumpet lief in or sympathy with Spiritualism, ling a house on Wilt street to make a land did so, enclosing it in an envelope and being myself vet an "investigator," professional call, when I heard the hearing my own address, for return, if By Prof. W. M. Lockwood. The work of I said to her: "Mother, in all probabil- voice of a child halling me with the two not delivered. My letter did not call a strong logical thinker, on a deeply ful spirituality. For sale at this office,

There are some stories or narrations) fore I do; if such should be the case, which bear upon their very faces, the want you to come back to me." She unmistakable evidence of their truth. laughed a peculiar, Jamiesonian giggle, The observing, reflective, critical read- and said, "Well, Hiram, I will if I can; er cannot fail to discern their truth be but I have not the least idea that

on the street.

Spiritualist.

Doctor!" It needed but a single repe-

tation of the manner in which the little

girl accosted me in the morning, and

immediately my evidence of the pres-

ence of the unseen Mrs. Laura Wood

Nelson, the mother of the child, was

overwhelming. If not another word

had been said but those two, "Hello,

Doctor," the manner in which they

were spoken through the trumpet would

have satisfied me that the mother was

present with her child when she halled

me in the morning. But after intro-

lightful and convincing manner, she

continued, and spoke of herself being

present at the occurrence, and of many

other things unnecessary to mention

Several years ago, in one of Mrs.

Sunday afternoon, a voice called me by

name and said, "I suppose I will have

'Are you from Fort Wayne?" I asked.

Navarre being the town in which

was born and raised, having left it to

ago, and having never received any

communications from early or boyhood

friends who had departed this state of

existence in my native town, I natural-

"No! no! no!" said the voice, "I did

"Oh!" said I, instantly recognizing

"Certainly," said I, "as vividly

ty. Ohio," said the voice,

Seery-Hibbitts' trumpet seances, on

After reflecting a little, she said: "Well, if I find I can come back to you, the original ancestor of our family in I will tell you this story of my child this country, and dated the 16th day of | hood." She then related the story April 1669. I am just now reminded of which, when finished, I replied, "All this story, by seeing in the Chicago right. This story is to be the test you Journal of August 20, 1903, an item | will give me if you discover that you

Sweringens who were connected with test she was to give me, but was careful the first settlement of Chicago. The to make no mention of its character to by many families thereof, and many In the course of about a year after others have inserted an "a" in it. But this agreement, mother passed over to the correct, true name, is Van Swerthe great majority. She died at my ingen, and the nativity of our first parhouse in Fort Wayne, Feb. 28, 1895, and rent in this country, was Holland. It we conveyed her remains to the family appears, then, that the Dutch had a burial place at our old home near Can-

She was buried on March 2, and on Now for the story. As a little preface | the following Easter Sunday morning, l

diana School for Feeble Minded Youth, voice calling me by the name with a state institution located at Fort which mother always addressed me. Wayne, and containing over a thousand and which, I believe, was unknown to children. This son I named Garrett, every other person in that circle, who for the original ancestor, and also, De knew me as "Doctor," or by my initials, Barrette, the maiden name of the lady "H. V.", only, I not only heard repeated whom he married. When they emi- the story upon which we had agreed as call you 'Harry.' I don't think you can grated to this country, they located in the test, and which was related in the guess who I am." hearing of all present, but the same This son, Garrett, at about ten years voice named every one of the parties of age, his mother, and myself, visited who acted as pall-bearers from my the World's Fair, at Chicago. While I house to the depot, and all those who was looking in a showcase in the Mary acted as such from the hearse to the land exhibit. I noticed an old dirk, la grave where her body was deposited, beled. "Once the property of Garrett besides a number of her old friends Van Sweringen, who settled in Mary who had met her corpse at the cemeland in 1669," etc. The name of the tery. This voice purporting to be that donor of this relic was a Mrs. Evans. I of my mother, also exclaimed that she do not remember her initials. I very now knew Spiritualism to be true, and naturally took considerable interest in that while her body was in the casket

without success. Finally the voice said: it. Nothing more was thought of this Jamieson please explain this on his 'I told you you could not guess who I am:" and, continuing, I understood the a few years after, in a trumpet seance | At this same seance, and before it voice then to say: "I am Mary Chapgiven by an entire stranger to me, by opened, I met a prominent German and | man." I was immediately very much the name of Rockwell, whom I never business man of Fort Wayne, who, upon disappointed at this reply, and said saw before, nor have I ever seen him seeing me, at once began making apol-"But I do not know of any old Stark since. I was addressed by a voice giv- gies to me for his presence there. He county deceased friend of the name of ing the name of Garrett Van Sweringen, was very particular to assure me that Mary Chapman." claiming that he was the very identical he "took no stock in the thing at all; not say Mary Chapman; I said Marion original ancestor. He related many was there through mere idle curiosity. things revealed by his naturalization wholly, having never sat in a circle, or Chapman." papers, with which I was more or less given the subject the least thought or my old friend, whom I had not thought familiar, some of which, however, I had investigation whatever." And he. also. of for many years, "I remember Marion forgotten, and other things which I laughed a typical Jamiesonian laugh. Chapman like a book." The voice then never knew, but afterwards learned by But after sitting in the circle a few mininquiry were correct. He then informed utes, his name was called in the Gerasked me: "Do you remember, Harry me that he was present in the Maryland man tongue. (Be it remembered by the | when you raked and bound in my fathexhibit at the World's Fair, when I dis- reader that Mrs. Seery-Hibbitts, as far er's harvest field, and followed me covered the relic above mentioned, and as I know, can only speak the English while I drove the reaper?" reminded me of lifting up his little language. I have heard French, Gernamesake to see it, and all of which man, Bohemian and Hebrew spoken in though it were but yesterday." without any leading questions or any her seances). The voice claimed to be

it was the German language being

will acknowledge the truth of this expe-

Another True Story.

some one who can and will explain my

ses than the Spiritualistic, that, having

found such an individual in the person

of Prof. W. F. Jamieson, who is not only

willing, but anxious to thus explain

many true stories to the readers of The

them, my reason for introducing so

There is no danger of Brother Jamie-

son's stock of explanations becoming

that he feared an insurrection or mu-

Some years ago, on a pleasant sum-

I have been so long on the hunt for

It was by this same reaper, the folthat of his mother. She went on, in lowing harvest, after I had left my town for the west that Marion Chapman lost the foregoing was communicated. I in Germany, when he was a child of two a leg, and finally his life. After he had spoken of many other matters, equally well remembered by

me, I said: "How in the world, Marion, did you happen to come into this seance or circle to-day? It must be thirty-six or thirty-seven years since you entered spirit life." "Well," said the voice, "I was just

passing by, and heard some singing, and concluded to drop in, when I discovered that you were the only person present that I knew."

Now, which one of Brother Jamie son's many explanations, which Moses Hull says, are liable "to kill each other," will he trot out to wipe out the foregoing story, the truth of which is made evident by its naturalness and simplicity—a plain, unvarnished tale. Hudson says such facts "are too well known to the civilized world to require proofs at this time." And so Brother Jamieson will not deny them, but will make a desperate effort to make his large and varied stock of explanations sufficient to cover all such facts.

Another Remarkable and True Story. Brother Jamieson says, "I put my own explanation that the phenomena are wholly of human origin, against the Spiritualists' theory of spirit outside of earthly body." He will, therefore explain the following accordingly -if he can. We are all anxious for such explanation, because if deceived. or in error, we want to know it. No class of people are more ready to be convinced of entertaining error than Spiritualists. They are as anxious

In a seance (trumpet) given by Mr. A. B. Finney in this city in the month of October, several years ago, a voice calling me by name through the trumpet, said: "You do not know or rememwell. I was one of your students in the Medical College of Fort Wayne, when | grade fortune-telling mediums. that college was located on Broadway. My name is George F. Vesey, and am from LaGrange county, Indiana. I wish you would write to my wife and tell her that I still live."

"Where is your wife?" I asked. "She lives in Stuttgart, Arkansas," was the response. "What is her name?" I inquired.

"Lizzle," was the reply, etc. I did not remember any medical student of that name, and on the following day I made some inquiries concerning him. I finally went to the residence of Mrs. Lehman, who boarded a number of I years ago when I obtained a knowledge students in the years 1878-9 and 80. I asked her to mention a few of the names of the students who boarded with her, and the first one she mentioned was that of George F. Vesey. I then nsked her what she knew about him. and she replied, "Why, he was a brother of Judge Vesey of this city, and he died about a year ago, and his remains were brought to this city, reaching here at midnight, and they were taken from the train to the cemetery my reason. I teach it and preach it at and buried by torch-light. He was mar-He was born and raised in LaGrange

county." "Do you know the name of his wife?" asked. ...

replied. any town in this country of the name of I friends can come and hold communion "Stuttgart," but decided to write a let- | with them. ter to the person and address as given

looked around, but could not determine ably the wife was not a believer in the direction from which the exclama | Spiritualism, and regarded the matter tion proceeded, until it was finally made indifferently. I was informed, however. again, when I located it directly across that she nemalled my letter to her the street, where I soon discovered sit- | brother-in-law of this city, Judge Vesey, ting on the steps immediately behind, of the Superlog court. If she did so, he and half hidden by the fence gate, a lit has never mentioned the subject to me. tle girl about three years of age, whose | Geo. F. Vesey was not my own medical mother died about a year prior. I had student. He simply attended the medibeen the physician of the child's mother and grand-parents for years, and, re-occupied the chair of materia medica turning the salute with simply, "Hello, and therapenties,

Now, will Brother Jamieson's or Prof. Pet, Hollol" entered the house of my patient and thought no more of the oc-Hudson's theory explain the foregoing? currence, so very common in character; Let me relate another, which is for physicians are very frequently acequally, if not mere unexplainable upon any other than the Spiritualistic bycosted by children while passing them pothesis. An intimate friend and near In the afternoon of this same Sunday, neighbor, of my daughter, Mrs. Chas I attended a trumpet seance given by | Fellowes, mesiding in Chicago, but, upon Mrs. Seery-Hibbitts, of Muncie, Ind. | the occasion of which I write, was at After sitting a few minutes, the trum- my home in Fort Wayne, on a visit, had, pet approached me and a voice through | with his family, wife and two children it imitating very closely the voice, into- gone to Texas about a year previously, nation and childish expression of the for the benefit of his health, he being a exclamation just related, said, "Hello,

consumptive. In a seance held at my house by Mrs. tition to remind me that it was in imi-Seery-Hibbitts, the trumpet approached very near to Mrs. Fellowes, a voice through it called her own name, and announced its own as that of John Ure. My daughter; who had had little or no experience in or with trumpet or any other seances, becoming somewhat excited, replied that John Ure was not dead, so far as she knew. The voice responded: "I am not dead, having only passed out of my body in Texas on Saturday, and my mortal remains are now on their way to Chicago for burial. ducing herself to me in this most de- He entered into a number of details unnecessary here to mention, of some of which my daughter was more or less cognizant; of others, perfectly ignorant, but subsequently confirmed. He spoke here. My "faith" in this experience anof the fact that he was glad his family swers to Paul's definition, viz., "The evidence of things unseen." I know the surance, if it would take care of the proceeds thereof, etc. mother was present, though unseen. It

is the "faith" and "knowledge" of the This seance was held on Monday evening. The next morning the postman brought a letter to my daughter from her husband in Chicago, in which she was informed that a dispatch had been received in Chicago, announcing the death of John Ure in Texas. On the following morning she received another letter from her husband, containto call you 'Doctor,' now; we used to ing the information that the body of John Ure had arrived in Chicago and that he was to act as one of the pall bearers. "No. I am from Navarre, Stark coun-

I ask in all candor and sincerity, can the foregoing the satisfactorily explained by any other theory than that of the return of the the spirits of the come to Fort Wayne when I was but 16 dead? That these stories are true, al years of age, about forty-theree years true as I have related them, cannot be questioned; first, because every member of the circles in which they originated, Spiritualists, non-Spiritualists, ly became exceedingly interested and skeptics and materialists, all will vouch this relic, and called the attention to it, in the baggage car, her spirit was back | curious to know who it could possibly | for their truth; and, second, to the keen and discriminating reader, they be. I guessed a number of names, but bear their truth on their very faces, and, really, in my opinion, need no confirmation. Is it any wonder that Prof. Hudson asserted that "the man who denies the phenomena of Spiritualism today is not entitled to be called a skeptic; he is simply ignorant."?

H. V. SWERINGEN. Fort Wayne, Ind.

An Attorney Assisted by Mediums. To the Editor:--In this county, Mrs. Martha E. Dixon, was recently tried for murdering her husband, and was acquitted by the jury on the first ballot. She was indicted last April and in May, I, the undersigned, as one of her attorneys, while in the city of Indianapolis, called on J. R. Klauser, 712 Virginia avenue, and sought such information as could get from him. The evidence against Mrs. Dixon was all circumstantial and from the very beginning I had an impression that she was innocent and was led to go to the medium Klauser and from him I gained a great deal of information. While such information cannot be taken as evidence in a trial it gave me clews to work on and

nocence of the woman. I found J. R. Klauser to be an honest medium and the communication I received from him was of much benefit to an injured woman. The press had maligned her and held her up as an adultress and without any reason. There never was a woman more cruelly treated than she was. I have had experience in cases of circumstantial evidence before, having been one of the state's attorneys in the case of State of Indiana vs. Joseph D. Keith, and in this case I got some of my information from mediums, and the confession Keith made before he was executed proved to me that I was not misled.

was better satisfied myself, for as at

all times I was impressed with the in-

In behalf of the cause I want to say that the information I received from J. R. Klauser, of Indianapolis, and Miss Lou Moreham, of Louisville, Ky., was substantiated by the evidence and proceedings at the recent trial held at Cannelton, Ind.

PHILIP ZOERCHER. Tell City, Ind.

Missionaries Wanted.

I feel constrained to voice the senti-

ments of Bro. D. W. Hull in The Progressive Thinker of Aug. 15, under the heading of "Useful Suggestions," more especially in regard to missionaries, or missionary work. Often do I ask myto know the truth as any other class of | self the question, why does not the N. S. A. send workers like Brother Kates and wife, or Brother Sprague and wife. to disperse the sad gloom of orthodox superstition, and diffuse the beautiful light of Spiritualism in the city of Harrisburg, Pa., and Reading, Pa.? In ber, me, Doctor, but I know you very | these cities there are none but a few occasional amateur palmists and low-

A few years ago there was a young medium at Reading who might have accomplished something for the cause. but he was of the "earth earthy," became real had, and soon was compelled to escape the hands of the law for fraudulent practices. If persons who could command the respect of the people were to some to these Eastern cities what a wonderful revolution there would be in the churches now so bound

in the old greedsio. I am an old woman. I was a famous church-worker allamy life until seven of the truth, and the truth has made me free. The light of Spiritualism dawned upon me, dispersed all my "doubts and fears," and I am now very happy, only waiting to be beckoned over on the spirit side of life by the loved ones gone before. I read The Progressive Thinker, and have all the premium books; they are my meat and drink. I love to read and ponder over the philosophy of Spiritualism. It appeals to every opportunity. I know little by experience of the beautiful phenomena of spirit return, but have a dear sister whose privilege it was in the past years to see spirit return manifested and verifled in Philadelphia where she attended "I think her name was Lizzle," she scances. This is what the people of Harrisburg and Reading need, a proof I was not aware of the existence of by manifestation that their departed

"Continuity of Life a Cosmic Truth." ity, you will pass over to the beyond be- simple words, "Hello, Doctori" I for any reply and received none. Prob. important subject. Price, cloth, \$1.

Lyon Sta., Pa.

MRS. L. A. BARR.

VEGETARIANISM.

What Constiutes the Proper Food for the Human Race?

To the Editor:-I am deeply interested in the lecture of Mr. Leadbeater, in The Progressive Thinker of August 22, on Vegetarianism. Any intelligent biologist knows that the conformation of the human organism indicates the human being to be a vegetable-eater, Every living creature has the organs to procure the proper food, and the organs to dispose of it. Thus the carnivorous bird has a beak and claws to seize and tear flesh; the flesh-eating animal has its claws and teeth; the swine has a nose for digging, and the ox and sheep, teeth to crop herbage. The human being, like his Darwinian cousins, has hands to pluck and gather fruit, and teeth to bite and crush it, for digestion. He has no organs to kill with, except by mechanical implements, and the teeth make miserable work with flesh, except as it is manipulated for them.

Here, however, another consideration interposes. So far as we know of the history of our ancestors and different races, they have been, with some exceptions, flesh-eaters for several thousand years. Whatever may have been the natural diet, this practice has been very generally engrafted. We are flesh-eaters by heredity, and hence in some degree are likely to find it necessary to continue such. At least, we are obliged to be lenient with those who esteem it necessary. Indeed it is an "economy of nature" that every living thing exists by eating others.

We all make a miserable hand at it when trying to diet by arbitrary rule. A man who is closely watched at his work, as to his movements and methods, soon becomes uneasy and fails to do his work well. Nagging in family life will develop chronic discontent and uproot affection. Feeding by prescribed rule and watching the sensations during the digestive process will derange the action of the stomach and secernent organism. It is far safer to eat and enjoy, as the taste and appetite approve, avoiding all excess in the case, and after that forgetting all about it. My own convictions are decided

against a diet of flesh. In this respect I seem personally to be pushing heredso far as I know of them, thought and acted differently. I grew up hating cruelty and oppression. I have looked upon the slaughter of animals with reupon one human being taking the life of another. To be sure I would resist a wolf or tiger all I could, and might be somewhat summary in the case of a rabid dog. Yet if I eat the flesh of a slaughtered

animal I am co-partner with the one who did the killing. The only argument which I can employ to extenuate the matter is that as society is organized. I must do something of the sort now and then, or as Paul says, "go out of the world."

In regard to the tendency of flesh-eating to develop diseases, Mr. Leadbeater is none too outspoken. We may call attention to ptomain poisoning, which is more or less likely to come when the flesh is "high," or in a state of partial decay. As simple a dish as "chickenple" is often followed by such poisoning. The flesh of a diseased animal whether cancered, tuberculosed, or poisoned by small-pox inoculation on a "vaccine farm," is liable to develop disorder, if the eater has not strong digestive apparatus to neutralize the noxious material. But at the best we admit that flesh-

eating stimulates the nervous organism to an undue extent. That of itself is enough to account for the various evil | Manual. results. From the peevishness which it occasions, there comes the liability to desire sedatives, passional excitement and a valetudinarian habit of body. I do not believe with Mr. Booth, however, that "the great increase in consumption and cancer during the last hundred years" has been caused by the great increase in the use of animal food. It is largely due, instead, to general vaccination. There has been no considerable increase in the use of animal food, in the last century, but somewhat of a diminution; but blood-poisoning by vaccination has been followed by increase of

I saw it stated some weeks ago that leprosy was more common with eaters of fish. I do not know enough of Oriental countries to speak at all intelligently of the matter. But there is a malady called leprosy in Norway which has been currently imputed to the fish diet. Of the unwholesomeness of tainted fish there is no question, and that fish speedily become tainted is well known. The Scotch have a proverb that fish and guests smell in three days.

There was one of the smallpox scares got up, winter before last, in Waterbury, The reputed visitation was among the Canadian population. They insisted that it was not smallpox, but an eruptive complaint with which they were familiar in Canada. I was in Waterbury at the time and conversed about it with a physician. I do not now recall his name. He told me that it was simply a complaint produced by diet. They lived much upon fish and some of

it had been badly pickled. That benefits too numerous and profound to even name would ensue from a return to a vegetable dietary, cannot be intelligently disputed. The earth could sustain a denser population. It requires as much of its area to nourish an animal for slaughter as to feed a human being. Then the better health that would ensue. Most of the names of diseases which literary doctors are sedulously multiplying, would become obsolete, and we would speedily attain exemption from thousands of ill-named filthy drugs. Life would become worth living.

Morally the gains would be even greater. So far as the mind can advance, so far would it be aided by this purity of body. Education in murder, now so general, would be superseded by development of the higher spirituality. It might get out of fashion to drop out of earthlife, forced out by disease or violence; and so going as to sleep naturally, we might awake in the new morning, not only refreshed, but energized by diviner vigor.

ALEXANDER WILDER.

Newark, N. J. "Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid. \$5. It is a wonderful work and you will be delighted with it.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thought-Price Ala

Lectures by the Swami Vivetaganda, on Raja Togas or Conquering the Internal Rampa, and other subjects; also, Fatanjali's Yoga Apherisms, with commentaries and a copious glossary of Sauskrit terms. Revised and enlarged, 12mo., Cloth, \$1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedants Philosophy offers to obtain freedom and perfection. Swami Vivenands became a familiar Egure in several American cities during the three years following the Parliament of Religious at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is chose stelled. For sale at this office.



Mallese Watch Charm PRIOES:—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 sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of fruth and Progression. These beautiful em-blems are for sale at this office.

delivered in the trance state, and is certainly no small contribution to the study of the soul. It is a good work to open the eyes to the difference between the deductive and inductive process of mind. Bound in cloth, \$1. For sale at this

EATH ITS MEANING Results. By J K Wilson, of the Pennsylvania Bar. An absorbingly interesting narrative relating a series of wonderful psychic manifestations oc-curring in the Writer's experience. Cloth, illus-

A MASTERLY WORK. Continuity of Life a Cosmic Truth

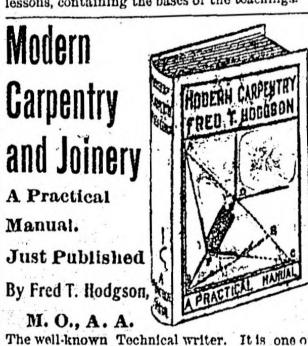
By Prof. W. M. Lockwood, A masterly presentation of an important subject. A powerful argument along new and scientific lines, establishing on a scientific basis the fact of the continuity of personal individual conscious salthood after the science salthood. scious selfhood after laying aside the physical body. A book of rare value. With several fine illustrations. Clot

An Infamous A pumphlet of 32 pages, comitary influence aside, for my forbears, Conspiracy piled and published by the late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villatuous plot to overthrow our free government. Price, 15 cents.

pulsion and horror, somewhat as I look | ROMANISM Is a pamphled of 80 pages, in reply to Prof. David Swing. Priest Cashman and Dr. Withrow, and is principally in defense of Protestantism. A concise little pamphlet. Price 15 cents.

> DIFIT WORLD Associate of King's College, London. An excellent book or Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, \$1.10.

THE SOUL: ITS NATURE, RE-LATIONS AND EX-PRESSIONS IN HU-SALE. Price \$1.00 White to come distinct now on sale. Price \$1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.



M. O., A. A. The well-known Technical writer. It is one of the best works ever turned out by him. Copiously illustrated with diagrams and figures, making the most intricate problems simple, definite and easily understood. Price, \$1.00.

DEATH and the AFTER LIFE By A. J. Davis. An instructive and interesting work for all to

The Law of Correspondence Applied to Healing.

A course of seven practical lessons. By W. J. Colville. Limp closh, 50c. 1 Conspiracy Against the Republic By Charles B. Waite, A. M., author of "History

f the Christian Religion to the Year 200," etc Price, puper, 25 cents.

ALL ABOUT DEVILS. It is enough to say this 50 page pamphlet is written by Moses Hull. Price 15 cents.

ANCIENT INDIA Its Language and Religions. By Prof. H. Olden-

ADOI ONIUS Of LUANA Christian Jesus. A wonderful communication, explaining how his

life and teachings were utilized to formulate Christianity. Price 15 cents. COMMON SENSE By Thomas Paine. A let, addressed to the inhabitants of America in

1776, with explanatory notice by an English

author. Paper, 15 cents. ANTIQUITY UNVEILED.

The most important revelations concerning he true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled." it is with the sincere hope that you are earnestly 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 careful perusal. Price, \$1.50.

Talleyrand's Letter to the Pope. This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, scathing review of Romish ideas and practices should be read by all. Price 25 cents.

Force and Matter By Ludwig Buechbook. A profound work upon a profound sub-ject. Price, cloth, \$1.00.

The Religion of Spiritualism. Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price, \$1.00. A valuable book for the money.

WORSHIP By J. H. Hill, M.D. A valuable contribution to the current discussion of religious problems. The author by illustrations and a plansiphere (a representation of the colestial sphere upon a plane with adjustable circles), traces most of the myths which lie at the base of Christianity to their origin in sun and star worship. The astronomical facts given possess great value, the illustrations rare and curious. The book is bound in only one style-heavy boards. Price \$1.

THREE SEVENS A Story of Aucient Phelons. Illustrating the Hermetic Philoso-phy. Price, coth, \$1.25. What All the World's a-Seeking.

RALPH WALDO TRINE. Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do hoy bring power or impotence, peace or pain, success or failure.—From Title-page.
The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Frice, \$1.85. For sale at this office.

he Infidefity of Ecclesiasticism Menaco to American Civilization. By Prof. W. M. Lockwood. A trenchant and masterly erentise Price, 19 cours.



PREMIUMS.

BEAR IN MIND.

many of our Premium Books by express. If you do not receive your order promptly by mail, inquire at the express office. If not there, notify us at once. Remember, please that it costs ten cents to get a personal check cashed at a bank in Chicago. If you send a personal check, add ten cents to the

Remember, please, that we send

amount sent. Remember, please, that we have only two books which we send out now for 25 cents each. We cannot allow you to select any other book or books in their

Remember, please, that you are no! entitled to any of these Premium Books unless you send in with your order a year's subscription to The Progressive Thinker.

Remember, please, that the safest way to make a remittance is to secure postal order.

Read our Premium Offer, AND DO NOT WRITE TO US FOR ANY OTHER TERMS. You must send \$1 for The Progressive Thinker when you order one or more premium books. Please

bear this in mind. Remember, please, that mistakes and trouble may be avoided by dealing direct with this office, instead of through

Every person who sends in a yearly. subscription to The Progressive Think er can have until further notice, the two following books for 25 cents each: "The Religion of Man and Ethics of Science. by Hudson Tuttle, and "Seers of the Ages, or, Spiritualism Past and Present," by Dr. J. M. Peebles. Both exceedingly valuable, and though widely different, each one fills an exceedingly important niche in the literature of

Spiritualism. If you order only one book, and that one neither of the books mentioned above, the price is 50 cents. If you order two books, and neither of

them the above mentioned, the price is We have TEN Premium Books only. and you can select from them as fol-

Any three of the ten Premium Books you may order, price \$1.10. Any four of the ten Premium Books you may order, price \$1.50. Any five of the ten Premium Books you may order, price \$1.80.

Any six of the ten Premium Books you may order, price \$2.10. Any seven of the ten Premium Books you may order, price \$2.35.

Any eight of the ten Premium books you may order, price \$2.65. Any nine of the ten Premium Books ou may order, price \$2.90. Lastly all of these TEN valuable Premium Books here announced at sent out, all postage prepaid, for \$3.10. a price never before equaled in this country or Europe. The following is

REMARKABLE BOOKS FOR \$3.10.

the list:

1-The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. 2-The Encyclopedia of Death, and Life in the Spirit World, Vol. 2. 8-The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. 4-Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism.

5-Ghost Land, Spiritualism, Occult 6—The Next World Interviewed.

7-The Occult Life of Jesus. 8-A Wanderer in the Spirit Lands.

9-The Religion of Man and Ethics of 10-Seers of the Ages, or Spiritualism Past and Present.

Read This Carefully Before Re-Remitting.

When you send in your subscription to The Progressive Thinker, carefully, look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These ten books, substantially and elegantly bound, and printed in the neatest style of the printer's art, will be furnished to our subscribers for \$3.10, a price which modern machinery and enterprise has rendered possible in The Progressive Thinker office only. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent. for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of

reading matter. in conclusion, bear in mind that the postage on these ten premium books le about ONE DOLLAR, leaving this office only \$2.10, Illustrating the great bargain you are getting-a bargain the like of which was never known before on this material plane.

CLUBS! CLUBS! CLUBS! CLUBS! To Clubs of ten or more we offer the following terms to each one: The Progressive Thinker one year, and ONE of the following books, \$1.15: "The Religion of Man and Ethics of Science": Seers of the Ages, or Spiritualism Past and Present"; "A Wanderer in the Spirit Lands": "The Encyclopedia of Death, and Life in the Spirit World," Vol. 3. The one who gets up the Club will be entitled to the paper one year free, and any two of the books he may select among our list of premiums.

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 tha Church of Rome." In this book he exposes in the minutest details the corruntion 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 American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price. \$2.25.

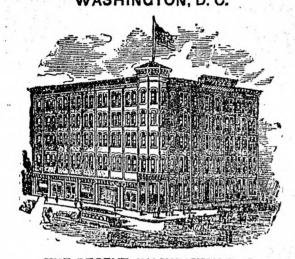
NATIONAL SPIRITUALISTS' ASSOCIATION as well as a natural body. There are some of you of whose spiritual body I

OF THE UNITED STATES AND CANADA.

National Rifles' Hall, G Street Northwest, Near Ninth,

October 20, 21, 22 and 23, 1903,

WASHINGTON, D. C.



THE REGENT, WASHINGTON, D. C. Cor. Pennsylvania Ave, and Fifteenth Street.

at these sessions. Business sessions will be special-\$2 per day, large room, will open daily at 10 a. m. and 2 p. m. two persons in a room. Single room

meetings, with addresses, spirit mes- rates include first-class board. Those sages, singing, music, etc, etc. Among taking advantage of the same are exthe most gifted lecturers and mediums pected to remain during full convention, expected to be present and participate while all who travel on certificate tickare Dr. N. F. Ravlin, Mrs. H. P. Russegue, ets must remain till noon of the fourth J. J. Morse, of England, May S. Pepper, day. As a certain number of certificate Margaret Gaule, Mrs. Z. B. Kates, Mrs. tickets must be guaranteed to the rail-G. G. Cooley, and others to be secured. roads, delegates and visitors are re-All Spiritualists should attend this conquested to come by them. The N. S. A.

for delegates and all attending the con-held at The Regent, Monday, October vention. Ask your railroad agents for 19, at 8:30 p. m. tickets on the certificate plan, for one Admission to business sessions

be The Regent, corner Pennsylvania av- present. MARY T. LONGLEY.

Near Executive Mansion and Opposite U. S. Treasury. Important business will be acted upon delegates and all visitors to convention At 7:30 each evening grand public for one person, \$2.50 per day. These reception to visitors and delegates, to Special certificate rates on railroads which all friends are invited, will be

fare and a third for round trip, for Na-convention is free to the public. The tional Spiritualists' Convention. These grand evening meetings of lectures, tickets must be indorsed by special rail- tests, and musical exercises will be road agent at convention the last day of twenty-five cents to all but delegates, convention and by the N. S. A. Secre- who will be admitted on presentation of their cards.

Hendquarters during convention will All Spiritualists are invited to be

enue and 15th street, near Treasury

Building. The rates at this hotel for HARRISON D. BARRETT, President.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

ZEALAND.

night a subject which, I am sure, every one of you will take a deep interest in; and that is, "Some Characteristics of by the spirit of God. But some will the Spirit World." First of all, is there carry their own ideas down to the a spirit world? And, if so, where is it? grave, and will not believe until they Can we answer these questions? Yes, awake and behold these things; and all

"Oh, where is the sea?" the fisher cried, through:

"We've heard from ol old of the ocean's tide. And we long to look at the waters,

blue. The wise ones speak of the infinite sea

Oh, who can tell if such there be?" And they are in it all the time.

The lark flew up in the morning bright

And sang and balanced on sunny wings;

And this was its song: "I see the light I look o'er a world of beautiful things; But flying and singing everywhere,

In vain I have searched to find the air. And yet it was in it all the time. You can see why I have quoted these lines. People ask, where is the spirit never understood these passages until I realized that the spiritual world was cotime. But "spiritual things are spirit- extensive with the physical world, and ually discerned"; and the physical man, that I was in it all the time. I never if he have not the spirit (if such a con- realized what a beautiful thing it was

moves, and has his being. We are very much like those fishes and enter into the fulness of, is just and birds. If people think about the this fact that has been made clear to spirit world at all, they think of it as me; and that I know you will love your some remote spot, quite distinct from Bibles and your church more, and have this world. If you ask them to point in an enjoyment from your religion, which the direction of it, they say, "Of course I am afraid many have been hitherto we don't exactly know where it is, but strangers to—just because they do not we know 'There is a happy land, far, understand the nature of the agreement far away," etc. Or they speak of an- between the spiritual world and the other region, where the spirits of the ethereal medium. wicked are "far, far away, and the far-

ther the better, but we don't want to have anything to do with them." I want to remind you that the spirit world is in no mysterious corner of space, but is everywhere. all parts of the spirit world, just as

this moment. In this great spirit world there are communities, just as there are upon this material earth—in fact, this tiny litle speck, which we call earth, is just one little part of the spirit world.

There are thousands of others, some There are thousands of others, some the physical body, or rather controls larger, some very much smaller, which the atoms of which the physical body is are all connected; and we have all made up. around us, and with us, spiritual beings, some of whom are those who have passed away, but who are, nevertheless, sometimes permitted to come into close

contact with us. This wonderful truth is taught right through the Bible, from the first chapters to the last; but you know these things have to be approached with care of God's Holy Spirit; for, as I said before, "spiritual things are spiritually We want to folk discerned," (I. Cor. ii:14). What I wish the spirit world. to lay stress upon is this fact, that the

THE MESSAGE OF LIFE, NEW we call heaven and hell, and that consequently spiritual beings are in close communication with us

Some Characteristics of the Spirit World.

There are many things I might mention to you which are most wonderful, but which can be proved by science, and, with regard to the statements I have made about the spirit world, there the while they might have learned them here, and enjoyed the results of their As they swam the crystal waters knowledge. Why wait for death, when I know that here I can to a great extent enter into the delightful spiritual sensations that are open to every one to enjoy if he will? It is a case of "Whosoever will." (Rev. xxii:17).

I never understood some of the truths of the Bible-for instance, those state-ments about familiar spirits, that is, spirits of a low moral type (for instance Deut. xviii:11; II. Kings xxi:6; Isaiah vii:19; etc), and spiritual beings manifesting themselves to people (for in stance, Gen. xvi:7; Gen. xix:1; Ex. iii:2; Numbers xxii:31; I. Sam. xxviii: 12-14: Luke ii:13: Matt. xvii:3; Acts :10; x:30, etc.); and spiritual voices being heard, sometimes without the form being present (Gen. xxi:17; Ex. dition be possible, which, with St. to die until I grasped something of the Peter's testimony, Acts ii:17, before mature of the spiritual world, and saw that it was in very close communication veloped, he cannot discern the spirit with the physical world around me. world around him, in which he lives and But now I see it all; it is plain; and what I want to lead you to understand

What I bring before you is true, and can be proved by the Holy Scriptures, by experience, and by science. I am not going to make a single statement contrary to what is contained in the Bible; but I am not content to take the This church in which we are now and garbled version of the Scriptures some these bodies of ours, in which the spirit people have in their minds. I must body exists, and the distant stars, are have the revealed Word of God, the correct translation, before I am willing much as that particular part where it to accept any statement which people may be some of our loved ones are at say is contained in the Bible.

St. Paul when he spoke of the natural body, referred to the tabernacle of flesh, and when he spoke of the spiritual body he meant that form which is co extensive with the physical body; that is, the spiritual body which controls

You know the resurrection of Christ, which is the great truth our church leads us to meditate upon to-day, is very full of comfort. His spiritual body was in his physical body until he expired, or just before. I believe that the spiritual body leaves the physical body a little before the breath leaves the body, and is connected with it by someand reverence, and under the influence thing in the nature of a fine cord, and the spirit takes its flight (Ec. xii: 6.7). We want to follow this spirit body to

There was a time, a moment, when spirit world is co-extensive with the that spirit body was in the room; then ethereal medium, and interpenetrates it winged its flight to one of those spirthe spiritual world, making the earth as itual communities for which it was fitmuch a part of the spirit world as what ted. There are communities in the

know little or nothing. We are all on the same physical plane, but not on the same spiritual plane. Some have atto a far higher spiritual condition than others; that is to say, the spiritual body is more developed in some than in others; and if you were to die to-night your spiritual condition in the spirit world would be precisely what it is now at the present moment.
"The spirit searcheth all things; yea, sult of our searching is this-we find

world, when the time comes, we can do

the same, with this exception, whatever our physical condition may be, whether we may be sick or well, we may pass or be conveyed from one to another here;

but in the spirit world we need to be

prepared before we can go from a lower

We are not all on the same spiritual

stance. I see before me some 3000 per-

sons, each of which has a spiritual body

to a higher state or community.

the deep things of God!" And the rethat the spirit body we now have, and which will pass away at death to another sphere of the spirit world, will go on developing and advancing higher and higher until that time comes, namely, the resurrection morn, when it is to be united to the physical body; but let me remind you that it will not be, as some people think, the same, the identical body you have worn on earth, composed of hydrogen, oxygen, nitrogen, phosphorus, a little iron, etc.; yet it will only body that can be formed out of that aggregation of particles which make up these physical bodies. Modern science shows that these material particles change every year; yet

we retain the same body. It is impossible to deal with the many thoughts that crowd into one's mind when speaking on such a subject as that which engages our atention. We can, by the eyes of the spiritual man, if he is only properly developed, see the wondrous things around us; we may, under certain circumstances, see the spiritual bodies, those created angels. minister to those that shall be heirs of salvation." And I do believe there are imes when the spirits of those who have passed away may influence us and help us along the path of life. I know of one spirit that has influenced me for many years, the spirit of one of my greatest friends, who prayed that his mantle might fall upon me. He was one of those preachers who stirred the hearts of thousands, and who always brought scientific truths to bear on the Bible. I know the prayers he offered up before his death are still being offered up by him on my behalf, and have been answered. They have enabled me to come to any knowledge that I may have attained in things spiritual; and it is so with you; and I believe, if we de veloped the spiritual man within us more, there would be closer contact be ween the spirits of just men made per fect and those being made perfect and ourselves.

Brethren, there are many things might refer to that are very helpful and full of comfort, but I must leave the subject now. Perhaps I will take it up again at some future time. Remember what I have said: the character you have now is the character you will have in the spirit world, and you will go on already indicated his interest in one imadvancing higher and higher, until you are fitted for the presence of God. Then let the development of character be the chief aim of your existence here. Be not as the apostle says-"Be not conormed to this world, but be ye transformed by the renewing of your mind (Rom. xii:)-or, changed into the moral likeness of Christ; then, "when Christ who is our life shall appear, shall ye also appear with him in glory."—Rev. Joseph Campbell, Vicar of Papanui, Christ Church, New Zealand.

LIGHT, LONDON, ENGLAND.

Vision of the Spiritual.

"Vision of the Spiritual" is the title of a wise and beautiful sermon by Dr. H. W. Thomas, lately preached at All Souls' Church, Chicago. Recognizing that the sense-life is first, he insists that this is only a means to an end:

"That end is the development of the mind through all the forms of senseknowing and doing and becoming through experience. And in this again are the great virtues of temperance, of purity and social justice in the transactional righteousness of truth and honesty in all the relations of business, and the rights of man in government, and of reason in religion and conscience.

"Hence the great questions of psychology and sociology are at bottom religious questions; they belong to the possibilities of spiritual knowing and the religion of right relations; their source is in the soul and God, and the real kingdom of heaven is in having and living and being in the heart and life of a world."

This is good gospel truth, and excel-

lent Spiritualism, but the speaker probably did not intend any reference to our camp. His concluding remarks we specially admire, though his flights of rhetoric are hardly sober enough for our

"The one and greatest need of these wonderful years of material triumphs is the spiritual vision of the divine in the natural: the vision and meaning of the material as a school of training for the rational and moral; the vision of man as a divine being in the process of training, and that the imperishable values are not in things, but in qualities; in the principles and emotions of justice and love that shall live beyond the passing pleasures of sense existence when

worlds grow old and die. 'Oh, when all souls are open to the vision of the eternal, the vision of man as the child of God, and all men as brothers, then will the strifes and wearying attritions of greed and gain and power and the wastes and cruelties of wars cease. The troubled scenes of politics and labor and capital will become a glad and peaceful righteousness; religion will be a great life of love, and over the nights of time will shine the stars of the beautiful forever; and just there and near, the home where the dear ones wait for you and for me."

The Dishonest Science. Our readers will, we are sure, readily bear witness that we do not include the ological warfare amongst our duties or our perquisites. On the contrary, we keep as clear of it as we can. It profits us and pleases us not at all. Many of the theological dogmas that seem so precious to some people, we do not profess to understand. Others we do not wish to be bothered with. A few are acceptable to us all. The remainder when set in opposition to one another only remind us of our old friends, "Tweedledum" and "Tweedledee"; and

do not even amuse us. But there is one matter which, we confess, does interest and concern us, not only because it concerns persons rather than dogmas, but also because it hears upon our campaign. It is a subtect we would avoid if we could, and, if we remember aright, this is our first reference to it; and even now we prefer

essentially not only obstructive but discommunities on earth, so in the spirit honest. He was, as usual, exaggerated, but, also, as usual, there was a stream of truth running through his denunciations. What a misery it is that one can say thus much of such a hot blast as the following:

"All the sciences-except theologyare eager for facts-hungry for truth. On the brow of a finder of a fact plane. Take this congregation, for inthe laurel is placed.

"In a theological seminary, if a professor finds a fact inconsistent with the creed, he must keep it a secret or deny it, or lose his place. Mental veracity is a crime, cowardice and hypocrisy are

"A fact inconsistent with the creed in denounced as a lie, and the man who declares or announces the fact is a blasphemer. Every professor breathes the air of insincerity. Every one is men-tally dishonest. Every one is a plous fraud. Theology is the only dishonest science—the only one that is based on belief—on credulity—the only one that abhors investigation, that despises thought and denounces reason."

We have already admitted that this is exaggerated, but we also regretfully repeat that it is substantially true; the only thing that can be said on the other side being that there have been here tics, and that some heretics have risked outcasting. But the exceptions prove the rule.

This matter can now be argued without passion, but we are afraid it is up for judgment; and the Spiritual must inevitably be one of the judges. It scarcely matters in what direction we look. Is it the Bible we contemplate? Alas! how plain it is that the theologians for the most part simply evade or deliberately hustle the truth! Hence the burning indignation of men like Mr. Blatchford of "The Clarion." It is not a matter of opinion, but a glaring matter. of fact that is being adjudicated upon The average conventional theologian very seldom impresses one with the idea that he is trying to tell the plain truth; he always seems to be making out a case, plastering up gaps, or adjust ing veils. We need not go farther than those "ministering spirits sent forth to our own subject. Where are the theologians who even yet tell the hones truth about the book of Ezekiel? That is a book of sheer Spiritualism, a record of spirit seances, of visions, ecstasies and trance speaking. Again and again the holding of seances is described. How many, even of the "advanced" men, will admit or suggest them? As a rule they take refuge in "allegory" on in flights of learned non-sense—anything rather than face the truth, and justify 110, St. Martin's-lane.

Or is it a question of old dogmas?— the fall of man, original sin, the dam nation of infants, eternal punishment salvation only by another's righteous ness? We all know too well how these are manipulated and talked about-in ways that would not pass muster on the stock exchange, or at a draper's rem-nant sale. Instead of facing these old world derelicts like men and telling the plain truth about them, great churches like the Presbyterians in Scotland and in the United States, paste notices at the end of their old creeds which prac tically say: We stick to the old words but we may economize as we like con cerning what we know they mean.

But what has the Spiritualist to do

with all this? A great deal. We have portant direction, but have by no means exhausted it. For good or evil-we think for good—the Spiritualist is bound to be a religious reformer, willingly or unwillingly. His main faith is revolutionary; his facts are revolution-ary, and would be so even though all his "spirits" were "orthodox." It is not so much what they tell him that makes all the difference; it is that they can tell him anything that makes all the differhim anything ence. The theologians have always proceeded upon the assumption that they have a divine, an infallible and a final revelation to consult and expound; but the Spiritualist knows that what comes from the spirit world is not always divine, infallible and final; and that "Thus saith the Lord" is not an endorsement which can be relied upon. In a word, he takes all Bibles and Revelations before the tribunal of reason and conscience, for judgment upon their merit. Hence the supreme need for courage, simplicity and The inference is obvious. Whether he likes it or not, the theologians and priests, in their present state of mind, and in their present entrenchments, are and must be suspect to him. Without temper or bitterness he must stand his ground, and challenge them to put away their traditions, to come out into the open, and to be real teachers, inspired by the spirit of freedom and the love of

The "Church" Deception.

Dr. V. Fell in No. 717, and C. P. Mitchell in No. 719 of The Progressive Thinker, on the subject of Titles, thoroughly endorsed, and I desire to add this: I find in the announcement of Spiritual meetings in the 5th of Sept. Progressive Thinker, twelve, seven of them church, five with mixed titles. Why this title deception? Are they or are they not spiritual gatherings? How many of them have examined their dic-tionaries—I presume the head center of each "church" possesses one—and unpossesses one-and un derstand the full significance of a

church? How can I believe that any well informed Spiritualist with a dictionary at hand, can endorse, honestly endorse and accept the name "church" in an announcement of a meeting? If they endorse the church regime they are not not Spiritualists, and if not Spiritualists what colors are they sailing under?

Here is a deception that does not need a searchlight to discover, a decep-tion that is accepted—certainly not objected to-by the handful of Spiritualists who claim to represent the advanced spiritual thought of America, which is in no sense true, which is, in plain language, a bold, rank deception, that should not be countenanced by Spiritualists.

The N. S. A. is at the head of this church deception. The N. S. A. has never been more or less than a selfish, ambitious departure from the alplain, common-sense teachings of Spiritualism; the great mass of Spiritualists want nothing of it, or of its hundreds of "church" attachments.

DR. M. E. CONGER. Chicago, Ill. YOUTH.

There are gains for all our losses, There are balms for all our pains, But when Youth, the dream, departs, It takes something from our hearts, And it never comes again.

We are stronger, we are better; Under Manhood's sterner reign, Still we feel that something sweet Followed Youth, with flying feet, And will never come again.

Something beautiful has vanished, And we sigh for it in vain; We behold it everywhere. In the earth and in the air. But it never comes again; -Richard Henry Stoddard. What Shall Your Child Be?

The importance of the proper training of children is not always fully appreclated. Some parents, appear to never give it a thought. A little reflec-tion should convince them that so far as human endeavor is concerned, all of the future is dependent upon the children. Statistics have been presented show-

ing a large increase in crime in the last fifty years, but the optimist is unwilling to believe the people are degenerating as a whole, holding instead that the world is growing better. It would be strange indeed if crime increased as the world became more enlightened. Possibly the removal of the restraint of old-time theology, with its doctrine of fear, may have encouraged some to pander to their weaknesses, because, in their ignorance, they did not realize how foolishly they were inflicting injury upon themselves. We are also reaping some of the vice planted in the past. Th of a criminal family to spread evil is illustrated by the record of the descendants of a dissolute London wo man who died in 1827, aged 51. descendants now number 800, and of these 700 have been convicted of crime, some of them more than once. Among them have been 342 hopeless drunkards and 127 women of evil habits; 37 were executed for the crime of murder. district in which this women and her descendants have lived and died is called Seven Dials, the most dangerously criminal in London."

Is there any doubt that with good sur-roundings and proper training as a child the better part of her nature could have been made dominant and a great deal of the evil prevented?

Children should be studied by their parents and the highest qualities then

One of the mistakes made by many parents is to teach their children to be ashamed of things that are not shame ful. It is well enough to inculcate mod-esty; but it is not well to make them ashamed to ask their parents questions of whatever nature. Nor is it well to fear to answer them plainly, with due regard to the capacity of the child to understand. Knowledge shall be gained either through pure or impure sources. brink of a precipice over which it was likely to fall without trying to save it? All children are in moral danger who are not properly instructed and thoroughly warned of the suffering resulting from vice. Invite their confidence, deserve it and keep it. Do nothing you would not wish your children to do. Be truthful at all times and especially to

or will not fulfill. A boy is better fitted for home and for life if he is taught to be handy about fixing things up around the house. A girl should be taught how to do house hold duties. Many a child's life has been ruined because it was allowed to spend its time in idleness while the mother acted as servant when it was well able to care for itself.

them. Make no threat that you cannot

Into your hands a child is placed To fashion well; your joy or woe Upon its course is surely traced. Oh, keep it safe from ev'ry foe!

Teach moral truths by methods pure; Be parent, guide and dearest friend Your thoughts and acts through it endure:

To man unborn great blessings send For self alone you cannot live; Your deeds impress'the very air;

To winds of time all thoughts you give Whose mighty sweep spreads every-

ALEXANDER SPENCER.

Eternity.

What a word! What a thought! We are told not to trouble our heads about what we cannot comprehend But we will not always do as we are

Eternity! That word fills my soul with the highest ideas, the deepest oughts, the grandest emotions, and I will not drop it. I want it. I must have it. I never can be entirely satisfled without it. Though I am not able to demonstrate

it, I feel perfectly sure that all things that have a beginning also have an end

ing. Hence, until I can be convinced that man as an individualized being never had a beginning, but has always existed as such, from all eternity in the past, I cannot feel at all sure that he will not somewhere down the ages, be swallowed up by the endless infinite ocean of intelligent cosmic ether, and be en-

tirely lost as a person.

I very fully believe that man has an individualized existence for at least thousands of years, after the period we term death-but what is even trillions of centuries in comparison to Eternity? Perhaps I crave too much. But nothing short of unending eternity can sat-

isfy me. What do I care for a few millions of centuries if I am finally to lose my individuality by becoming simply a part of the boundless ocean of elements such as now constitute my individualized being? I fully realize that nothing is ever annihilated. But the change referred to amounts to the same, so far as our personality is concerned. As an individualized being, we seem

to have had a beginning on this earth. I am tremendously anxious to learn if possible, that it is only seeming; for I know that, if we had a beginning, there will surely be an end of us.
On the other hand if I could be conindividuals. I should know that our personality would continue forever, our existence would have no end. That all

eternity was ours. To me this is the most vitally import ant question that can be imagined. Is there anyone that can throw any light upon it? Would even Brother Tuttle venture an opinion? Even an opinion is worth something. Oh! for a positive truthful answer! That and that alone can satisfy me. JOHN T. DOW. Duluth, Minn.

is Vernal Saw Palmetto Berry Wine. It

is not merely a relief. It permanently

A Constipation Cure That Actually Cures

cures any kind of a case of constipation, no matter of how long standing. not a purgative nor an irritant cathartic. These simply lash and hurt the bowels and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, kidney and liver troubles, indiges tion, headaches, catarrh of the stomach, and all other diseases and conditions growing out of a clogged condition of the system. Try it free, A sample bottle for the asking. Vernal Remedy Co., 166 Seneca Bldg., Buffalo, N. Y. Sold by all leading druggists

"Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at this office.

A Very Excellent and Comprehensive Work.

One from the Theosophical Stand-

point.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remark-able English psychic (whose lectures have graced the columns of The Pro-gressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story,"
"Work Among the Dead," "What Lies Leyond." The work is neatly bound in cloth, and the price is 55 cents.

CONFILICE Between Religion and Science, Just the book for progressive thinkers. A book that is very interesting to people who have a taste for the past religious history. By John W. Druper. Price, cloth. \$1.75.

HEALING, Causes and Effects, with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

POEMS of the Life Beyond and Within tries, saying, "Man, thou shalt compiled by Glies B. Stebblus. Cloth. \$1.

Works of Thomas Paine

A new edition in paper covers with large clear type, Age of Reason.....25 cts.
Rights of Man.....25 cts.

This is a splendid opportunity to secure these standard works, as the price is within the reach of all. For sale at this office.

THE PRIEST, THE WOMAN

THE CONFESSIONAL. BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chap-ters:

The Struggle before the Surrender of Womanly Self-respect in the Confossional.

CHAPTER II.

Auricular Confession a Dup Pit of Perdition for the CHAPTER III.
The Confessional is the Modern Sodom.

CHAPTER IV.

How the Vow of Ceithacy of the Priests is made easy by Auricular Confession.

CHAPTER V.

The highly-educated and refused Woman in the Confessional—What becomes of her after unconditional surrender—Her irreparable Rulin.

CHAPTER VI.
Auricular Confession destroys all the Sacred Ties of
Marriage and Human Society.

CHAPTER VII.

Should Auricular Confession be telerated among Civilited Nations? Does Auricular Confession bring Peace to the Soul? CHAPTER IX.

The Dogma of Auricular Confession a Sacrilegious Imposture.

Imposture.

CHAPTER X.

God compels the Church of Rome to confess the Abominations of Auricular Confession. CHAPTER XI.

Auricular Confession in Australia, America, and
France.

CHAPTER XII.

Chapter for the Consideration of Legislators, Husbands and Fathers—Some of the matters on which the Priest of Rome must Question his Penlient. Sent Post-paid, Price, \$1.00.

MEDIUNSHIP and its DEVELOPMENT, and how to Mesmerize to Assist Development. By W. H. Bach. Paper 25 cents; cloth 60 cents.

PSVGHE is the invention of a practical medium, under spirit guidance, and is designed to develop mediumship. Many, by its use, have received long communications from spirit friends, and express great satisfaction. Price, 1, and 20 cents extra for expressage.

Discovery of a Lost Trail

"Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at

REINGARNATION.

A Leading Work On That Subject.

This is a newly edited and revised production of Mr. Walker's great work by News E. Wood, A. M., M. D. It is brought down to date by the addition of new matter. It has the following fournew matter. It has the following four-teen chapters: "Reincarmation Defined and Explained," "Evidences of Reincar-nation," "Astral Pictures of Successive Incarnations," "Objections to Reincar-nation," "Reincarnation Among the Au-cients," "Reincarnation in the Bible," "Reincarnation in Early Christendom," "Reincarnation in the East To-day," "Esoteric Oriental Reincarnation," "Transmigration, through Animals,"
"Death, Heaven and Hell," "Karma, the
Companion Truth of Reincarnation,"
"Western Writers on Reincarnation,"
"Mr. Walker's Conclusions." As the book stands, it is the most complete, logical, clear and convincing work on the subject extant. Price, postpaid, in bandsome leatherette, 50 cents. For sale at this office.

BOOKS ON PALMISTRY.

Selected Especially for Those In terested In The Subject.

Practical Palmistry, or Hand Reading

Simplified. By Comte C. De Saint Germain, A. B., LL. M. of the University of France. This book contains 18 chapters of interesting reading, with 50 ilfustrations; also an appendix giving interviews and opinions of famous men on the practical value of palmistry. Price \$1. For sale at this office.

Twenty-five Minutes with Palmistry. By Julian Greer. A little book of 41 pages, with cloth cover, giving a short ber of illustrations. Is well worth the price, 25 cents. For sale at this office.

20th Gentury Gulde

PALMISTRY

he most exhaustive presentation this interesting science has yet received.
All of the discoveries, investigations and researches of centuries are summed up in this practical, fascinating treatise on Palmistry.

There is no trait, no characteristic. no inherited tendency, that is not marked on the palm of the hand and can be traced with unerring accuracy by fol-lowing the principles enforced by the presented in this. Price, paper, 25 cents; cloth, \$1.

INVISIBLE HELPERS DR. J. M. PEEBLES' Most Important Books.

REDUCED PRICES.

Ahat is Spiritualism? Are These Spiritualists? and What Has Spiritualism Done for the World? By J. M. Peebles, M. D., M. A. An excellent book to put in the hands of inquirers. Yoth, 75 cents.

Did Jesus Christ Exist? Is Christ the Corner Stone of Spirit ualism? What Do the Spirits Say About It? Wm. Emmette Coleman vs. Hudson Tuttle on Mahomet and Jesus. To which is appended a controversy. Arthur J. Owen vs. J. M. Peebles, on the origin of the Lord's Prayer and Sermon on the Mount, and an exhaustive paper by Wm. Emmette Coleman on the Historical Origin of Christianity. Paper, 15

Three Journeys Around the World. A large, handsomely bound octavo volume, 500 pages, finely illustrated, de-scribing the Pacific Islands, New Zea-land and Australia, India and her magic, ligypt and her pyramids, Persia, Ceylon, Palestine, etc., with the religious manners, customs, laws and habits of foreign countries. Price, \$1.50.

Immortality,

And the employments of spirits good and evil in the spirit world. What a hundred spirits say about their dwelling-places, their locomotion, their social relations, infants, idiots, suicides, etc. Price reduced from \$1.50 to \$1. Post age 12 cents. Paper 50 cents. Spiritual Harp.

A book of 300 pages, containing songs, hymns and anthems for Spiritualist so-cieties and circles. The words are afire with progress. It contains the choicest songs and music by James G. Clark and other reformers. Reduced from \$2 to

Dr. Peebles' Three Jublice Lectures. A most elegantly bound pamphlet of 122 pages, giving Dr. Peebles' lectures delivered in Hydesville, March 31, 1898. in Rochester, and later in London at the International Congress of Spiritual-These lectures, illustrated, are meaty and scholarly. Price 35

The Christ Question Settled. A symposium by Hudson Tuttle, W. E. Coleman, Rabbi Wise, Col. Ingersoll, J. S. Loveland, B. B. Hill, J. R. Buchanan and Dr. Peebles. This is a handsome volume of nearly 400 pages, and treats of Jesus, Mahomet and the gnostics. What the Talmud says about Jesus. Antiquity unveiled. Child marriage in India. Col. Ingersoll's agnosticism. What the spirits through W. J. Colville, J. J. Morse, Mrs. Longley, Mrs. Everitt, Mrs. Hagan-Jackson and other mediums say about Jesus, etc. Price \$1.25.

A Critical and Crushing Review By Dr. Peebles of the Rev. Dr. Kipp's five lectures against Spiritualism. crisp and critical reply of the Doctor, while repudiating spiritism, and all frauds connected with the subject, sustains Spiritualism, considering it the complement of primitive Christianity, Price 25 cents.

Fiftieth Anniversary of Modern Spirit. ualism. An elegant pamphlet containing and account of the exercises at Rochester, and Hydesville, N. Y., at the colebration of the Fiftieth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers

present. It contains the picture of the

Hydesville cottage, wreath, etc. Price.

By CHARLES B. NEWGOMB,
Author of "All's Right with the World." Cloth 270
pages. Mr. Newcomb made, a distinct success with
the World." Cloth 270
pages. Mr. Newcomb made, a distinct success with
the World." Cloth 270
pages. Mr. Newcomb made, a distinct success with
the World." Cloth 270
pages. Mr. Newcomb made, a distinct success with
the World with the World with the North and strengthened by him will welcome another book
popular. The great
page world with the world better by making men and
women better able to understand and enjoy it.

Who should may the causes of divorce the proper marry, the causes of divorce, the proper; time for conception, gestation, the determining of sex, animal flesh-eating, what Herodotus, Heslod, Homer, Pythagoras, Shelley, Graham and others ate, the foods that produce long life and how to live "immortal" on earth, etc. This book is written in Dr. Peebles' usually clear, crisp style, and attracts the reader from the very first through its

> Price \$1. Vaccination a Curse and a Menace to

> facts, logic and convincing arguments.

handsomely bound in cloth,

Personal Liberty. This finely illustrated volume of be tween three hundred and four hundred pages, by Dr. Peebles, treats exhaustively of inoculation, cow-pox and calflymph vaccination from Jenner's time to the present. It tells how the cow-pox pus poison is obtained—how the vaccine virus, while causing many deaths, sows the seed of eczema, pimpled faces, cancers, tumors, ulcers and leprosy. It gives a history of the several years' battle against vaccination in England, Parliament making it "optional" instead of compulsory. This

book should be in every school library, and family. Price \$1.25. Dr. PEEBLES' Pamphlets

In the World Celestial. By DR. T. A. BLAND.

"It is inexpressibly delightful."-Hon. C. A. Windle.

"It lifts the reader into enchanting realms."—
Medical Gleanor.
"It is intensely interesting."—Rev. Minot J.

"It is intensely interesting."—Rev. Minot J. Savage.

"Three things make this book remarkable. Its authorship, the asteometing claims put forth in it, and the philosophy and fevelation of a future life it contains."—B. O. Flower, in the Arena.

"It will give us courage to pass through the coop shadows of death to the sun-lit clime of the World Celestial."—Rev. H. W. Thomas.

Everybody will be charmed with it, for it is beautiful romanned of two worlds."—Banner of It is Printed in elegant style and bound in beautiful rotation of two worlds."—Banner of Light.
It is Printed in elegant style and bound in eloth and gold. Pric \$1.00.

Or Initiation in the Theoretical and Practical secrets of Astral Truth and Occult Art. By willies, Whitehbar, Editor Agrippe a "Natural Magic." The book treats of The Symbol of the Cross, Spiritual Cites, Inspirational Conception, Institute Exposition, The Astral Brotagnicod, Magsage of the Brotherhood, The Magic Mirror, and Celestial Companional Dill. It is a good toxt back for students of the Mystic, and will be sent postpaid, in paper, for \$1.00.

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.

MAHOMET, THE ILLUSTRIOUS.

By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. Price, 25 cents.

THE TEACHINGS OF JESUS Not Adapted to Modern Civilization, with the Trre Character of Mary Magdalanc. By Geo. W: Brown, M.D. Price, 15 cents. For sale at this time,

The Progressive Thinker.

D'ablished every Buturday at 40 Loomis St. J. R. FRANCIS, Editor and Publisher.

Butered at Chicago Postoffies as accoud-class matter TERES OF SUBSCRIPTION.

One year,.... Old your End Six Months, Stota Single Copy. BEMITTAROES.

Remit by Postoffice Money Order, Registered Letter or draft on Chicago or New York. Is costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, No. 40 Loomis Street, Chicago, 111.

TAKE NOTICE,

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly write to us, and any errors in address will be promptly corrected, and missing numbers sup piled gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent or the change can-not be made.

SATURDAY, SEPTEMBER 12, 1903.

TO FOREIGN COUNTRIES. The Price of The Progressive Thinker per year to foreign countries is \$2.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to an swer all attacks in the secular or religtous press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Church Advertising.

A very successful preacher in a northern city has his meetings advertised in the Saturday and Sunday papers, not with the usual church notices but in the amusement column with the atres, concerts and other shows. When taken to task by his shocked church members, he excused his method by the plea that he desired his announcements to be placed where they would be read by those seeking a place to pass the hour, and the crowds which thronged his church answered for him.

It would seem that the announcement of titles to sermons is quite astonishing enough, and ought to "draw," but the race is on, and each minister vies with the other in startling headlines. For genuine circus-advertising, for genius displayed, which would have won fame and fortune in any other calling, the evangelists are surpassing. Sometimes it is the "boy preacher"-a boy fifty years old,-or the "sailor evangelist," or the "reformed gambler." The mor despicable, debauched and degraded the preacher had been before he was "sanctified by the blood of Jesus," the greater his "drawing" power, and the higher his price to come at the "call" of the Lord, or rather committee who took this somewhat questionable way to call sinners to repentance, and increase the membership of their church.

As a specimen of this kind of religion, which wins the sinners by the cunning craft of the circus-bill sticker, the following from a southern newspaper is | ual belief that there should be no such

"FIRE! FIRE! HELL! HELL! HELL!
The Gates of Hell, the Gates of Heaven,
Norfelk Salcons, Gambling, Parlor
Wine Partles, Bawdy Houses,
SASSIETY.
These and other subjects are discussed

These and other subjects are discussed

nightly by REV. MR. BOYLES, in the revival at GRACE BAPTIST CHURCH,

Church street and Princess Ann avenue
A GLORIOUS REVIVAL is on, that is stirring the city. Come and bring your friends. Souls are being saved in every service. The meetings continue every night this week and

It is added editorially that the church is crowded! It would be inferred that such an advertisement would fill the house! The sinner is scared, cajoled, enticed; the sensual appetite excited by promise of a carrion feast, and the dissatisfied toiler attracted by the avenging of his fancied wrongs by the exposure of the derelictions of "sassiety!"

Spiritual societies might take profitable lesson, if sensationalism and a crowd are desired. Instead of making a dignified announcement of name of lecturer and time and place of meeting, they should adopt this method. Seats

would be at a premium! THE GATES OF THE SPIRIT WORLD A four-inch hose turned on the Fires of

Hell! They sizz and go out!
THE DEVIL ELECTROCUTED! Spirit friends give their experience. The eloquent exponent of the Spiritual philosophy,

MR. BLANK, gives a straight-out-from-the-shoulder thrust into the solar plexus of dogmatic theology.

LIVES OF PREACHERS DISCUSSED

on lines of recent exposures! Come one, come all! This is the first and last call!

Dining-car switched off at next station!

MISSIONARIES IN ILLINOIS.

Attention, Illinois Spiritualists!

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., will return to our Prairie State for work the middle of September and devote an entire month, at least, to the organization of new societies and such other active efforts as the best interests of our cause seem to demand. The summer camps will then be over and the neighboring towns and cities ought to be roused and rallied for the winter's campaign. Place yourself in communication with these workers at once if you wish their aid. The opportunity should not be lost dallying with indecision. What you can do, or dream you

GEO. B. WARNE, President III. S. S. A. \$203 Evans Ave., Chicago, Ill.

Bland. Interesting, instructive and helpful; spiritually uplifting. Cloth hound; Price \$1.

Habitual Criminals. The gental gentleman that is said to have introduced into the Michigan Legislature a bill providing for the destruction of feeble-minded children is a stride or two in advance of the procession moving from the darkness toward the light. His shadow, as it lies along the roadway, is not pretty to look at, and one does not like to step in it. He is a shining example of the unreform. able reformer, that, having caught a truth, doesn't know what to do with it

yet has not the sense to let go. If this reformer will not reform himself and really wishes to do something worth while in the way of bettering this world by removing some of its in-habitants to another, let him advocate the death penalty for incorrigible criminals.

Society has an indubitable moral right to remove those of its members that will not live in harmony with its just and necessary requirements. We recognize this right by shutting them up for a few years, but we weakly re-nounce it when we release them to re-sume their offensive ways. A first term of imprisonment may be reformatory; a few scattering instances of persons who have "lived down" their past show that it sometimes is. Even a second conviction has been known to open the convict's eyes to the advantages of limiting his pernicious activity to allowable offenses, cheating, for example, in place of theft. For a "third termer" there is no future but one of alternating crime and punishment; he can enter

prison without the fear that it will do him good. The first or the second felony is the felon's fault; for the third and all subsequent ones the state is to blame. If we had a sensible regard for the interest of all, the just and the unjust alike, there would he no such thing as "life of crime;" no such thing as the "criminal class." Occasional offenses against Occasional offenses against the laws there will always be-offenses der powerful temptation or provocacrime we could rid ourselves in two generations. There should be nobody

having the disposition to commit them. Surely the most astonishing phenomenon of nature is the patience with which good citizens endure the outrages of the bad. In every age and every country the awful warfare between them goes on, class against class, the good always victorious, yet never pushing the fight to a finish, never compell-

ing a final peace. Century after century we suffer this rabble of degenerates, fully identified their irritating hostilities against property and life, while we have it in power to put an eternal end to the aggression by the simple, easy and merciful method of putting an end to the aggressors. There are other methods besides extermination, but none so effectual. If

it were not for soft-hearted and soft-headed "executives" and "boards of pardons" perpetual imprisonment would serve, for perpetual imprisonment would be possible. But that would be an expensive remedy. It would mean so great a multiplication of prisons and their personnel as to entail a crushing rate of taxation. This generation, not itself conspicuously benefited, would hardly undertake to do so much for posterity. The criminals have no right to so lenient treatment. They have no right to anything, not even, as this pro-

posal assumes, to life.

Other plans for bringing this immemorial "class war" to an end cannot be discussed here. Nor is there much hope that discussion of any plan will do any good. The war with the criminals, "bequeathed from bleeding sire to son," is so familiar a condition of human existence as to be respected. Like other established things. Its cessation cannot without difficulty be conceived as possible, nor felt as desirable. Subcon sciously the average man is no doubt somewhat attached to it as one of the trials which it has pleased the Creator to send upon a sinful world. Never theless I venture to declare my individperson living as an "habitual criminal." -Ambrose Bierce, in Chicago Exam-

We are ashamed to think, first, that the conditions of society, the degree of intelligence of the present-day human-Ity are such as to create feeble-minded children and criminals, and second, we are disgusted to think that the old-time methods of horror should be suggested as a law in this enlightened age for its correction, to think the barbarous means of savages are still vibrating in the human brain.

Such reasoning, or lack of it, sounds very much like the blatant effusions of some thoughtless youth trying to advance a new idea in a bright and witty sort of way.

Go back, young man, into the cause of these deformities of human beings, these perversions of nature. All these results have causes and for the sake of bettering the generations yet to be it will do well to try to know the cause of feeble-minded children and what influence, ante-natal, natal, or post-natal produces the criminal and hand down to the mothers and fathers yet to be, the information.

There are causes far too many to enumerate here, but some of the most prominent should be placed before the readers of every paper in the land.

First, may we not name the prime cause, selfishness, greed, passion, with all its flery, agitating, burning inclinations; mismating and forced maternity.

Undesired and unwelcome children are the innocent victims of wrongly constructed organisms, the innocent recipients of wrongly impressed mentalities, as a rule.

Now, without carrying our proposition into the minutia of argument, let us consider the outcome of a law "pro viding for the destruction of feebleminded children" and a "death penalty for incorrigible criminals."

Mothers have a right to our tenderest consideration under all circumstances, and with the depth of love natural to desirable motherhood, what might be the effect upon their minds of a dreadful fear of bringing forth a feeble-minded child or criminal to be slaughtered? What might be the effect upon the child? But the problem is too intricate for less than a volume of space in which to attempt a solution, and there are many volumes written writers upon this subject that ought to be studied. It is easy to see where this would lead to in the present condition of society and our marriage laws. The liability of such a law to increase feeble-mindedness and criminality is very evident to the student of nature

even from the records of the past. Forced maternity lies prominently at the base of the great problem of criminality, and back of this lies the demon of poverty and want; hunger demon of poverty and want; hunger and well repaid by its perusal. For and squalor; and here is where we get and well repaid by its perusal. For said at this office. Price, looth \$1; partition the social and financial world;

nan's greed, avarice, selfishness and nhumanity to man. Let us find a remedy by studying the causes and striving to prevent the feeble-minded and oriminals. Let us strike at the root and prevent further growth instead of raising children to slaughter.

We are surprised that our press should devote the space in its columns to such barbarous sentiment without editorial comment, unless it is done to incite comment and discussion.

We are supposed to be advancing, not retrograding, and while it would be wiser, perhaps, not to bring children into the world at all than to bring them here imperfectly formed, it would not only be unwise but criminal and worse than brutal to slay them after they have been permitted to arrive in our es with that beautiful expectancy and bright anticipation, with that loving welcome and ardent hope that attends the arrival of all welcome children, who are liable, also, to be feebleminded from physical causes unknown

to the fond parents.

But perhaps the feebleness of the logic of the aforestid writers does not even warrant farther comment. There is no probability of such a bill ever becoming a law in this enlightened and scientific age.

Had a Premonition of Sudden Death. According to a statement in the Globe-Democrat, of St. Louis, Mo., three minutes before being run down and fatally injured by a street car, Patrolman James Hoagland of the mounted district of that city, had a premonition that an accident was to befall him, and in a half-serious, half-jocular manner, bade his life-long friend farewell.

Hoagland was struck by a westbound car of the St. Louis and Suburban line at the intersection of Belt avenue and the Suburban tracks a few minutes after 4 o'clock. He suffered a compound fracture of the skull, concussion of the brain and severe internal injuries, and the city hospital physicians say that it is impossible for him to re-

The officer stopped in front of the No. 30 engine house to converse with his friend, Benjamin Jewell, when on his way home. The two laughed and joked for several minutes, and then Hoagland said, "Well, I guess I will tell you good-bye, Ben. I am going home to supper, and I might die before I get These words were said in a jocular way, and then as he turned away Hoagland remarked: "I really feel as though something was going to hap-With this remark he turned away and walked to the Suburban tracks where they cross Belt avenue. An east-bound car whirled across the street, and without taking time to look

whether there was a car coming in the opposite direction, Hoagland started across the north track. Hardly had he stepped across the rail when a westbound car struck him with terrific force. The officer was hurled about 10 feet. and striking against a telegraph pole. fell to the ground bruised and bleeding, with an ugly gash on the left side of his

A stretcher was improvised and Hoagland was carried to the office of Dr. J. H. Tanquary, Vernon and Belt

avenues.

Dr. Tanquary, after stopping the flow of blood, called an ambulance and had Hoagland removed to the city hospital, where efforts to restore him to consciousness were futile, and the physicians have no hope of his recovery.

A New Cult in Germany.

It would seem that there can be no cult or philosophy the ingenuity of man can invent or devise, however bizarre or absurd, that will not find disciples and followers. One of the latest to appear is thus described in a dispatch to the Chicago Record-Herald of a recent date:

Berlin, Aug. 22.—A new philosophy of life is being preached in Germany. Its apostle is Gistav Nagel and he and his disciples call themselves "Nature men." Nagel was only discovered a short time ago living in a suburb of Berlin in a mud hut in a rough garden. His only clothing was a loin cloth. Exposure to the air and sun had tanned his body a deep brown color. He was arrested when found and punished by some days' confinement, but the law is powerles to deal with him and he set up as a prophet. He has now returned to his native town of Arendsee where he has

built a house in the woods and surrounded it with a fence. He has attracted a woman, whom he is to marry soon, a woman of considerable gifts as a speaker, named Meta Konhauser. Nagel and Konhauser plant flowers and till the soil. They live exclusively on the fruits of the woods and what they raise in their garden. In the vicinity several other "Nature men" are at work making huts for themselves, and in a short time a

colony of fifty of these lunatics is expected in Arendsce alone. Nagel and Konhauser are actively corresponding with disciples in other parts of the country with regard to es-

tablishing colonies. All wear a semi-Adamite costume. Meta Konhauser and two other "Nature women" wear a single short tunic. They decline to have their hair cut. Nagel's hair is half way down his back in thick tangles. Nagel, however, has a good deal of the modern in him. Opposite his liut is an automatic postcard distributor with Nagel's photograph

and an epitome of his philosophy of life. And here is another new sect which has appeared in staid old Massachusetts:

Everett, Mass., Aug 31.—A new religious sect, known as the "Flying Roller," has made its appearance in this city. Under a blue-and-white sign above the door of its headquarters appears a warning "Extract from the Flying Roll." announcing the millennium next year. There are forty disciples, who proclaim that hair-cutting, shaving, tattooing and other disfigurements of the flesh are uneemly and cardinal sins.

Next?

Mrs. A. J. White.

Mrs. A. J. White, who represents the Banner of Light, Boston, Mass., has been in Chicago for several days. She is engaged in formulating a plan whereby Spiritualism and free thought will be brought into greater prominence and increased usefulness. She is an active, cultured lady, a born diplomat, and we hope that success will crown

her efforts. "The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold,

MEDIUMSHIP. As Set Fort by the Editor-at-Large.

There is a class of persons who rank themselves among Spiritualists, who make a constant practice of custing re-proach and contumely on mediums and Institutions. mediumship. They revile mediums personally, or ridicule the communications. They assume to be too profound in science to listen to the incoherences of mediamship. Lecturers on the subject, supported by Spiritualists, use

'medium!' as a term of reproach. Now as a culmination, it is heralded in a pretentious book, as "The Great Psychological Crime."

We know that there is deception; that ignorant spirits often communi-cate; that there is an abundance of verbiage in spirit literature. What of it? Are all books written by men free

from faults? Are the usual conversations at social circles so transcendently above the messages of spirits? It appears as self evident that Spirit.

ualism rests on the phenomena, and these can be investigated by and through mediumship.

Not only for the present time but for all past ages, it may be said that the faculty to receive communications from the unseen world has been a pre clous endowment of mankind. THE GENESIS OF SPIRITUALISM, WITH ITS SUBLIME PHILOSOPHY,

was in mediumship. Without the facts furnished thereby, that philosophy would be a dream. TO THUS DEGRADE AND IGNORE MEDIUMSHIP, IS TO DESTROY THE MOVEMENT WHICH DRAWS ITS SUPPORTING FACTS THERE-

Mediums should hold to this endow ment as a priceless treasure, and seek to enter the HIGHEST SPHERE OF THOUGHT and become en rapport with the noblest and the best, and to trans mit the thoughts so received with force

and purity.

The cause demands that they do so they owe it to themselves, and Spirit ualists should emphasize this necessity, by a careful discrimination between the

HUDSON TUTTLE, Editor-at-Large N. S. A.

THE LIQUOR TRAFFIC.

Search for a Missing Equilibrium

An article with the above title on the first page of your issue of August 22, signed S. J. Brownson, M. D., was read by me with much interest. In it he seems to take issue with your condemnation of the liquor business. May I presume to add, a few words, first promsing to refrain from attempted criticism of either of you, and to deal only with the ideas that have been pre-

If there is one principle, or phase of principle, well-nigh ignored in most of the argument and discussion that humans indulge in, it is that of equilibrium, or perfect balance. A presents an idea, good and true in itself, but so strained out of proportion in his enthusiastic advocacy, that it appears to fiatly contradict something which C knows to be true. This something is the compensating balance which A simply lost sight of. C takes up arms in defense of it and rushes into the same error that A has been guilty of, that is, claims an exaggerated importance for his idea as a separate entity and totally

ignores others which belong with it and give it due and just proportions.

The good doctor evidently sees in your statement that the liquor traffic is "the worst business in the world" an intentional or unintentional (I had not seen your article) argument in favor of prohibition. In the idea of prohibition as generally presented, he recognizes a manace to individual liberty. Thus far is his cause just and his protest a timely one. But when cudgels are taken up in favor of the liquor business by way of defending liberty, freedom may sure

save me from III)

It is true, as the article states, that
man overindulges other appetites beside that of strong drink, and with dire results to himself. If it were necessary this might be answered by pointing out that between the beefsteak slave and the alcohol ditto, the effects upon those in close relation to him are out of all proportion. But it is not necessary, for the liquor merchant does not deal in food, etc., and it is he and his traffic that is in question. The quotations from Huxley, Darwin, Spencer, and the Constitution, and every reference to in-dividual liberty and inalienable rights, fall upon the ear of every thinker with the ring of true metal. Within proper bounds such ideas cannot be too strongly asserted or too industriously taught. Individual man sadly needs awakening to his birthright. When, however, h claims and sets out to explore his domain, he finds that even liberty has its metes and bounds; that freedom, to be properly enjoyed, must be a compound of liberty and other very necessary ingredients; that his "inalienable rights" end where the "inalienable rights" some other fellow begin, and that right there is the centre of the balance, the point of poise, where truth most loves

to dwell. It is true that human statutes can never control men's baser appetites, that other men sufficiently degraded or morally obtuse to pander to them may always be found, law or no law. does my neighbor's inalienable right to make a fool of himself, include the right to conflict with the inalineable rights of those from whom he has made himself responsible, and confer upon me the responsible, and confer upon me the sacred and inalienable right to offer him inducements to do so, to use every endeavor to make such a course attractive to him? In the name of humanity, is that the best argument the opponents of prohibition can offer? The "sacred rights" of a pander! Whew!

There is a better means than prohibition for the lessening of this evil, and a duty to our brother that cannot be evaded so easily as the last three lines of the Doctor's communication would indicate. But time is up.

Alzada, Montana.

AjValuable Work. Concentration, Meditation and Inspira

tion. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study, By Laura G. Fixen. A course of practical experimental

lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration. Sent complete for 50 cents.

"The Truth Seeker Collection Forms and Coremonies for the Use of Liberals." For sale at this office, Price 25 cents.

A TRUMPET CALL.

As set forth in The Citizen, of Boston, Mass., within a few months that paper has copied from the "Baptist Union"-the organ of the Baptist Young People's Union of the United States-an organization numbering many thousands of the brightest young people of the second largest Protestant denomination in this country-a very excellent article from the pen of Rev. H. L. Morehouse, of the Baptist Home Missionary Society, warning the readers of that paper to be on their guard against political popery. The Citizen then expressed the hope that the Epworth League of the M. E. Church, and the Christian Endeavor of the Presbyterian and other churches, might also be warned of this peril through their

In the Epworth Herald of August 22—a paper having an immense circulation among the Methodist young peoplewas an article from the pen of Rev. Jas. M. King, D. D. We reprint it herewith.

Who is Dr. King. He is one of the most eminent Methodist Episcopal clergymen in the United States. He has filled important charges in New York City and elsewhere. He was the organizer and manager of the "League for the Protection of American Institutions"—an organization numbering in its membership such men as John Jay, Dorman B, Eaton, William T. Harris, Cornelius Vanderbilt, John D, Rockefeller, J, Pierpont Morgan, Edwin Booth, and scores of other men of equal prominence. The object of this society was to incorporate into the constitution of every state an amendment forbidding the appropriation of public funds for sectarian purposes. The League did excellent work until Dr. King was called to the important position of Corresponding Secretary of the Church Extension Society of the M. E. Church. This office he now fills.

Four years ago Dr. King issued his great book, "Facing the Twentieth Century." The work so stirred the papal hierarchy that they set in motion the whole machinery of their church to prevent its circulation-with the effect of so intim. idating the publishers of the Review of Reviews, Munsey's Magazine, McClure's, and some others, that they refused to insert paid advertisements of the volume-and Munsey wrote an abject apology to a Western priest for having allowed the advertisement to be inserted in one issue, "inadvertently." (Munsey is the owner of the Boston Journal.) Here is Dr. King's "Epworth Herald" article. Read it and pass it to a timid or weak-spined Methodist:

"Whenever we speak of Romanism as a menace to our republican institutions, we are told by the compromising citizen and the unscrupulous politician that we are alarmists We are also told that Rome loses great numbers of adherents through the power of our free schools and free institutions, and by the detaching power of our independent national spirit. We are assured that these matters will adjust themselves, and that, therefore, there is no peril.

"No peril! to the coming citizenship and to the republic when loyalty for republican institutions is the only security for the perpetuation of liberty, and when we are confronted by a power that has for centuries proved to be a conspirator against the liberties of mankind!

"No peril to multitudes of American youth when the changeless Jesuits control the Pope, and teach that he is infallible, and that he has the absolute right to demand the obedience of all citizens and civil powers? "No peril! when a Roman archbishop announces that he

holds the balance of power in Canada, and through it has controlled the elections, and asserts that, by a similar use of the balance of power, presidential elections will be decided in this Republic? "No peril! when in national elections the states are so

evenly balanced that a command from a Roman pope or Roman American cardinal prince can order Roman legions, the darkness visible, and her murders of the innocent unbearsubjects of a foreign ruler, in sufficient numbers to march to able. Then the God of nations summoned the people who the polls and determine one way or the other the most mo knew what liberty means, to write some concluding chapters

"No peril! when members of constitutional conventions and the people's legislators in nation and state are cajoled and in ninety days America wrote Manila, Santiago, and or terrorized into action opposed to their convictions by cor. Porto Rico, with all their pregnant import. rupt politico-ecclesiastical combinations and lobbies, and when nominating and platform-making conventions of the great national political parties can be induced, either by the influence of political representatives of a religious sect, or by the blandishments of a single priestly political wirepuller, to barter the assertion of righteous principle for an ignis fatuus of undeliverable votes?

"No perill when an honestly and truthfully spoken all eration, in which the word Romanism appears in its legion, mate place in a clerical Presbyterian sandwich, can determ mine who shall be the president of the Republic?

"No peril! when in many of the states and municipalities Romanism a Menace to Our Public this foreign political power has such domination that, for the support of its schools and other institutions where youth are this foreign political power has such domination that, for the trained, its sleepless and greedy managers thrust their arma elbow-deep into the public treasuries?

"No peril! when "political damnation" is openly threat. ned by this power against citizens who dare oppose its un-American demands and aggressions?

"No peril! when Jesuit teachers say, "A slave state in the church," in ears that are not permitted to hear the American doctrine of "a free church in a free state?" "No peril! when the secular press seems to be largely un-

er Jesuitical censorship, and is, because of political conside

erations, afraid to warn the people of dangers from a power that has enslaved the intellect and conscience of man in eve ery land? "No peril! when American citizens are summoned to Rome to answer for the crime of loyalty to American institutions? "No peril! when the papal director of over nine millions of our population declares that "all Catholic teachers should do all in their power to cause the constitutions of states and legislation to be modeled on the principles of the church,"

or an instant lose sight of this prescription"? "No peril! when politicians by the thousand in this Republic are ready to barter away the principles of republican lib-

and that "all Catholic writers and journalists should never

erty for any office, from alderman to president? "No peril! when already throughout the land millions of dollars are annually paid from public funds for sectarian purposes and sectarian teachings, furnishing the beginnings of a courtship designed to end in the marriage of the church and state, and the church in question teaching disloyalty to the state it would wed?

"No peril! will menace American institutions when all cib ens who enjoy our civil and religious liberties in theory and practice conduct themselves as Americans.

"The march of the papal power in recent history toward annihilation has presented a most magnificent spectacle to the world's advancing civilization. Its defeat on every field of contest has been marked by the progress of civil and religious liberty and the rights of man. Napoleon III. bob stered the throne of the temporal power of Pius IX. with French bayonets, and placed the Austrian Maximilian on a throne in Mexico, with a French army and the Pope's blessing to support him. Napoleon III, strangled the republic in France, and became emperor with the Pope's approval and blessing. Maximilian, deserted by Napoleon III. in Mexico. was executed by the outraged people, and widowed Carlotta wandered a royal maniac, from court to court in Europe.

"Three chapters of modern history in which the papal power had vital interests, and in which it was made to stage ger toward its final overthrow, had their genesis at Sedanthe certhrow of imperialism in France, the exodus and destruction of the temporal power of the Pope, and the creation and consolidation of the German Empire. The countrymen of Luther, knocking at the gates of Paris, completed the work begun by Luther at Worms. Victor Emmanuel entered Rome, and made it the capital of united Italy. Thiers and the republic in France freed the Gauls from ecclesiastical bondage. Juarez had already annihilated the hideous papal

"Then the nations rested for a period. They impatiently listened to the piteous pleadings from the Prisoner of the Vatican for the restoration of his temporal power, while the ignorant faithful, who forgot the age in which they were live ing, clung to the mummerles of medieval civilization, and poured their 'Peter's pence' into the treasury of the man whom they claim to be St. Peter's successor, and God's vice-

"Two nations still remained faithful to the Pope-Austria, much torn with internal dissensions, and his beloved Spain. Spain's continued arrogance and cruelty toward her colonial possessions, and the revival of the spirit of religious liberty among the nations by its widely diffused light, made her n the history of that nation, the prop of whose persecutions and iniquities for four centuries has been the papal power,

"Now they have a new Pope. He has been inducted into office with all the elaborate ceremonies so familiar to Rom ish history, and papers have been filled with the story. They have a new Pope. But it is the same old Rome. Her spirit changes not. Her purposes change not. Her plans change not. She is to-day, as she ever has been, a standing menace to the Republic, and to human liberty everywhere!"

LETTER FROM OSCAR A. EDGERLY. The Fine Hand of the Jesuit. FROM THE N. S. A. To the Editor:-From August 9 to 16, The Associated Press report of the I filled an engagement at Snowflake Camp, Mich., two years having elapsed since I was last there. I was much words of Pope Pius is brief, but opens the widest field for conjecture, and a rev pleased to note the improvements that

the association I am sure it will do a great work for our cause in that part of the state. While at Snowflake I had the pleasure of meeting Mr. and Mrs. E. W. Sprague, and while I have met and worked with them many times in the ast, I can truly say I never enjoyed heir work or their company more than did at beautiful Snowflake. I hear

THEIR WORK EVERYWHERE. LONG MAY THEY BE SPARED TO CONTINUE IT. At present I am having a delightful come from the church strongly invisit at the truly spiritual home of Mr. trenched by the ignorance and super-J. L. Reed, Hastings, Mich. Mr. Reed is a man eminently inspirational. His name often appeared in the Religio-Philosophical Journal in years past, and I think is familiar to the readers of

have been made. I believe it is des-

tined to be one of the most delightful of

all the camps in Michigan, and judging

by the earnestness of the members of

The Progressive Thinker. I have held three meetings in his hospitable home where, through having trol may now be had for the taking. In the very best of conditions supplied, the Catholic vote, the high officials of we had most beautiful and satisfying that church hold the balance of power,

month of October I shall serve the dictate to the government First Spiritualist Society of Battle garding the Philippines? Creek.
I shall be pleased to hear from societies located in the south-western states, who may desire to employ a trance speaker and test medium for the

months of December, January and Feb-I must say a word expressive of my appreciation of the excellence of The Progressive Thinker. In my estimation is the VERY BEST SPIRITUALIST PAPER that has ever been published, and I am quite confident IT IS the best that ever will be published.

I congratulate the man from Indiana who proposed the editor for president of the N. S. A., but I submit that we need him just where he is, a power for the good of our cause, in the editorial chair of the greatest social and religious REFORMER OF THE AGE, The Progressive Thinker.

My home address is 29 Public Square,
Lima, Ohio. Address during September, General Delivery, Kalamazoo,
Mich. OSCAR A. EDGERLY.

"Meatless Dishes." Very useful Price 10 cents.

elation of the set purpose of the church. He said to Bishop Hendrick of Cebu, "Our desire is that the Philippines shall be entirely in the hands of the American clergy within a year." It has been the belief that the Philippines were in the hands of the United States government and were to so continue Now it appears that the actual possession is to be usurped by the Catholic church, and the representatives of that church are to have autocratical supremacy in that country! It does not re-GOOD WORDS IN REGARD TO quire the penetration of a prophet to predict that the most imminent dangers which menace this country in its effort to assimilate its "new possessions," will stition of island people. The "American clergy" to rule the Islands, must first rule this country. From the general expression of the priests and Cath-olic press emboldened and encouraged by the laudation of the late Pope Leo, reveals the alarming fact that such conmanifestations, and I KNOW that all we received came DIRECT FROM THE SPIRIT WORLD.

On Sunday, September 6, I begin a that church noid the balance of power, and neither party dare resist or gain-say. Why should Archbishop Ireland, or Cardinal Gibbons be consulted by the President, or allowed to influence month's engagement with the Kalama-the cabinet more than the leading Prot-zoo (Mich.) Association. During the dictate to the government its policy re-

THROUGH DARKNESS TO LIGHT. Through the turmoil of action comes

peace and rest, For our soul advancement Life's contests are best. From out the dark shadow of earth-care and strife, Come strength and character to our life. Seeking to think and live noble and

We earn our heaven by the work we do. As the kiss of the sun the rosebud unfolds,
Pure love brings joy and life to the So mingle it freely with each thought and deed,

By its magio touch the spirit is freed. It changes discord to music grand, And makes light each heavy task of the hand. Till we see through the mists of eter

nity The bright sun of our immortality.

PHARL STODDARD.

Pontiac, Mich.

Important Notices to National Associa tion Auxiliaries.

State associations—having individual members-as well as subordinate societies-are entitled to one delegate to the N. S. A. convention on their charter, and to one delegate for every fifty individual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903. Unfinished Business .- Cons. Article 10, change the word "thirty" on the fifth line to "sixty." Amend-That a quorum for the transaction of business shall consist of a ma-

jority vote of duly accredited delegates. Presidential Candidates. As there will be several candidates for the office of N. S. A. president, socleties are requested to refrain from pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may present matters that will demand the exercise of the best judgment of the

the business may not come to a standstill, or to worse confusion. MARY T. LONGLEY,

N. S. A. Secretary. ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary cen-tificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions large or small, are gratefully accepted

MARY T. LONGLEY, N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash ington, D. C.

"Human Culture and Cure. Part Human Culture and Cure. Pare First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. Avery instructive and valuable work. Is should have a wide circulation, as is well fulfills the promise of its titte, well fulfills the promise of the titte. For sale at this office. Price, 75 cents, For sale at this office. "Harmonics of Evolution. The Phil osophy of Individual life, Based Upon

Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth \$2: For sale at this office.

The Selfishness of Grief.

I hate the black negation of the bier, And wish the dead, as happier than ourselves And higher, having climbed one step beyond Our village miseries, might be borne in white To burial or to burning, hymn'd from hence With songs in praise of death, and crowned with flowers. -Tennyson.

He said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God .-Luke ix:60.

A physician of much hospital practice recently said to me that little children afflicted with hip disease, the treatment for which necessitates the long confinement of the little patient in a constrained position, invariably become either little imps or little angels. The restraint acts either as an irritant upon the temper until it becomes rebellious and tyrannical, or as a stimulus to the will, which develops selfcontrol, submission, consideration, and gratitude, until the little sufferer becomes the sunlight of the ward in which he lies. The physician's experience is but a graphic illustration of a general principle. Pain always breaks or makes the will. Grief will sweeten or sour the life. Sorrow makes one life somber and sullen, selfish and sordid; it makes another gentle and tender, helpful and holy. All depends upon the spirit in which we accept the bitter fruit. Our griefs may fertilize our lives and cause them to bear more abundantly the holy fruit of the spirit, or they may blight whatever they touch, depressing whomsoever we approach. The pleasures of life are accepted by most people as a trust; their administration is a matter of thought, and a misuse of the same brings prompt reproach, merited rebuke, wise counsel. We must not be selfish in our pleasures. But grief, also, is a responsibility. Why should we abandon ourselves to its sway without thought and without conscience? It is not easy to speak plain words of advice or rebuke when the heart is torn, but surely they are unworthy tears that for her again to wear color; or of the widower brushing the blind the eyes to duty.

Jeremy Taylor, "the Shakspeare of divines," in that quaint and deathless book entitled "The Rule and Exercises of Holy Dving," has a chapter on "Temptations Incident to Sickness, with Their Proper Remedies." Among the temptations he enumerates "Impatience," and the "Fear of Death." In the next chapter, on "Graces Belonging to the State of Sickness," there is a "prayer to be said when the sick man takes physic"; and who will say these subjects are not timely ones? It is not a gracious task to speak of the faults born out of the tenderest and profoundest experiences of the soul, but there is need of plain speech here. Let me with love and all tender consideration try to speak plainly of these matters. There can be no more fitting time than during these Lenten days, when religion seeks to speak to the souls of men in minor tone, when the church would fain screen the sun and blur the rose in the interests of the spiritual life. This life is sad enough at best. Pain, weakness, separation, and death are our inevitable attendants, ever near and ever ready to visit us with fresh surprises. Shall we maximize or minimize them? Shall we convert them into inward peace, moral earnestness, and spiritual trust, or shall we allow them to overlay us, cripple our powers, limit our influence, and pervert our natures until we become a burden to the society which we ought to serve? You will not consider me unsympathetic. You remember that I speak not of that which I do not know. Pain and weakness and the choking loneliness of an open grave have visited my life, as they have all our lives. Let us, then, frankly confess that selfishness is unseemly by the coffin as it is by the festal board. Self control is as necessary and admirable by the one as by the other. The widow has no right to be inconsiderate of others, any more than has the wife. The law of duty binds the orphan as closely as the unbereaved child. There is need of consideration in the sick-room as on the playground. Death, mysterious visitant, with a shrouded face and chilling hand, is ever an unwelcome friend, at best a sorrow- to wear it on your backs. bringer; but we, the living, are not on that account released I wish I might next say the wise word concerning our fufrom the exactions of prudence, economy, cheerfulness, and service. Death may leave us sad, but it should not make us mean. Death will make us sorrowful, but let it not make us selfish

BARBARISM OF MODERN FUNERALS.

There is nothing more archaic in modern life than our attitude towards death and the customs that cluster about it. I want to speak of this now, at a time when my words will be absolutely impersonal and general, not only in their spirit, but in their application; for we are all slaves, in this respect, of customs and fashions rooted in past error and false premises. There is nothing more barbaric surviving in our life to-day than a conventional funeral. The more proper it is, the more offensive it is to delicate sensibilities and common sense. Let me particularize.

Why should we, when the inevitable comes,—that which we know in the nature of things is the unquestioned lot of all of us,-yield to such wild rebellious grief as is so often witnessed? Let us in life prepare not only for our own death, but for the death of those near and dear to us. Who is to go first we know not, but let all arm themselves beforehand with that holy fortitude that will enable the survivors to accept unhesitatingly the unfinished task, and to bend willingly the shoulder to the added burden. Why should the last memories of the forms of our dear ones be so clouded with artificial gloom, with the grim crape at the door, the lowered curtain, the darkened house? Let the calm be illuminated with all the sunlight available. Let the quiet be sanctified by pleasant memories and high resolves. O, let the thoughts of the living be of life and not of death, or, so far as possible, let the thought of death be as that of an incident in life which does not change the relations and responsibilities of life. The hungry must be fed, the naked clothed, though your dear one has gone and his form lies silent in its chamber. Let us be considerate, rather than exacting, in these trying moments of our grief. Why should we take offense at the world, at our friends, at our church, or our minister, if, forsooth, they must live on and do the part of living souls in a living world, though we have had a death in the

It is the opportunity of the bereaved to seek the only sure consolation by higher service, nobler self-abandonment: the only consolations that are sure are the consolations of service. The minister has poorly filled his place if his ministrations have not been performed before the crape is on the door. The funeral sermon is preached long before the funeral if it is to be of real helpfulness. O soul, do not add to nite God has touched you with the divine wand which leads the generations forward. Do not rebel against the benignant inevitable. You are richer by one more hope, richer in one more angel, richer in one more priceless gem that can-dead. At another hour, sufficiently removed to effectually not be taken away from you. Why, then, should you lower break up the temptation to stay and see, let the undertaker yourself by playing the role of a pauper, and go moping in a and the necessary friends come and take the body awayworld that now, at least, has been profoundly interpreted to Why should the family, in their overstrained condition, exyou? You have looked beyond the seen and the tangible, pose themselves to the profitless ride to the cemetery, and and have felt the awe-inspiring mystery of eternity. If your prolong the added strain of the unsatisfactory leave-taking? soul sorrows, as it must, let the grief reach your mind and | But if they go, will the minister go along? Shall we try to your conscience, that they may be quickened. Do not dwell have another service at the grave? Dear friends, at such amid the tombs; "let the dead bury the dead!" You should times I am at your service. If you go and wish it, I gladly live while it is your privilege, that you may have a better go with you; but, frankly, I urge the abandonment of the pily for us, there is a solution of this perplexity, a solution right to the life and the reunion that await you when the practice. It is too great an outlay of strength, time and that is at once economic, effective, simple, beautiful, a soludischarge comes. I would not mock your tears, but let them money for such poor results. be benignant showers falling upon the garden of your heart that it may bear more abundantly the lily-graces, the roseloves, and the apples of character.

for hired mourners, whether it be professional wallers hired ity are wont to congregate, but let the vulgarity of a public to cry aloud over the dead, according to Oriental customs, or funeral be reduced to a minimum. A society of King's

be estimated by the yard; pitiable is the servitude that uses | ranged for "reduced rates with undertakers, florists, and liv- chamber heated by gases to a temperature upwards of 2,000 nical, frequently senseless, but never more so than in these mourning customs, which require that black should be worn for twelve months, and that black and white, not unbecoming to many women, should graduate the sorrow off into col- alty of death and persuade the rich to abandon their extravaors and gayety. A reform in this direction is demanded for gance, and thus help the poor to do without shrouds, flowers, four reasons:

BLACK IS A FALSE SYMBOL.

1. Black is a false symbol. Death is not an enemy, but a friend. Its symbol should be light, and not darkness; it should suggest hope, and not despair.

2. Practically it is a menace to the spiritual buoyancy of the community, particularly of the home, and most especially of the children in the home. What right have you to convert the memories of a strong father or a loyal mother into a twelve months' gloom? Why should you fetter yourself with this grim reminder to others of a sorrow all your own, obscure foyous memories, and blur your rising purposes day? It is not nature's color. She uses it sparingly in her landscape. You have only to look into your own experiences, every one of you, to realize how the tender years of childhood are shadowed, not by death, but by the emblems of death: not by the widow, but by her dress, for, fortunateyell, and her heart will at times be glad under her funereal the superintendent, cost twenty-three thousand dollars.

3. These mourning customs are an abomination because they introduce the conventional and the artificial into the realm which ought to be preserved to the sanctities of sincerity. Of all ghastly pretensions, a pretended sorrow is the most ghastly. Think of the young widow counting the months until she may lay off her weeds and it will be proper silken crape upon his hat as he is about to start out for his second or third woolng. There is a grim sarcasm (which ought to be reiterated from the pulpit) in the phrase, mourning by the yard." It is a bit of modern Phariseeism against which religion, natural, wholesome, sincere religion, cries out. How extremely artificial and elaborate are the ramifications of this fashion, which reaches to the coachman's dress and the horses' harness, only the dry-goods man and his expert customers know. As a measure of one's grief, how very expressive is the width of the black band on the mourning envelope. What a reflection it is upon the grieving capacity of the correspondent who uses a margin only half as wide! and how sad must be the case of the widow who writes on white stationery after her husband's beneath." death! Do not think me flippant or unsympathetic. It is because I respect the sad burdens of the heart that I resent and ridicule these artificial and sometimes false symbols of grief. I ridicule the pretense because I bow in silent sympathy in the presence of the reality.

4. Lastly, I protest against the mourning custom for economic reasons. How grievous is the task even upon the faand four or five children, who, for fear of apparent disrespect to the memory of the father gone, must wear mourning, else "people will talk." I am told that even the plainest outfit for such a family, only a decent mourning garb, will necessitate the investment of at least two hundred dollars, and this while the undertaker's bill is unpaid, the winter fuel unprovided, say nothing of the children's education.

Dear friends, I beg of you to do everything you can to fur strong; carry the sweet sorrow in your heart; do not lose its | wrenched from them and given back to the living in the way benediction by parading it; do not make it vulgar by trying of parks. This is the story of Lincoln Park, in this city.

neral customs. They are happily much modified. I hope Field, not abandoned as such until it became an infectious plety is past. The long, argumentative sermon is happily gone from most communities, I trust. But there still remain the living are the graveyards of the world. Newtown, the exposure and expense of the carriage procession to the of New York and Brooklyn, contains within its limits twentycemetery, and the sad desecration of nature called "floral decorations." I try not to look at them at funerals, lest the artistic sense, as well as the waste of the delicate product of fair way of correcting itself. The "gates ajar," the "broken column," the "lute with a broken string," the "open book," the "broken wheels," the frequent brave ventures in the way prietors of \$71,500, or one thousand per cent inside of fifty of bass drums, saddles, pens, scythes and other realistic emblems.-O, have we not seen them all? Would we might in the state. Epidemic diseases, like diphtheria and others, never have to see them again, or, if they must come let them be molded in wax so that they can be manufactured in quantities and come cheaper, and save the flowers. Here again the argument is both economic, aesthetic, and ethical. O, the wicked waste of money! O, the easy sham! O, the vulgar parade! It would be a service to religion if some one would carefully compute the amount of money spent on flowers carried to the cemeteries of Chicago every month A cheap funeral costs at least a hundred dollars, and the expenses frequently reach a thousand.

HOW SIMPLIFY FUNERAL SERVICE.

How can we simplify the funeral service? For surely it is fitting that we should show our respect to the dead, and that the solemn occasion itself should become a ministry of grace to us. Let me outline my idea of a funeral, hoping that you will take it as a suggestion which may recur to you in some Gethsemane moment of your lives. Let me anticipate the, of the Haworth parsonage. Charlotte's biographer says: question and answer it now, when the mind is more clear and the heart less agitated. If the deceased was an incon spicuous member of society, let the sacred privacy of life be not disturbed in death; let there be a quiet, tender memorial half-hour at home, where the family and their nearest friends will gather to listen to a few chosen selections from deathless writings, a breathing of sympathy and aspiration a word of commemoration for the dead and companionship with the living. Flowers? Yes, indeed: a few, if brought by loving hands and arranged in the simple, wholesome way of the home. Singing? Yes, if the dear, familiar things are sung by loving and familiar voices. No, if it means the professional quartet hired for the occasion. Under such ciryour bereavement bitterness; do not sulk because the Infi- cumstances the most exquisite music is inappropriate and

After this memorial half-hour, let the friends take loving leave and go to their homes, leaving the bereaved with their

If the deceased is a public character, one who in his life made himself a part of the community, let him serve once more, and let the memorial service be held either before or Sorrow, like love, obscures itself. True grief has no use after burial in the church of his choice where the communthe maximate devertisers of grief employed by modern fash. Daughters in New York has been organized to secure cheap in a white winding sheet saturated in alum-which will re- enjoyment.

money needed for children's clothes in buying crape, in or- erymen; have a standing contract with singers; keep ready- degrees Fahrenheit, and without contact with the flames, der to assure the world that the children's mother loved made shrouds on hand, etc., and will furnish ministers when without noise or smell, in a lucent white heat, all the liquid their father and realized his loss. Fathlon is often tyran- requested." In this way they are able, the notice continues, material is promptly evaporated. In an hour's time there is "to furnish for a hundred dollars that which would ordinarily left but a few pounds of ashes, which are gathered in an urn, cost five hundred." This is well-meaning, but not well con- preserved in the crematory, given to the friends for burial, ceived. Let these Daughters of the King recognize the roy- or, more fitting and beautiful, as it seems to me, scattered paid singers, and carriages. Instead of the expensive inter- plish by inhumation; for with mawkish sentimentality we ference with nature's laws of decomposition in the way of hardwood or metallic coffin in outer box, let the body be en- much as possible by our embalmings and metallic cases. cased in an osier or pine casket, that which will most readily relinquish to mother-earth her earthly treasure.

EXTRAVAGANCE IN MONUMENTS.

The next wicked extravagance I would correct is the monumental burden. Professor Shaler, in the book called "Interpretations of Nature," says: "The cost of property conas that of Harvard College. It is many times as great as road of fire for the worn-out and laid-aside body. that involved in all the school buildings belonging to the with this swarthy mantle, which is not true either to night or people who bury their dead in that cemetery." Mr. Simonds, superintendent of Graceland Cemetery, in this city, estimates that there is an investment of two million dollars in monuments in that cemetery alone. One vault cost forty thousand dollars, and there are several monuments which have cost from fifteen to twenty thousand each. The most ly, her smiles will break through the gloomy circlet of her expensive monument in Oakwoods Cemetery, according to There is a thirty-five-thousand-dollar monument in Calvary Cemetery. The average cost of monuments in Oakwoods Cemetery is estimated by a dealer at from five to eight hundred dollars. And what do we have as a result of it all? Something more grotesque than artistic, a futile attempt to stay the waves of oblivion. For, notwithstanding the great attempt at permanence, monuments are among the most perishable of stone structures. An authority says that but few monuments survive even a century, but even then they survive the memory of the lives they commemorate. And their fulsome compliments are read as flippantly as the amusing epitaphs that form the staple of the funny corner in the newspapers.

> Oliver Wendell Holmes, remembering that three of the graveyards of conservative Boston have been tumbled over during this century, says: "The stones have been shuffled about like chestnuts. Nothing short of the day of judgment will tell whose dust lies beneath... Epitaphs were never famous for truth, but the old reproach of 'Here lies' never had such a wholesale illustration as in these outraged burialplaces, where the stones lie above and the bones do not lie

GRAVEYARDS WILL VANISH.

But all this only crowds us to the ultimate logic of our reform. The graveyards themselves are a menace alike to the physical and spiritual well-being of the community. They are a relic of barbaric and superstitious ages, and they will have to vanish eventually before the mandate of reason, scivored, the well-to-do! how intolerable the burden upon those ence and poetry. To-day we are complacent over our burywho walk the narrow plank that brings daily bread by daily ing-grounds simply because we are ignorant of what is the earning! I am not an adept at figures, but here is a case clear testimony of science in the matter. Chicago has some where figures should be considered. Take a family of mother | twenty-eight cemeteries within and near its limits, an aggregate of between one and two thousand acres of ground. Graceland, which has been open some thirty-six years and contains one hundred and twenty-five acres of land, has between fifty and sfxty thousand graves. Oakwoods, opened in 1862, covers one hundred and eighty-four acres, and has now more than forty thousand graves. Already Chicago has overrun several sets of cemeteries. The one redeeming feature of a city cemetery is that the dead are made to serve the ther a social revolution in this direction; be sensible; be living by holding ground for a while, which eventually will be Most of the parks in Paris and London were old burying. grounds. Washington Park, New York, was the Potters' the habit of making it the occasion of torturing souls into neighborhood. It is only physicians conversant with the facts who realize what a terrible drain upon the health of the too public invasion of private homes, the long delays, Long Island, the burying-ground of much of the population two cemeteries, in which more than thirty-five thousand dead are buried every year. One eighth of its territory is in flowers themselves lose their charm. The torture to the graveyards. Within fifty years, 1,385,000 bodies have been buried there. The town now contains but seventeen thounature involved in the so-called "set pieces" of our city fu- sand living inhabitants. All the cemetery ground is exempt nerals, is so great, that, happily, the abuse seems to be in a from taxation, although in the more thickly peopled acres the dead are put in at the rate of eight thousand, four hundred per acre. This yields a profit on the land to the proyears. This little town has to report the highest death rate are continually breaking out. I cannot go into the sanitary details which show what a fertile source of disease city gravevards are. Augustus G. Cobb. in a recent book entitled 'Earth Burial and Cremation," has gone carefully into the matter concerning London, Paris, and American cities, and the result is simply sickening. Sir Henry Thompson, speaking for London, says: "By selecting a portion of ground five or ten miles from any populous neighborhood and sending our dead to be buried there, we are laying by poison for our children's children, who will find our remains polluting their water sources when that now distant plat is covered, as it will be, more or less closely, by human dwellings." Prof. C. C. Brown, expert engineer and professor in Union College in 1889, notified the state board of health that there were eighty-three cemeteries contributing to the pollution of the Croton watershed. The story of the poor Bronte family is but too well known. The churchyard surrounded three sides "There is no doubt that the lives of these gifted daughters of genius were shortened by the poison that came from the innumerable dead; a calamity which the intelligent rector tried to avert, but the tax-payers would not consent. Fevers. sore throats, and sick-headaches were prevalent in that home." Charlotte wrote in her diary: "Slow fever was my continual companion." Emily died at twenty-nine, Anna at twenty-seven, and Charlotte at thirty-one. The experiments of Pasteur and Tyndall show what tremendous vitality there is in the germ of contagious diseases. Tyndall found some organisms that could be boiled for hours and then frozen, yet giving up to Infidels one great proof of the invisible world; still survived to propagate their species. A case was cited I mean that of witchcraft and apparitions, confirmed by tes before the New York, Academy of Medicine in 1891, of a timony of all ages. The English in general, and indeed most grave-digger, who, having disinterred a diphtheria patient of the men of learning in Europe, have given up all accounts who had been buried twenty-three years, soon after fell a vio of witches and apparitions as mere old wives fables. I am tim to the same disease. The plague at Modena, in Europe, sorry for it, and I willingly take this opportunity of entering reappeared upon excavating ground where the victims of the my solemn protest against this violent compliment, which so pestilence had been hurled three hundred years before. In many that believe the Bible pay to those who do not believe London, in 1854; they-dug sewers through an old-burying. ground where the victims of the plague of 1665 (one hundred are at the bottom of the outcry which has been raised and

CREMATION THE REMEDY.

era appeared. The result was predicted by Sir John Simon.

What is the remedy for all this danger and expense, this idle land, these plague-breeding homes of the dead? Haption that meets at once the requirements of sentiment and of __Christian Advocate. science. I mean the prompt restoration of the body to its primal elements by the quick and pure element of fire-the modern crematory. Scientifically speaking, inhumation and incineration accomplish exactly the same results.

Decomposition is but slow combustion. Combustion is but prompt decomposition. The body, undisturbed, wrapped

ion. Alas for the widow whose sorrow for her husband must | funerals for the poor. They advertise that they have ar, sist the heat longer than the body itself-is passed into upon the grass-and nature has accomplished in one hour by fire what it would take from twelve to sixty years to accomstupidly contest with nature and retard her processes as

Zenkin Lloyd Zones, Chicago.

A Sermon Delivered by

The actual cost of fuel which brings this quick release and prompt return to nature is about a dollar. The entire cost of incineration is twenty-five dollars, with no lot in the cemetery to be paid for, cared for, and ultimately to be neglected. In this country, the first body was cremated in 1876. It was that of Baron de Palm, at Washington, Penn. Since then some eighteen or twenty crematories have been erecttained in the cometery at Mount Auburn is probably as great ed, and several thousand persons have chosen this happier

> In December, 1893, a crematory was opened in connection with Graceland Cemetery, on the North Side. I hope the re form will progress, until by law every cemetery shall be required to offer this alternative to its patrons, and all bodies of paupers, strangers, those who have no friends to claim them, and those dying of contagious diseases of whatever nature, may be cremated as a sanitary measure by municipal ordinance; until all those who prefer inhumation shall seek it in the quiet, far-away country burial grounds, where the menace to public health is reduced to the minimum and the poetic fitness, the quiet and perpetuity of what will always remain God's acre in the hearts of men may be preserved; and until a rapidly growing number of intelligent men and women educate themselves and their families to this more poetic, more ancient, and, taking the whole world over, by far the most popular form of disposing of the dead body.

> Meanwhile, I hope the reform in our funeral customs will go on: that our street car companies all over the country will follow the example of the Atchison street railway by putting at the service of the public a funeral car, which may be chartered at a less cost than a hearse, and which will carry forty attendants at the price which must now be paid for the carrying of four. I hope these funeral reforms will go on until white and not black will be the symbol of the great mystic nuptial occasion where death woos and wins its groom or bride. Let the funeral reforms go on until the consolation of the bereaved shalf be found in the services of love that widen the skirts of light, rather than in seeking, with undignified haste, the solutions of autumn in the blossoms of spring.

> But these reforms will not come any faster than does the growth of reason in religion. They cannot come as long as men in the toils of a medieval theology tremble in the presence of death as in the presence of an arch fiend, and go about this world with an ever-open ear listening for the crack of doom, when in response to Gabriel's trumpet the ghastly graves are to open and the wasted bodies come forth crawling from under the crushing tons of granite which their successors and kindred ostentatiously piled upon them. These funeral reforms will never come so long as men regard this world accursed and deem the only glory over there. so long as they think that it is one thing to prepare to die and another to prepare to live.

Dr. Charles W. Purdy, before the Chicago Medical Society some years ago, offered the following as a careful estimate: "One and one-fourth times more money is expended annually for funerals in the United States than the government expends for public school purposes. Funerals cost this country in 1880 enough to pay all commercial liabilities in the United States during the year and to give each bankrupt a capital of \$8,630 with which to resume business. Funcrals cost annually more money than the value of the combined gold and silver yield of the United States in 1880." Now this is not a case of bad financiering nor of bad morals; primarily it is a case of bad theology. It is fetichism. It is superstition. It is the slavishness of dogma. What we want is to emancipate souls. Out of a petition of 23,365 Germans to the Reichstag for a law permitting cremation, there were only ten names of Protestant ministers appended, and three of rabbis. We must give to the world the sweeter thought of nature, a diviner trust in God, a holier calm in the presence of the inevitable, more restfulness in the eternal arms. We want a new emphasis on character, not on show or creed. We want to realize the truth which dear old Sir Thomas Browne stated over two hundred years ago in his "Urn Burial." He is one of the many physicians of the body to whom it has been given to minister to soul. In this he says, "There is no antidote against the opium of time. Our fathers find their graves in our short memories. Gravestones tell truth scarcely forty years. To be nameless in worthy deeds exceeds an infamous history. The greater part must be content to be found in the register of God. not in the record of man. Egyptian ingenuity was vanity, feeding the wind, and folly. The mummy has become merchandise. Mizralm cures wounds and Pharaoh is sold for batsam. Five languages secured not the epitaph of Giordanus." "The noblest monument in Graceland," said the superintendent, "is the great elm that was moved, a few, years ago,

fifteen miles to mark the resting-place of the man that loved it." I can conceive one improvement on that noble monument, if it were planted by the hand it commemorates. But never mind the commemoration; sure is the monument of him who plants an elm. It will outlast your granite shaft. O, let us have done with the miserable graveyard business: let us not think of death, but of life. Let the dead

bury the dead. Selfishness in tears is no more noble than selfishness in smiles. Let the tears of the sorrowing be illumined with love, and they become crystal lenses showing forth in magnified and clearer outline the present duty, the near opportunity, the deathless life, the endless love, the life in God, with man, for truth, the life that is free from the terrors of the grave, the life that is now eternal, triumphant, and ever blessed.

WESLEY'S BELIEF IN WITCHCRAFT. He also believed in the objective reality of witchcraft, or

which he wrote:

"With my latest breath will I bear my testimony against it. I owe them no such service. I take knowledge, these and eighty-nine years before) had been buried, and the chol- with such insolence spread through the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and notions. They well know (whether Christians know it or not) that the giving up witchcraft is, in fact, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air-Deism, Theism, Materialism-falls to the ground.

> Fine-spun thoughts cannot vibrate in unison with coarse grained tissue.

The battle royal in the human soul is the craving for spir itual against material gratification-mental against physica



"Action," a Marvelous Discovery that Cared All Affilictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probling the eye for any form of disease. There is no risk or experimenting, as thousands of people have been cured of biladness, failing eyesight, cataracts, fail Actina is sent on trial postpaid. I not used "Actina." Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. T. 99 Walnut Street, Kansas City, Mo., you will receive free, altable book, Prof. Wilson's Treatise on the Eyy and on Disease in General, and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

CATARRH is the most prevalent of diseases. It is a local ailment of the mucous membrane as well as con-

CAN BE

era ficated by proper treatment. Dr Sykes cured himself in 1870, and the treatment has

CURED

thousands since, and by using Dr. Sykes' Sure Cure for Catarrh will cure you. Send for the best book on catarrh ever published. Mailed free

DR. SYKE'S SURE CURE CO., Department T.
18 So. Leavitt St., Chicago, Ill.

720

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 pald 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.

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philoophy and the Spiritualistic and Occult phenomena it contains each week. is ford to be without the paper. Its price is within the reach of all.

The New and the Old. Or the World's Progress in Thought. By Moses Hull. An excellent work by this veteran writer and thinker. Price, 10 cents.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

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

A. SCHORENHAUER ESSAYS.

H. OCHORLITIAULA LOOAIO. Translated by T. B. Saunders. Cloth. 75 conts. "Schopenhauer is one of the few philosophers who can be generally understood without a commentary. All his theories clain to be drawn direct from facts, to be suggested by observation, and to interpret the world as it is servation, and to interpret the world as it is and whatever view he takes, he is constant in his appeal to the experience of common life, his appeal to the experience of common l freshness and vigor which would be difficult to match in the philosophic writing of any coun-try, and impossible in that of Germany."— Translator.

ORIGIN OF SPECIES.

By means of natural selection, or the preservation of a favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought and research. It has passed through many editions in English, has been translated into almost all the langetiges of Europe, and has been the subject of many reviews, pamphlets and separate books than any more fully support his position. The thought of the took has become a part of the common tuhering the took has become a part of the common tuhering the took of the race. For sale at this office. Price 75 cts.

THE OTHER WORLD AND THIS.

A compendium of Spiritual Lawa No.

A compendium of Spiritual Lawa No.

A compendium of Spiritual Lawa No.

A compendium of Lierature. By Augustar in New White Cross Lierature. By Augustar in Lierature. By Augustar in the thirty-nine chapters, discusses a wide variety of subjects pertaining to Spiritualism, the thirty-nine operational to Spiritualism to thirty-nine operational to Spiritualism of the wide with the powers of a trained thinker, both in matter from a spiritualistic standpoint. She evinces from a spiritualistic billion of thought and fine literary style, and capate of thought and fine literary style, and yet will be supported by the style of thought and the style of the s

THE SOUL OF THINGS OUL UI IIIII OUL OF Psychometric Researches and Discoveries. By Wm and Elizabeth M. F. Denton. A marvelous work. Though concise as a text book is as fascinating as a work of faction. The reader will be amazed to see the curious facts here combined in support of this power of the human mind, which will resolve a thousand doubts and difficulties, make geology plain as day, and throw light on all subjects now obsoured by time. Price, \$1.50. In three volumes, cloth bound, \$1.50 each. Postage, 10c per copy.

Molecular Hypothesis of Nature The Relation of Its Principles to Continued Existence and to the Philosophy of Spiritualism. By Prof W. M. Lockwood. Paper, 24 cents.

Out of the Depths Into the Light. By Samuel Bowles; Mrs. Carrie E. S. Twing, modium. This is a very interesting little book and will be appreciated from start to finish by all who wish to gain spiritual information. Price, 25 cents.

The Diakka and Their Earthly Victims. By the Seer A. J. Davis. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson. a resident of Summer Land. Price, 50 cents.

Whu I Am a Vegetarian.

SPIRITUAL HARP A collection of Vo-cal Music for the Choir. Congrega-tion and Social Circles. By J. M. Peebles and J. O. Barrett; E. H. Balley, Musical Editor. New edition. Culled from a wide field of litera-ture with the most critical care, free from all theological bias, throbbing with the soul of in-sure time and divines.

RAREZZA Ethics of Marriage. By Alice B. Stockham, M. Alice B. Stockham, M. D. Karezza makes a plea for a better birthright for children, and aims to lead individuals to seek a higher development of themselves through most sacred relations. It is pure in tone and aim, and should be widely circulated. Price, cloth, it.

PROGRESSION Or How a Spirit Ad-the evolution of Man. By Michael Faraday

Or The Thresfold Power of Sex. By Lois Waise brooker. Price 50 cents.

.. GENERAL SURVEY ..

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

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

WRITE PLAINLY .- We would like to impress upon the minds of our corre cisco, Cal. spondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

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

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

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

We are compelled to go to press two days earlier than usual this week on account of Labor Day, which accounts for many items being crowded out.

"Creeds Outgrown." This 20-cent ramphlet, showing the mental struggles and emancipation of the author, will be sent during September and Qctober for 5 cents in stamps. The work is up-to-date on translations, and scholarly, Address Andrew P. Stout, Sheri-

Mississippi Valley Spiritualists' Associ- ing one of the principal roles in the ation was held at Mount Pleasant. The children's theatre. Mrs. Jackson, after principal business of the meeting was the election of officers for the coming year. The election resulted in the choice of W. F. Peck, of St. Louis, the present incumbent, as president of the association. The officers are as follows: President, W. F. Peck, St. Louis; vice-president, W. A. Willing, Northwood; secretary, Mrs. Mollie B. Anderson, Clarksville, Mo.; treasurer, Mrs. Christine Cooper, Clinton, Trustees, M. J. Olmstead, Webster City; G. Hamilton Brooks, Chicago; D. Stanton, New Sharon; Mrs. Rowantree, Clinton; Max Hoffman, Chicago; W. M. Kellogg, New Poston.

Frank T. Ripley writes: "The campmeeting at Chesterfield is over; the farewells have been spoken. 38,624 have paid their 10 cents and went through the gates this season. The association is out of debt. They have \$2,500 in their treasury."

Rev. Andrew P. Stout writes from Sheriden, Ind., that he will until Nov. 1. send his pamphlet, "Creeds Outgrown." fret for 5 cents in stamps.

William J. Bryan, twice a candidate for president, writes as follows in the Chicago American: "It is sad enough to consign to the dust the body of one we love-how infinitely more sad if we were compelled to part with the spirit that animated this body of clay! But the best of man does not perish. We bury the brain that planned for others as well as for its master, the tongue that spoke words of love and encouragement, the hands that were extended to those who needed help, and the feet that ran where duty directed, but the spirit that dominated and directed all rises triumphant over the grave. If the sunshine which a baby brings into and Louis Steinauer, secretary. Presia home, even if its sojourn is brief, can | dent Berns appointed three trustees, not be dimmed by its death; if a child growing to manhood or womanhood gives to the parent a development of beart and head that outweighs any grief that its demise can cause, how much more does a long life full of kindly deeds leave us indebted to the Father who both gives and takes away? work the coming year. The best The night of death makes us remember | speakers and singers will be present. with gratitude the light of the day that bas gone, and we look forward to morning. To the young, death is an appalling thing; but it ought not to be to to those whose advancing years warn them of its certain approach. In the course of nature the King of Terrors loses his power to affright us, and the interesting company on the farther shore makes us first willing and then anxious to join them. It is God's way." Mrs. M. A. Merrell writes: "I am more than pleased with Mr. Leadbeater's lecture on 'Vegetarianism and Occultism.' It should be in the hands of

Mrs. Laura B. Payne, the lecturer and singer, is now on the Pacific coast. Letters will reach her at Garvanza Station, Los Angeles, Cal.

every preacher in the land."

John W. Ring writes from Los Angeles, Cal.: "A very cordial greeting from the far west. We are having a nice camp, with good work and splendid attendance."

Marcus Farmer, of Rich View, Ill. has been a cripple for twenty years, with open wounds on both feet. Farmer claims to have had a dream about a week ago during which the Lord told him that he was going to cure him by. healing his feet. Within a few days

Farmer's feet commenced to improve and are now practically healed. This pleased Farmer so much that he would run and jump and his friends believed that he was insane. He was examined by physicians and they pronounced him

Bessie Bellman writes: "The Winfield Camp Association held a very pleasant and profitable camp at Island Park Winfield, Kansas, July 3 to 13. Much interest was manifested. Good work was done, and the association started out upon another year's effort. principal workers were Mr. and Mrs. A. S. Bledsoe, of Tojeka; Mrs. Inez Wagner, also of Topeka; Mrs. Bartel, of Cripple Creek, Colo.; Judge S. M. Tucker, of Wichita; P. Pearson, of Ponca, I. T., and Mrs. Bessie Bellman, of

Howard, Kansas." C. A. Wood, of St. Louis, Mo., writes about christening services, held by the Progressive Union Association, Frewer's hall, Page and Bayard avenue. Mrs. Padman, president of the union, offici-

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.

rated and the services were nicely con-

Fred P. Evans, the medium is now located at 1112 Eddy street, San Fran-

John C. Hemmeter, No. 2 S. Water

street, Cleveland, Ohio, writes: "Will some one kindly give me the address of the medium, John Slater? Also the addresses of several other mental mediums, in case that he might not be procured. The writer has engaged one of the most respectable and commodious (seating capacity 2.818) halls in this city, with Brother H. D. Barrett to deliver a series of lectures the last Sunday in October (25th) ensuing, and intends to issue complimentary tickets, not transferable, to the press, clergy, generally have to be abridged more or their orthodox lay-members, judges, lawyers and the select '400,' et al. The writer wants to perform a little missionary work on his own hook, and predicts a financial failure, but a moral success to our ism, by showing the public we have something in addition to undeveloped, would-be inspirational speakers and mediums."

> G. W. Kates writes: "As we do not care to take up valuable space with reports of our labors as missionaries of the N. S. A., we will briefly state that serve the N. S. A., is its office, 600 Penn- able to do so." C. We hope to soon have a home and a permanent address. For awhile longer, our home is the world, and to do good our religion."

Mrs. Alice Fabler writes from Brighton Beach, N. Y.: "Mrs. F. V. Jackson, the talented platform test medium, of Grand Rapids, Mich., has been spending her vacation here with her daughter, Madaline Shirley. Miss Shirley has been engaged for the past sum-The annual business meeting of the mer at Luna Park, Coney Island, playher summer spent in sea-bathing and sight-seeing is now open for engagements for the fall and winter at reasonable terms. She can be addressed at 239 Liberty street, Paterson, N. J."

> M. L. Schaeffer writes: "Mr. and Mrs. Sims, 2435 Ohio street, celebrated their tin wedding, Friday, Aug. 28. A select party of friends was invited to participate, and a most enjoyable time was conceded by all. Your correspondent performed the ceremony under inspira-

> Lucy S. Carroll writes from Washington, Pa.: "Our society numbers 32 good wide-awake members. J. M. Francis. our president and speaker, is a tireless worker, always ready to welcome every honest seeker of the beautiful truth of Spiritualism. We had with us through the month of August, G. W. Way, of Wheeling, a trance and test medium, During the time he gave some twenty lectures, followed by tests by the score. Every test was recognized, and all made to rejoice. He has made many friends here. He has taken away with him, and left behind that which money cannot buy. The last evening he spoke you could scarcely see the speaker on account of the beautiful flowers, the token of our love. The best wishes of

> the entire society go out to him." Scribe writes from Detroit, Mich. "The Earnest Workers started their third year by the election of omcers at the pleasant home of Mr. and Mrs. Lines, 110 Baker street, and by the admission of 15 new members. They are now reaching up to the 100 mark. Mr. A. V. Badger was chosen president and Mr. Martin vice-president and floor manager. William J. Stacey, treasurer, namely, Messrs. Nash, Stevenson and Lant. The next Wednesday evening social will be held at the residence of Mr. and Mrs. Badger. The regular Thursday evening pedro socials are held at the hall, 333 Michigan avenue. This society will accomplish much good Miss Frances will preside at the plano and conduct the musical exercises."

W. Walsh writes: "I have partly read

Leadbeater's lecture on Vegetarianism and Occultism, also a few late numbers of a monthly magazine, 'Physical Culture." This magazine advocates two meals a day, eliminating the break fast; also the eating of raw food only I have tried this 'fad' and like it immensely. At 11 o'clock I am hungry enough to devour raw peanuts, pecans, almonds, etc.; in fact, I prefer the raw peanuts to the other nuts. With the nuts I eat a dish of either uncooked rolled oats or rolled wheat sugared and moistened with pure olive oil. gether with fruit, it is a delicious diet. I find that denying myself a breakfast gives an added appreciation for uncooked food. One peculiarity of this diet is the increased amount of mastication necessary to prepare food for swallowing, thereby lessening the desire for such drinks as tea and coffee. I am partial to your valuable paper on account of its broad liberality and toleration to new fields of investigation."

G. L. Reynolds writes from Auburn N. Y.: "I don't think I have ever seen anything published in The Progressive Thinker that did not have for its foundation some sort of common sense and reason, until I saw in the issue of Aug. 29 that article from Jacob Fulmer. My wife and I began to look around among our acquaintances for the proofs to refute it, and they appeared in about every family of children among our American acquaintance. One direct failure in our family. It is astonishing how people on most topics will exercise some common sense, and on others fly off into some superstitious nonsense. with not the most remote connection with anything logical for its foundation. Some one told Mr. F. correct twice about which eye the horse was blind in because the letters that spelled the horse's name was odd or even. Such a guess was so remarkable as to need some infallible rule, and he gives the rule. What a wonderful discovery, The premises are just as logical in case of the death of the wife or husband. Both rules are no doubt the product of

the same brain. Well, I don't know but

it is worth the space the article occu-

When writing for this paper use a pen or typewriter.

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

scientific men and women a breathing spell and enjoy a good laugh at seeing what mistakes some people can make.

Dr. Beverly writes; "Sunday, Aug 27, at Lakeside Hall, was Sunflower Day. The hall was beautifully decorated for the coming of Prof. Colville, who spoke in the afternoon and filled the house. The audience gave him the topic of 'Spiritualism,' which he handled for an hour in a broad and scholarly manner. Everyone was delighted with the display of oratory, spiritual and scientific attainment. Dr. Peebles has promised us a date in October; surely all will rally to hear him. Mrs. Dr. See, editor of 'Higher Thought,'of Kalamazoo, Mich., will speak next Sunday evening. She is a lovely speaker and a beautiful type of the new woman. Come and bring your lunch and remain all day. Free tea and coffee. Special music is secured for each session. Florence Daniels, aged 10, sings artistically, and

is the wonder in that line." J. G. Hoffman writes: "At Mrs. Burland's meeting, 77 East 31st street, on Sunday afternoon, we had a very large meeting, and were entertained by Prof. W. J. Colville, who needs no praise. He was followed by Mrs. Burland. In the evening we had a still larger audience which is increasing right along. It goes to show that lovers of honest and truthful work will in time find out where to go to get it. At our pastor's residence. 3019 Vernon avenue, where test circles are held every Tuesday evening, there is an attendance from 20 to 25. Every test given is recognized."

Mrs. A. R. Branch writes from North Fork, Ky.: "I have been thinking for some time that I would drop you a few lines about your paper. The Progressive Thinker, which my dear mother took, and which she dearly loved to read. we held, all told, during August, forty- She passed to the great beyond the 8th four meetings. Our services were given day of July. She was a noble woman, to Franklin and Riverton, Neb.: Vicks- and our home is broken up without her. burg, Kalamazoo and Battle Creek, How we would love to get a message Mich. Our postoffice address while we from her; and do hope some time to be

Harry J. Moore writes: "All letters addressed to me at Rochester, Ind., will be forwarded to me wherever I may be. After next Sunday I will have delivered ten lectures here at Summerland Beach camp. I delivered eight lectures at Chesterfield camp during the month of August.'

Maggie Vestal, an excellent medium. is now home again at Chesterfield, Ind., where she can be addressed.

E. R. Kidd writes: "When in Cleveland a few days ago the writer had the pleasure of calling on Mrs. M. Kemp. who is now nicely and comfortably set tled in her large and elegant new home. For eleven years Mrs. Kemp has lived at 527 Scovill avenue in rented property, but last spring a rare opportunity to buy a valuable property presented itself to her, and finding the title to be clear, she purchased the same, and is now located at 165 Cedar avenue, where she will be pleased to see all of her old friends and patrons. To the readers of The Progressive Thinker who are not acquainted with Mrs. Kemp, I wish to say that she is a genuine materializing medium, and one of the best in her phase of mediumship have ever had the pleasure of meeting. Mrs. Kemp holds her regular weekly seances on Monday evening."

J. M. Francis writes from Washington. Pa.: "It is not very often you hear anything from here, but I assure you there are some good things going around this locality. The society organized and chartered here last May is progressing nicely, and the people are very interested in both philosophy and phenomena of Modern Spiritualism. Brother Geo. W. Way, of Wheeling, W. Va., has just closed his services here with us for the month of August, and I may safely say that it was a most profitable month, in uplifting and upbuilding for both the church and humanity. Brother Way proved a true messenger of love, hope and freedom to a number of people that hitherto were in total darkness and sheer ignorance to the proofs of immortality. He proved a faithful messenger to convey messages from the other side of life to those still in the mortal frame, and oh, how sweet they were to all; yes, priceless messages. Money in million-fold cannot buy the knowledge gained to them by his ministry. Not a meeting has passed without some new hungry souls visiting us to find out what Spiritualism is, and go their way rejoicing that they have found food for their spiritual wants. Brother Way in all respects may be placed in the first rank of our platform mediums, and his moral and mental status is above reproach. We regret his departure, but rejoice that our friend, J. Homer Altemus, of Washington, D. C., is to follow. The church is clean and healthy, and we are going to keep it so with the best platform tal-

Frank T. Ripley is serving the society at Elwood, Ind., for the Sundays of September and he can be engaged to lecture and give messages for October. November and December. Address all letters to General Delivery, Elwood, Ind. for the month of September. He will also attend funerals anywhere in that state and Ohio.

A. C. Priest writes from Spokane Wash .: "September 10, at 8 p. m., at Spiritual Reading Room, 226 North Post street, Spokane, Wash., an entertainment will be given by the Independent Spiritual Workers, (Mr. and Mrs. A. C. Priest, assisted by their three grandchildren), previous to opening their hall for Sunday meetings and Thursday circles as heretofore. We have not strayed, been lost, or stolen, but simply resting during the hot term."

Wm. Ball writes: "The Spiritualists of Payne. Ohio, held their fifth annual reunion at Brookside camp, August 30, with good attendance. Meeting opened with Mrs. Virginia Bryan in the chair, with a strong support of talent. The speakers were Mrs. John Dull, of Van Wert, F. D. Dunakin, of Cecil, and E. T. Vaas, of Chicago. Special features were the tests by Mrs. Barbara Hilbert of Chicago, which were well received and acknowledged while the people crowded near in breathless astonishment. This with the fossil exhibition by E. V. Morse of Lorain, Ohio, (who is second to none in his line), created an interest echoed by all. E. T. Vans was a great attraction. In years previous he served that place as pastor in the Disciple church. He did nobly in his new work, and struck from the shoulder good and strong. Mr. Dunakin needs no praise, for there is always a mental feast where he is. Mrs. Dull is a new speaker, is right to the point and a good

Mrs. Hamilton Gill has returned to Chicago, after having spent eight weeks most delightfully at Lake Brady and Lily Dale camps. She is stopping at the Aldine Hotel, 14 Bishop Court, until sted. The hall was beautifully deco pies in your valuable paper just to give she moves into her own home.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Snowflake Camp, Mich. Snowflake camp closed August 23, after a three weeks' session. The four good solid Sundays' work will be remembered by those fortunate enough to have been to any or all of them. The first two Sundays threatened rain, but none fell, consequently audiences were small comparatively. The last two were ideal days, and the association congratulated itself that it was so this rainy season. All, during the whole time, were at their best, and the

utmost harmony prevailed. August 2, Abbie E, Sheets occupied the rostrum, though she was not well. and even doing more than she intended t would seem she was sustained by the invisibles, and ever, as memory reverts back, will we see her grand presence dispensing to the eager, hungry audi-

gerly held the reins. Those who have have a fine hall in which they hold their heard them can appreciate the feast we had. The sound, logical reasoning, with explanations all may understand, make his lectures eloquent and grand. From August 15 to 24, E. W. Sprague

and wife were with us. giving from their abundance much courage and enthusiasm. Long may they live to carry on the good work they are so eminently fitted for. Mr. Sprague astonished the natives

with his power as a "professional beg-

gar," and at times it seemed he would

break his record as such, but he set his

stake and won, as usual. Our audi-

ences not being accustomed to the passing around of the "hat," hardly knew how to take it. It all passed off pleasantly, with considerable enthusiasm. Snowflake Camp Association in its short existence has never had as bright prospects before it as now. Old accounts were all settled, and we closed camp jubilant. A camp society was organized, that now numbers in the sev-

Under order of business, September 14 was a day set for all interested in the grounds, to meet there for a good day's work in clearing up, leveling off. and anything to beautify the grounds.

Mancelona, Mich.

enties.

SHADOWS.

I walked down the valley of shadows, Down the dark, quiet valley alone, And faintly I heard fall footsteps. Of angels, and God's, with my own. And the hush of this valley seem'd holy, For here angels from heaven had

was weary with travel and sorrow, For the souls my prayers could not

I. too, was weary of the tempest. It fretted my life with its din.

Where I met but the human in sin. tried with the world to be worldly, I starved, and the world could not

And, oh, so weary of places,

For I hungered for knowledge and wis-For a light, like a star, on life's wave;

was tossed on the shores of the real, And craved for a sleep in the grave. sought and pined for the perfect, Found imperfect, false, with the true. Can we 'mid the human find heaven? Or just catch a glimpse of the hue?

Shall we weep when the clouds of the mortal Shut the glimpes of heaven from

sought on, still tired and hungry, I groaned 'mid the falseness of men, bowed long ago at the altar. And voices to me did commend

should walk in this valley in glad-For Jesus and God are my friends. There arose from the depth of my

An echo my heart e'er shall keep, For it came from the portals of heaven. Holy angels, keep watch while

For I am weary of sin and its folly, Of anguish and pain, so I weep. In the hush of the night and in silence,

I hear all the songs that I love.

The music floats down through the val-And fills each message from above. It brings sweet relief from earth's sor-

Relief from the world with its cares. But here on this ocean are billows,

That shall and must break on the beach. They give forth sounds in this silence, That never shall float into speech. Ah the beautiful dreams in this valley, Too sacred for language to reach.

have seen throngs in my visions My spirit, my soul, how it stirred To meet all the world in its sadness. And give them this one blessed word: They are not alone in their sorrows. For footsteps of angels are heard.

Do you ask me the place of this heaven? Ye hearts that are narrowed with care?

It lieth just here by this mountain, And God and his angels are there. There is sweetness in the dark mount of sorrow.

There is heaven in the bright mount of prayer. MARY L. BARR. Indianapolis, Ind.

CONTENTMENT.

The isle of contentment we view from And it dazzles our eyes like a beautiful ous missionary work. A region which thousands gaze wistfully at, at at And would dwellothere, if 'twasn't for

this or for that. The lord in his palace, the cotter ob-The high and the lowly, the rich and

the poor, Are all discontented, whate'er be the Because they are not in some other man's place.

In youth, how we long for mature years

of men: in age, how we sigh for our childhood again; Wherever our station, whate'er be our We miss countless blessings for joys we

have not. So if you would get the most good from your life, And find the most joy in its flurry and

Don't hunt for each thorn, by your pathway that grows; But gather each rose, dear; pray don't

-Henry Reed Conant. Nature always creates; and if love is its creative force it must be in an eter-

nal state of heavenly bliss.

Condensed Missionary Report of Four Months' Work.

It has been four months, I believe, since we have made a regular report of our missionary work for the Spiritualist press. I think it is time to do so now. During the month of May we visited eight towns, held thirty meetings, attended the Ohio State Spiritualists' convention three days and organized three new societies in the state of Illi-

took a much needed rest, though we held three meetings and reorganized and reinstated one society in the time. July was an active month. We visited the society at Kaneville, Pa., that we resurrected last year. We found it doing nicely. These people have held one meeting each week during the entire year, and with such earnest and true workers as Mr. and Mrs. J. F. Neeley, Mrs. W. H. Cunningham and their helpers this little society will continue in its grand work and the cause August 9, the guides of Oscar A. Ed- | will be sustained in this vicinity. They meetings. All this is the result of our

June was our vacation month and we

missionary work in Kaneville last year. We next visited Washington, Pa., where a new society has been formed. The members had secured a good hall, purchased a fine carpet and other necessary furnishings, making a very pleasant and commodious meeting place. Notwithstanding the fact that the weather was unbearably hot, we had good meetings and added twenty new members to the society and eight to the Ladies' Aid society.

There is a large number of workers in this society and many Spiritualists in Washington. We hope to see a large society there in the future. We found a faithful little band of

Spiritualists at Ashtabula Ohio, where we held three meetings. The society had adjourned until the hot weather and camp meetings were over; consequently our audiences were small. We were pleased with the hearty reception we received at the hands of these good people, as well as with their manifest wish to co-operate with the State and National associations. We will visit them again soon.

We next visited the society that we organized at Reading, Mich., last February. This society started with fourteen members: they followed our advice and hired a small hall and furnished it neatly with carpet, organ, tables, chairs, bookcase, etc. Each member was invited to bring in one or more Spiritualist books and they have a nice case of books now numbering forty or fifty. This society holds meeting only once in two weeks on account of the members being largely farmers and not living near each other. They take different Spiritualist papers and bring them to their meetings and exchange with each other. They have reading classes for the study of Spiritualism and usually discuss what they read, closing their meetings with a circle for development. They are developing two mediums that give great promise for the future. No one is allowed in these little meetings excepting members of the society. They have increased their membership from fourteen to twenty three and many others are anxious to know what they are doing and will join them later. Mrs. Russell of Grand Ledge visited them, gave many private readings and held meeting in the opera house with good

We held three meetings in the opera house at this place, the audience increasing at each session. A great interest was created that will be a benefit to this society and to the cause in the

We next visited the society at Springport, also visited Devereaux, Mich., a near-by town. There is a nice little society here, composed of the faithful ones of these two places. Our meetings gave them much encouragement. This society and the one at Reading sent delegates to the Michigan State Spiritualists convention.

We closed our work in July by holding two meetings at Jackson, Mich., with the society that we served one week last winter. Here we see again the good results of our missionary work. The society is working harmoniously and increasing in membership. They sent three delegates to the State convention and will send one to the N. S. A. convention at Washington this

During the month of August we held nearly forty meetings, beginning the work at Vicksburg (Mich.) camp-meeting. This was the twentieth annual meeting at Vicksburg and was a grand success in every way. While here we attended the Michigan State convention at Lansing.

ists' Camp Association which is located three miles from the postoffice at Central Lake, Mich This is a new camp, this being the fourth season it has been in operation. It is in the northern portion of the southern peninsula, thirtytwo miles south of Petoskey. It is located by the side of a beautiful lake. Its scenery is lovely and the atmosphere cool and comfortable. People affected with hay fever can get rid of it by going to Snowflake camp-meeting, and at the same time get a supply of the true religion.

We held meetings at Bellaire, Central Lake, and Mancelona, Mich., organized two societies and chartered them with the Michigan State Association. We have done much good work in Michigan this year. The reports at the state convention showed plainly that it is in far better condition than it ever was before. I mean it is in better financial condition and in better condition to do the work of the future. It has fifteen more societies that have been added to it this year. Michigan needs continu-

Our next work was done at Ashley (Ohio) camp, where the month of August closed before our engagement ended. Everything looks encouraging wherever we have been. Local societies and state associations are growing

E. W. SPRAGUE AND WIFE, N. S. A. Missionaries.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the gov-25 cents. For sale at this office. ture." By Prof. Wm. M. Lockwood.

the ablest lecturers on the spiritual rostrum. In this little volume he presents Summer." By Lilian Whiting. No in succinct form the substance of his mind that loves spiritual thought can lectures on the Molecular Hypothesis fail to be fed and delighted with this of Nature; and presents his views as book. Beautiful spiritual thought, comdemonstrating a scientific basis of Spir- | bining advanced ideas on the finer and itualism. The book is commended to ethereal phases of Spiritualism, leading all who love to study and think. For the mind onward into the purer atmossale at this office. Price, 25 cents. w. P. Phelon, M. D. Price 50 cents. this office. Price, cloth, \$1.

PUBLICATIONS OF CARLYLE PETERSILEA.

Given by automatic writing through

THE DISCOVERED COUNTRY, A narative of the personal experience in spir-it life of the author's father, who had been a natural philosopher and a materialist. An extremely interesting book. Price, \$1.00. MARY ANNE CAREW.

This work consists of the experiences of the author's mother in spirit life. Price, cloth, 600; paper, 40c. PHILIP CARLISLIE, A philosophical romance by the guides, the

subject of the title being a scientific young phil osopher, who is a medium; his chief opponents being a dergyman and a materialist. Cloth, \$1.

OCEANIDES. A scientific novel, based on the philosophy of life, as seen from the spirit side. Paper, 500.

Or "A Mill and a Million.', This is one of Carlyle Petersilea's most interesting works. It is purely a psychical romance such as the author is noted for producing, Cloth, 60c; paper, 40c.

Daniel K. Tenney's **BOOKS**

Never-Ending Life,

Assured by Science..... Price, 6 cts. The best scientific argument in favor of a future life that has ever before been made.

Jehovah Interviewed.

Or Orthodoxy from Headquarters ... Price. 6 cts. A newspaper reporter goes up to heaven and in

I heology,

Its, Origin, Career and Destiny Price, to cts. One of the best and most comprehensive summing up of the absurdities of the Christian Theology that has ever before appeared.

Susan H. Wixon says: "I have read, first and last, many accounts of Palestine, or the Hily Land, but have never seen anything in that line that pleased me so well as this description by

Holy Smoke in the Holy Land.

Daniel K. Tenney." The Plan of Salvation. Price, 10 cts In this pamphlet Mr. Tenney shows the absuldity of the Christian "Plan of Salvation" in so

clear and plain a manner that any Christian who has a spark of reason left cannot fail to see it. 'Owed" to the Clergy. Price, 6 cts. An address read before the Free Thought Con-

gress held in Paine Hall, Boston, Nov. 17th, 1899.

The Master's Masterpiece, Or the Sermon on the Mount Price, 10 cts. This is the most thorough exposition of the fallacies of this noted "sermou" that was ever be-

Modern Theology and Its Ideal Jesus The absurdities of the reputed teachings of Jesus are here shown up as no other writer has ever

presented them before, which will convince any

honest reader that the most of them are con-

summate nonsense. The Hon. Daniel K. Tenney, the author of thes books, has been for many years the leading lawyer in one of the most distinguished law firms in Chicago, and there is not a more able writer in the Liberal ranks

Testament Stories & A Unique PICTURE

By WATSON HESTON. Nothing else can so completely upset the old superstitions Old Testament Stories as these vivid and lifelike portrayals of them. They present the old myths in the proper absurdness of their absurdity, ridicule their ridiculessness and in fact hold them up to the light af reason. It is a book of 400 pages with 200 full page pictures. It will make you laugh off every vestige of the old superstitions; a good way indeed to get rid of them. Price, board, \$1; cloth, \$1.50.

LIGHT OF EGYPT.

The Second Volume of Most Valuable Work.

left in MS. to a few of his private pupils in occultism, and like Volume I. is Leigh:" (a valuable addition and) a library on especially elaborated. Alchemy, Tallsmans, the Mugic Wand, Symbolism, The spiritual significance burn through Correspondence, Penetralia, etc., are a The hieroglyphic of material shows, few of the subjects treated of in a Herceforward he would paint the scholarly and masterly manner, showing the author to be familiar with his subjects. You cannot afford to be with: out it, as well as all his other books, viz.: The Light of Egypt, Vol. I., bound in cloth, \$2; paper, \$1. The Light of Egypt, Vol. II., bound in cloth only, \$2,

Celestial Dynamics, cloth, \$1. Psychopathy, or Spirit Healing. A series of lessons on the relations of the spirit to its own organism, and the interrelation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush through the mediumship of Mrs. Cora L. V. Richmond. A book that We served the Snowflake Spiritual- | every healer, physician and Spiritualist should

And the wondrous power which helped or made them perform mighty works and utter inspired words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "The Miracles. By Allen Putnam. Price, 75 cents.

Memorial Oration by Col. R. G. Ingersell Roscoe Conkling. a warm friend of his and a great statesman, delivered before the New York Legislature, May 9 888. Price 4 cents.

The Christ Question Settled.

Jesus, Man, Medium, Martyr. A symposium by W. E. Coleman, J. S. Loveland, Hudson Tuttle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I.M. Wise, Col. Ingersoll-and what the spirits say about it. By J. M. PEEBLES, M. D. Whether this book settles the question or not, it will be found eminently entertaining, and brings together a mass of evidence to establish the historical character of Jesus. A large volume. Price, cloth. \$1.25.

ESOTERIC LESSONS.

This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." stronger and are steadily getting into This is an interesting production of ocposition to do better and still greater | cult thought and will well repay careful work. None need feel discouraged or study and meditation by all occultists. with the 'Geneva Medium,' Helene disheartened. "All's well" with our Price, Cloth, \$1.50. For sale at this Smith, In her trances she lives the office.

> "Spiritual Songs for the Use of Oircles, Camp-meetings and Other Spiritnalistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents. "Wedding Chimes." By Delpha Pearl country and in Europe. Price \$1.50.

Hughes. A tasty, beautiful and appro-

priate wedding souvenir. Contains marernment. An important work. Paper, riage ceremony, marriage certificate, etc., with choice matter in poetry and "The Molecular Hypothesis of Na. prose. Specially designed for the use of the Spiritualist and Liberal ministry. Prof. Lockwood is recognized as one of | Price 75 cents. For sale at this office. "After Her Death. The Story of a phere of exalted spiritual truth, A

PUBLICATIONS

HUDSON TUTTLE

A LIBRARY OF SPIRITUAL SCIENCE.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIG SCIENCE. This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price, 75 cents. RELIGION OF MAN AND ETHICS OF SCI-

ENGE. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfectica is the foundation of this book. Price, \$1. LIFE IN TWO SPHERES. In this story the scenes are laid on earth, and

in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price, 50 cents. THE PHILOSOPHY OF SRIRIT AND THE SPIRIT WORLD.

THE ORIGIN AND ANTIQUITY OF MAN. Containing the latest investigations and dis-coveries, and a thorough presentation of this interesting subject. English edition. Price, \$1. THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Unce Tom's Cabin." Price, 25 cents. HERESY, OR LED TO THE LIGHT,

A thrilling psychological story of evangeliza-tion and free thought. It is to Protestantisms what "The Secrets of the Convent" is to Catholicism. Price, 80 cents. WHAT IS SPIRITUALISM?

How to investigate. How to form circles, and develop and cultivate mediumship. Names of eminent Spiritualists. Their testimony. Eightpage tract for mission work. Single copies, 5cents; 100 for \$1.25. FROM SOUL TO SOUL.

By Emma Rood Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price, \$1.

THE LYCEUM GUIDE.

For the home, the lyceum and societies. A manual of physical, intellectual and spiritual. culture. By Emma Rood Tuttle. A book by the aid of which a progressive lyceum, a spiritual or liberal society may be organized and conducted without other assistance Price, 50 cents; by the dozen, 40 cents. Express charges unpaid.

ANGELL PRIZE CONTEST RECITATIONS. For humane education, with plan of the Angell Prize Oratorical Contests. By Emma Rood Tuttle. Prine, 25 cents.
All books sent postpaid. Address

HUDSON TUTTLE, Publisher, Berlin Heights, Ohio,

ANGELL PRIZE CONTEST RECITATIONS.

Price, 10 cts To Advance Humane Education in All Its Phases.

BY EMMA ROOD TUTTLE

rating, interesting and paying entertainments cannot do better than to have a Prize Contest. The entered with full directions, is in the book, and nay be easily managed. Nothing kindles enthus as no nore quickly than an Angell Prize Contest! Nothing is needed more. Any individual may organize ing is needed more and reap a managial reward, one in his own town and reap a managial reward, Lyceums and Societies that wish to get up ele-TRY IT! PRICE, 30 CENTS.

> EMMA ROOD TUTTLE. Berlin Heights, Ohlo.

SIGNIFICANCE.

VERY IMPORTANT WORK.

The Spiritual Significance is by Lillan Whiting, author of "The World Beautiful." "After Her Death," "Kate Field. A Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00. This is the author's posthumous work Miss Whiting finds the title of her

new book in these lines from "Aurora "If a man could feel occult subjects. Spiritual astrology is Not one, but every day, feast, fast, and working-day,

globe with wings." The aim of this book is to reveal the curlously 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 Beautle 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 ennobled by the con-Eant sense of the Divine Presence, and OEMS FROM THE INNER LIFE, a truer knowledge of the nature of man By Lizzie Doten. These poems are truly in- and his relations to God tend to a spirational and as staple as sugar. Price \$1 00 | b.gher morality and increasing happiuess. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide

popularity. OTHER BOOKS BY LILIAN WHIT-

Kate Field, A Record. Prico \$2. A Study of Elizabeth Barrett Brown ing. Price \$1.25. The World Beautiful Three Berles. Each \$1.

Poems, 21, Tiese books are for selection at this office. FROM INDIA

From Dreamland Bent, and Othor

TO THE PLANET MARS.

A MOST REMARKABLE WORK.

Fascinating, Interesting and Instructive.

By Th. Flournoy, Professor of Psychology in the University of Geneva. "This is an account of the experiments dual existence of an Indian princess and of an inhabitant of the planet Mars. Professor Flournoy and his fellow scientists have for more than five years experimented with these astounding physical phenomena." This is a work of thrilling interest. It has excited great attention in this

THE DESCENT OF MAN.

By Charles Darwin. Cloth, gilt top, 75 cents.

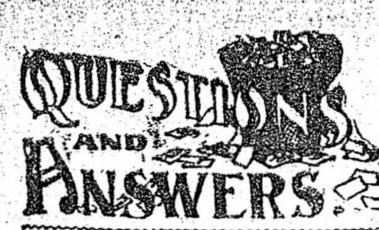
On its appearance it aroused at once a storm of mingled wrath, wonder and admiration. In elegance of style, charm of manner and deep

knowledge of natural history, it stands almost

For sale at this office.

without a rival among scientific works. ORIGIN OF LIFE and How the Spirit Body Grows, By M. Faraday, Price. 10c. For sale at this office

OUTSIDE THE CATES and other tales and sketches. By a band of apirit in-"Healing, Causes and Effects." By book for the higher life. For sale at telligences, through the mediumship of Mary Theresa.



This department is under the manarement of

HUDSON TUTTLE Eccress him at Belin Heights, Ohio

NOTE. The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitked, 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 inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and adnot be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatpary courtesy of correspondents is ex-HUDSON TUTTLE. pected.

men the alphabet?

leges and universities? A. According to the "Woman's Century Calendar," published by Na. Am. Woman Suf. Asso., 1900, such discussion might have taken place within the past century. In 1800 "no college in I'm never alone by day nor by night, the world admitted women...good For ever around me are angels of light dancing were considered the only accomplishments necessary. schools were in many places closed to girls." Dr. Gregory's "Legacy to My Daughter," was the hand-book of all school girls. He said: "If you happen to have any learning, keep it a profound secret, especially from men, who look with a jealous, malignant eye on a woman of great parts and cultivated understanding." "The pulpits at this time gave frequent expositions of the necessary subordination of women, The husband both in England and the United States had a right to punish his wife, the courts only interfering when the chastisement exceeded popular idea in severity." This was "that a man whipping his wife should be restricted to a stick no larger than his thumb." In 1826 a high school for girls was opened in Boston, but was closed in 1828, unable to maintain itself against the opposition.

"Oberlin College was established on co-educational plan, admitting girls on same terms as boys....This was the first school in the world to offer girls a They walk by my side with love's bancollege education.'

men on the same terms as men In 1860, the lowa State University; in 1872, University of Geneva (Switzerland) and Girton college, an auxiliary to Cambridge University (Eng.); in 1878, London University, and Neufchatel University: in 1880, the Melbourne University (Aust.); in 1880, Cambridge University (Eng.); in 1881, Sydney University (Aust.) opened their doors to

first permitted women to graduate.

the grape?

abundance of sugar, and as the climate our eyes weaker than England's? mal, and had to be strong to withstand suffrage. the pressure of fermentation. Hence bottles lest it burst them.

showed.

or doubted until the temperance people | band. That she lost this distinction in began to preach that the fumes of wine the medieval ages seems to be owing to | ing; its influence was waning, and its | ernments are in danger from the medwere offensive to many, and even dan- the usurpation of man rather than to complete collapse was just upon us. diesome influence and credal dictation the Christian church to-day progressive gerous. That drunkards who had been her own consent. reformed by the temperance movement, To correct the evil of having women | taking" his place in our new school, ment. had by the smell and taste of the wine support the government without hav- just note our good brother's words: in the sacramental cup, had the fell deling any representation we must either mon, which had led them to ruin, give up taxing them, or allow them to was never in better condition. The stirred up again. The use of wine in represent themselves. Suppose we Spiritualistic thought was never more this manner, was an obstacle to the adopt the conservative method and give in the saddle than at the present time. temperance movement. It deified wine up taxing them. We could do without | We meet it everywhere. It is coming and threw a glamor over the tempter. | their taxes. There are so many more | to the front more rapidly than ever be-

deed strange that after its consecration | true for the present, but how long | Everybody who thinks at all thinks and supposed conversion into sacrificial | would such a condition safely exist? | along Spiritualistic lines." blood, a sip of wine, whether real grape | How long would it be if we were to juice, or "extract of apples" colored give up taxing women before the huswith logwood, would have such damag- bands would make over all their proping effect.

clare that wine means simply grape tive plan would be so injurious to sojuice, as it flows from the press, and clety if carried out that it would be now there are many factories which can much safer to permit women to vote this juice, adding, presumably an "em- and participate in the making and exebalming" fluid to surely prevent fer- cution of the laws that bind them to mentation, and advertise the stuff as obedience. "communion wine." If this is not easily obtainable, a "religious paper," gives a choice recipe for making a substitute. cret of How to Keep Young." By J. M. It is economically remarked: "One box Peebles, M. D., M. A., Ph. D. Price \$1.

of good raising may serve an ordinary church for a whole year." Only a box of raisins and some gallons of water for this necessary article when it is further said, "the fruit of the vine, the blood of the grape, is the symbol of the precious blood of Christ, and should be kept equally pure, unchanged and unmixed."

The recipe may be of use to some doubting church member who perchance may fortunately become possessed of this paper: "Steep a few pounds of raisins for a week, in a demijohn, with water, and the liquor thus obtained is ready for the communion table." Here is a new version of the last sup-

per. When Jesus poured out wine, and told his disciples to drink, for it was his blood, it was not wine, but raisin-juice, he had prepared in a "demijohn!" Why in the name of common sense, good orthodox friends, do you not take water-pure, crystal water-as your

symbol? Would it not, as a type of purity and infinity, be more appropriate than "raisin-juice," 'or even the red Dr. J. W. Angell: Q. Among the thousands of communications I have

read, purporting to come from the spirit is in, and while we as a people have world, not one refers to any games for amusement indulged in here. How can this be explained? The communications

through Judge Edmunds, and to Dr. Eugene Crowell (author of "Primitive Christianity and Spiritualism), present only a too materialistic view of the spirt world, and give startling pictures of the continuance of the same pursuits | the vestments of woman. Mrs. Mary | spent a whole week. The dismal storm and pleasures as occupied this life.

Why Dr. Angell has not received any communication from a spirit referring the pope, because she was not elected tellectual and spiritual lights that gathever information I am able, the ordi- to any "games," may be readily ac- by cardinals, but she is just self-ap- ered rainbows out of the darkness and counted for by the communicating spirit not being attracted to that kind of amusement, or thinking such diversions years for the final revelation," etc., Saturday and Sunday, Aug. 29 and 80, not worthy of mention. If a friend meaning along spiritual lines, and Elbert Hubbard, of Roycroft fame, and should come from a distant country to when the revelation came she provisit us, and had a brief stay of an hour, whether it was wise or not to learn wo- and a difficult method of conversing with us, we should not expect him to H. H. H. Q. What is the earliest speak of more than the most salient date that women were admitted to col- things, and amusements, or games, would scarcely occur to him as matter

NEVER ALONE.

manners, polite address, music and They brighten my pathway and teach me to do Public The work of the noble, the good and

Never alone, no never alone,

Though my pillow may be of down or of In my dreams come sweet visions of

faces so fair. And palaces grand of my home over

Though the days may be darkened by sorrow and pain, know that the sun will shine soon

For no day is so dark but they whisper Of the light just beyond, that my eyes cannot see.

Chorus-Never alone, etc.

They remove from my path every thistle and thorn. And with beautiful flowers my pathway adorn: ner unfurled

In 1853 Antioch college admitted wo- As I journey along through this sorrowful world.

Chorus-Never alone, etc.

Nature's Laws.

no further consideration of the matter, home at Concord, she appeared upon women. In 1882 the London University for whatever nature forbids, if carried | the balcony where as many as possible out, will prove fatal to the disobedient. | could see and hear her and in her In 1885 the College of Surgeons of At the head of nature's laws, we find greeting addressed the assembled mul- is quaint and very amusing, and many concepts of truth and science. ife, liberty and the pursuit of happi-Eucharist: Q. Was the wine rec- ness." This law is sacred to human- pilgrims? ommended by our Lord Jesus Christ, to lity. America was born and lives by that country to abandon the practice of A. The grape of the Orient has an taxing her disfranchised subjects. Are is exceedingly warm, fermentation is it that we are trying to elude nature's quickly takes place. It is quite impos- command: 'All things shall obey me?"

sible to prevent it, and the grape juice | Woman is one of nature's creatures and soon becomes a "strong drink." That entitled to her rightful privileges. this fermentation was expected, is Should she not resent our oppression as shown by the allusion of putting new | we did those of Great Britain? Therewine into old bottles. The "bottles" fore let not conservatism but rather were made of the skins of some ani- justice determine the right of woman

the new wine should be put into new lous, political and social shows that women possessed certain privileges and Wine was the only alcoholic beverage rights in society, and in the church at of the ancient world. It was supposed the very beginning of these institutions. that it had a spirit in it which on drink- There are only two means by which she | times should be, Sisters and Brothers. ing entered into and intoxicated with could have lost them-either by volundivine afflatus the drinker. Its red tarily giving them up or by having them color suggested blood hence its substi- wrung from her by force. There is no money through her subjects, just as the tution for blood at the sacrifice. A evidence as to the first method ever be pope of Rome does. Indeed, it is drunken man was "obsessed" by a de- ing used. The last however seems mon or a god, according to the mood he probable. We find that woman had and a worshipful spirit will do in this formerly held an equal place with man | world. The temperance movement has occa- in institutions of church and state in sioned a great deal of trouble among the very acts that prohibited her furthe orthodox brothers, inasmuch as ther exercise of these right. In several they are compelled to use wine at sac- | edicts of the church are clauses forbidrament, as symbolic of the blood of ding women to continue to exercise Jesus Christ as atonement. For all priestly functions. These show posithese twenty centuries no one for a mo- tively that in the beginning of the ment questioned that it was not the church woman held office with man. In red. flery wine that the Bible command- the early customs of the Teutonic famed. That was the only liquor that held lily we read that at marriage the wife the "spirit," inspiring with divine was given horse, sword and equipments with divine power. No one questioned as a token of her equality to her hus-

To one unprejudiced, it appears in male property owners. This might be fore. It seems to be in the atmosphere. erty to their wives, and on this property But there is an escape. It is to de no tax could be levied? This conserva-

> GEO. M'CAULEY. "Death Defeated; or the Psychic Se-

um," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights. O.

POPES AND

Mrs. Clara Watson Voices Her Senti-

There are so many strange things that occur in human experience, that one who stops in the midst of the push and turmoil of daily existence to think, becomes quite bewildered. It is bewildering to some of us when we contemplate how millions of humanity bow down and worship one man or woman; bewil dering to understand by or through what principle of nature one man or woman comes into authority to control and dictate the course of action of millions of their fellow creatures.

And while Spiritualism thus far has had no potentates to whom Spiritualists must bow, we know not how long this glorious state of freedom may continue. for the inauguration of Spiritualist churches presages the advent of priestly power by and by, and the priest or preacher on the one hand means slayish worship on the other hand.

been squandering valuable time reading the silly, sickish nonsense about the two men above mentioned, and many people making light of popery in Rome. I wonder how many of us have thought about the Protestant pope?

How many of us have recognized the fact that America has a pope of its own? But the American pontiff wears Baker Eddy claims this pontifical dis- cast a gloom over all, and many went tinction and surely she must be truly away not to return. But there were inpointed by God. Mrs. Eddy says: "God thrilled us with the glow of the inner As Indicated in the Progressive Atti had been graciously fitting me for many day. sacred things.

the name usurped by the Romish church, and our own pontiff styles her- but presented old thoughts in a new self "Mother." and she is building up her hierarchy strong and secure, even more intact than that of Rome, for said he loved all men-and presumably Mother Eddy is the whole priesthood all women. He held that there ar herself. She has no cardinals, no bishops or archbishops, no priests, no ministers, no mother superiors; just readers and healers and lecturers are al-

there should be healers of disease in as disease. And then in the Science church the readers are to read just what Mother Eddy sends out from her vatican. In the Romish church the blood, and had been born with a spinal priests are allowed to use original ex- curvature, cataracts on his eyes, with a pression in their sermons, keeping, of a liberal dose of locomotor ataxia bindare given the liberty of delivering ad- regard these things as a misfortune, for humanitarian virtues. dresses of their own get up. But not which he was not at fault? Or was it so with woman when she comes into his fault that his grandfather wrenched

If I mistake not, the readers in the Christian Science church are not allowed to read original essays, articles or sermons, but the reading is from Mrs. Eddy's gospel

Now I do not wish to be misunderstood. I am not finding fault. Indeed, like the idea of woman taking a hand in authority. Man has so long held sway I think it is time woman's reign

But another strange part in Mother Eddy's church government is the ignoring of her own sex. Recently the writer received from some unknown source, a neat little booklet entitled 'Message to the Mother Church." and written by Mother Eddy, and the message commences: "Beloved Brethren." And it is recorded that at the recent If it can be shown that the right of | yearly convention of scientists, when woman to participate in government is twelve thousand people made the pildenied to her by nature, there need be grimage from Boston to the Mother's query, were there no sisters among the half-concealed sarcasm, and sometimes a reasonable manly man, and the com-

And by the way the new Romish be used at the sacrament, fermented virtue of it. It was this law staring re- pope will have to look to his laurels, or smothered drawl, as if he were laboring spirit ever-present and a co-worker liquor, or merely the expressed juice of proachfully at England that compelled the pilgrimages to the American vati- with a concealed burr in his throat cov- with man on planes mortal as well as can will outvie those to the papal palace-house at Rome.

But were there no women in the assemblage? Certainly there were, and the ignoring of them by their leader, and a woman herself, seemed a strange | what he said; and losing a sentence or | which the human and divine are min-

sole ruler, when woman was the menial and told to keep silence in the church, then the salutation above quoted was in keeping with the times; but now in this A study of the early conditions, relig- | called the Woman's Age, in these progressive times, with woman coming to the front—yes, already there in all the walks of life-with all this, and with a woman ruler, the salutation to fit the And then it is said the American pope is accumulating her millions of strange what ignorance and credulity

> But then strange things creep into Spiritualism, too, and one of these mysterious happenings has occurred in connection with the Morris Pratt Institute: the magical, transforming effect that institution has had upon its president is quite startling. It has metamorphosed our "Moses," completely changed him from a pessimist to an optimist, so far as Spiritualism is concerned.

> at low water mark; it was fast declin-"From certain standpoints Spiritualism

> been instrumental in opening the mind of its president to the fact that the influence of Spiritualism is not dying out. Many Spiritualists held firmly to that conviction before we had an institute. But one thing the school has not yet accomplished. It has not opened the understanding of President Hull to the possibility of the thought that there speaking other than that given through

Good! I am glad this school has

his instruction at his school. He still hugs to his embrace THE DELUSION But this is a mere matter of opinion. Many people believe, yes, know that | peated daily with profit.

connected with the Pratt Institute. of opinion as to what constitutes fitness for public speaking. Mr. Hull has pubfrom his school in the past, whom the writer and many others consider wholly two girls spoken of in his last communi- promise, and the few that were left en-

cation as being far superior to most loyed the change, enjoyed the dance Spiritualist speakers land this exalted and the social cheer, and a housefull position attained through just a few met at Library Hall, Wednesday even-

sor of a bright intellect. But I am sure that Dr. Peebles with | smiles. myself, can afford to let Brother Moses think he is the whole think in Spiritualfor him, and if the two girls from the to the impressiveness of his words. institute can outrank him, certainly the Pilgrim will take no offense, but be l glad for the cause' salie. Ill. But in the meantifie Spiritualism is

marching steadily forward, and THE

"UNTRAINED" WORKERS ARE A IS PUSHING THE MOVEMENT friends ALONG, and a recognition of their work is accorded them all along the way-outside the school. But then the ological schools, to whatever ism they belong, are strange places. There is always a kind of better-than-you air surrounding them; but then we who are his place as treasurer. outside the "hallowed" walls will prob-Well, Pope Leo is out and Pope Pius | bly keep right on doing our work in our own way. CLARA WATSON. Jamestown, N. Y.

RUNNING COMMENTS

On Lily Dale and the Season of 1903.

Just home from Lily Dale, where

Mayor Jones of Toledo, ruled the rosclaimed herself the hierarch or ruler in trum and talked of Ingersoll, Walt Whitman and Socrates. Both the speakers Of course it would not do to use just are unique, and therefore pleasing. They gave us nothing especially new dress, and most people measure things by the clothes they wear. Mayor Jones none wholly bad, and none wholly good -a fact that Spiritualists have been voicing for fifty years. He said. "We are in eternity now," which is also good spiritual doctrine, and that "we are all And another strange thing is that spirits now," which is axiomatic to Spiritualists. He wove in a little Ed. Christian Science when the science (?) dyism on health. He said if he was plainly declares there is no such thing | sick it was his "fault, not his misfor-

But suppose he had inherited feeble nerves, weak heart, and scrofula of the his spine into a spiral in a wrestlingmatch, which had descended into his organism before he was born?

He said he was as good as the best man that ever lived, and as bad as the worst one! Abstractly, when applied to principles, this may be true; but is it true when applied to the conditions and conduct of life? Is the conduct of burglars, gamblers and murderers, as good as that of Mayor Jones? seems to me rather shaky logic. But it is a curious fact that a speaker that utters the most extravagant and absurd things, captivates the masses, because they do not analyze, or reason, but simply hear and echo as impulse moves

But Mayor Jones said many good things, and appealed to moral and humanitarian sentiments in a very forcible and effective way, and his speech must have done much to arouse thought and stimulate moral sympa-

Mr. Hubbard made the life of Socrates look ludicrous, yet suggestive. He with very wise suggestions. The one | mon people hear him gladly, for he does defect in his speech was a sort of not make God a being far away, but a ered with wool. This would not have immortal. The religious teacher who been particularly objectionable if it had | can bring God to man in noble works not so obstructed his speech as to make | and practice, who can impress his hearit difficult, and often impossible, for a ers with the nearness of spiritual existportion of the audience to understand ence, the world unseen all about us in two in frequent succession spoils much | gled and intermingled as one, has em-In the olden times when man was the of the enjoyment of the whole. But the large audience seemed to be greatly pleased, as well as enthused, with his

> The band did excellent work and Mr. Jones, of Rochester, sang most accept- for the vital forces that make up the in-

Chairman Geo. H. Brooks made sunshine in the gloom by his social cheer, are growing progressive and accepting and good nature. He has many warm | the facts of spirit communion not only friends at Lily Dale, as elsewhere, and | from the faith of the belief of the resurmany think no other can fill his place. Harrison D. Barrett and Rev. B. F. Austin made August 23 the banner day the Psychic Research Society and corof the season. They voiced the principles and ideals of Spiritualism, without apology or compromise, and enthused the vast audiences, and poured out the | to Spiritualism through the developvital showers of intellectual life and spiritual thought aglow with moral sympathy and heavenly love.

I did not hear Willard J. Hull, but spiritual growth. heard his efforts highly praised. W. M. Lockwood and Chas. Brodie Patterson made Aug. 16 a lively day. and ringing rebukes, tore the mantle from the theological mummles without "Before taking" his seat in that insti- apology, and showed the great need of a tution, Mr. Hull said Spiritualism was new deal and uncompromising intellectual integrity. He held that free gov-But behold! presto, change! "After | that permeate all branches of govern-

Mr. Patterson was broadly fraternal and voiced the sentiments of the higher Christianity. Nothing that any of these Spiritualists. They often fancy they are going to startle us with some "new thought," because it is new to them. But when they get acquainted with Spiritualism they find that the "new thought" that absorbs them so, is old familiar, common-place with Spiritualyears ago. Mr. Patterson, I was told, (in a lecture that I did not hear) acknowledged this fact, and said he had supposed he had new thought to give to the Spiritualists; but he had learned since he came among us that what he thought was new had been familiar to Spiritualists long before the had apcould be a preparation for public proached it. That is a just and manly confession. His lecture was full of good things, and if not new, the thoughts and facts need much repeat that only through his methods of train- ing, and cannot be too deeply impressed ing imparted by himself and family, on the consciouesness of the world. can fitness for public work be attained. Justice, fraternity, spiritual life and energy in the works of love, may be re-

Margaret Gaule and Mrs. Coffman made many happy with their tests and F. Corden White, P. L. O. A. Keeler, And then there is a great difference | Mrs. Smith, Mrs. Lec, Mrs. Pemberton, Mrs. Wreidt and the Pettibones, all did much work on their line; and Mrs. Barliely endorsed for such work students | tholomew was kept busy, and so were other good mediums on the grounds. The storm passed and the last days unqualified therefor; but no doubt the of camp for 1908 bloomed with light and

months' training by himself)-no doubt | ing to share the last thought exchange these girls are all heickims for them. of the season. It was a lively time, and One of them is a dear friend of the closed with a rather sad emotion, owwriter and I know her to be the posses- ing to the pent-up feelings of the chairman, who inspired tears instead of

Abraham James was present and made a good speech with a voice reism. The good Doctor's works speak markably rich and mellow, which added I am sorry to report that Mrs. Duff was very low, and in the care of Dr. Lockwood, and her recovery was

garded doubtful. Mr. Merritt and Mr. Rouse, of the old board of trustees, were in the light and LARGE PART OF THE FORCE THAT giving out of their own to their many

Mr. Gaston was held at home by the illness of his wife, so I did not see him. T. J. Skidmore, who has been a pillar of strength to the camp from its inception, resigned from the board last spring, and his brother, Henry, takes

Mrs. Pettengill seemed happy was present on most of the great occasions, but did not say much from the platform. There are many others, and much

more of interest to tempt my pen, but must stop before I see you scowl. Aunty Purple-90 years of age-says it is the best season of her life. She forgets the others. All things considered, it has been a profitable season to LYMAN C. HOWE. Lily Dale.

RELIGIOUS PROGRESS.

tude of the Church.

The word religion was never so right ly understood nor so powerful in its influence as it is to-day, nor has it ever been so thoroughly assimilated into man's spiritual nature in practical works of charity, of virtue and justice. and by every Christian denomination

the wide world over. It is less a profession of faith in creeds and doctrines, and more in practice of those virtues that stand for sin cere religion, that allies man to God in all that makes man and woman truly great. It vaunteth not itself with sectarian pride and narrow conceit, but is making its deeds of good works show in the affairs of men and sincerity of pur pose based on the principles of love and mercy. The preachers of the Christian church do not appear to its members clothed with the old-time authority of creed and dogma, but they do more in the lines of their human needs, and the articles of faith in the doctrines of religion have largely faded out of sight, course, in accord with "doctrine." They | ing his nerves as in a vise, would be not | to give place to practical works of the

The infidel and unbeliever now may be entertained in most of the Christian churches for an hour on Sunday without feeling their rights as a freethinker encroached upon, but to have them met in a healthful and liberal sense, and instead of hearing the doctrines of denominational differences discussed. the rights of man are elaborated upon and the higher ethics that man sustains towards himself and his Maker. Al though the old doctrines are not wholly overthrown, they are so modified as to be in greater harmony with reason and the growing demands of the age of spiritual and religious progress.

The dogmas preached by such men as Jonathan Edwards and Spurgeon of the old school or even the florid style of a Talmage and Moody of modern days, read by all Price \$1.50. could not be tolerated now, only among the very illiterate, whose mentality is easily moved upon by sensational speakers. Beliefs have come to be reasonable, and religious doctrines no longer outrage reason and common sense, but are brought back to the intellectual schools of the higher thought based on natural laws and the broader

bodied the ideal with the real and made Christ manifest once more in the flesh

It is a mistake to assume that this is an age of religious unbelief, or that it lacks a reverence for spiritual truths fluences of the Christian church to-day are not only social and moral but they but confirmed in modern facts before roborated in the experiences of the home circles at their own firesides. Thus the churches to-day become allied ments of facts in the evolution of nature's great unfoldments that come to man through psychic laws of man's

Even the strong Catholic church is laying aside its dogmatic assumptions of infallibility so far as to exhort its Prof. Lockwood with his radical logic | bodies to help sustain the government by good words and good deeds everywhere whether it be monarchy or democracy, which fact shows a far-reaching sense of the great need of peace and harmony for its permanancy and growth. Thus we find the religion of and more humanitarian and steadily embodying in teachings the advanced ideas of the age and making Spiritualism, the communion of spirits, harmonize with the doctrines of the church. new lights bring into camp is new to It is only a question of a few years when the church will claim the reforms of modern advanced thinkers, Spiritualism included, and conserve into its organic systems all the facts of science which have had to strugle for recognition against the blind fanaticism of ignorance in church and state the past ists; old straw that we threshed forty | century. But the world moves and the Christian church as well and its creedal bondage no longer hampers its moral and spiritual growth as in the past but its progressive teachers are now ready accept the deeper and higher thoughts that lead the mind through psychic paths undiscovered pointing the way—the world across the borderland of death.

BISHOP A BEALS. Summerland, Cal.

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

Ringdom of Heaven on Earth." Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Qloth, 70 cents; leatherette, 50 cents.

HARMONIGS OF EVOLUTION. The Philosophy of Individual Life, Based

Upon Natural Science As taught by modern masters of law. By Florence Huntley. An exceedingly interesting and distinctly valuable contribution to the literature of evolution, unfolding its laws from the deeper and clearer spiritual aspect, and in dicating the defects of the Darwinian theory. Spiritualists and Materialists alike can gain much from its perusal. Price, finely bound in cloth. \$2.

"THE DREAM CHILD,"

A Fascinating Romanco of Two Worlds. By Florence Huntley. Price, cloth, % cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—Daily Capital, Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enthralls the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis Sunday

Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own swakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

CONTENTS—I. Prelude; II. The Supreme Fact of the Universe; III. The Supreme Fact of Human Life; IV. Fullness of Life—Bodily Health and Vigor; V. The Secret, Power and Effect of Love; VI. Wisdom and Interior Illumination; VII. The Realization of Perfect Peace; VIII. Coming into fullness of power; IX. Plenty of All Things—The Law of Prosperity; X. How Men Have Become Prophets, Secra, Sages, and Saviore; XI. The Basic Principle of All Religions—The Universal Religion: XII. Entering Now into—The Universal Religion: XII. Entering Now into the Realization of the Highest Riches. For sale at the Realization of the Highest Riches.

as Disclosed in the Bible." Associate of King's College, Spirit World London. An excellent book for Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, \$1.10.

Scientifically Examined and

Carefully Described. BY O. W. LEADBEATER.

A Volume of 500 large pages, treating very nterestingly if Life, Death and Immortality, Clairveyance, Spirit Phenomena, Etc. as viewed by an acknowledged and cultivated exponent of Theosophy. Price, \$1.50.

His Infinite and Divine Relations. Intuition-The Light Within. By Giles B. Stebbins. Price, 10 cents.

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, 50c.

"The Law of Psychic Phonomena." "A Scientific Demonstration of the Fa-

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 scientine throughout. Price \$1.50. Dr. Hudson's work on "The Law of Psychic Phenomena" is also valuable. Price, \$1.50. His "Scientific Demonstration of the Future Life" should be

A Study of

Elizabeth Barrett Browning. By Lilian Whiting, Author of "The World Beautiful," "Kate Field." "After Her Death," "From Dreamland Sent," etc.
With portrait. 16mo. Cloth, gilt. Price \$1.25. The
writer of this "Study of Elizabeth Barrett Browning"
has thrown the book into five chapters, with sub-titles

LIVING WITH VISIONS. "Summer Snow of Apple Interesting thought Price, cloth, \$1. For sale Blossoms;" Music-Flow of Pindar; Friends in the at this office LOVES OF THE POETS. The Prefigured Friend;
Vita Nouva; "One Day, My Siren."
IN THAT NEW WORLD. Plsa and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor.

ART AND ITALY. Individuality of Character; The

Clasped Hauds; Kato Field's Records; Mrs. Browning's Death.
LILIES OF FLORENCE. Poetic Rank; Spiritual

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wol-

stonecraft, Madame Roland, Condorco, Brissot,

For Sale at this office.

Laws; Modern Scientific Thought; The Consider

LILIAN WHITING'S BOOKS

VERY INTERESTING AND EX-CELLENT WORKS.

Kate Field, A Record. Price \$2 A Study of Elizabeth Barrett Brown ing. Price \$1.25.

Each \$1. After Her Death, New Edition, \$1. From Dreamland Sent, And Other Poems. \$1. These books are for sale at this office.

The World Beautiful. Three Series.

STARTLING FACTS,

Deeds of Darkness Disclosed.

This work devotes special attention to Auricular Confession and its relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

"NO BEGINNING

Excellent Work for Thinkers.

This book, "No Beginning," is by A Book of Great Merit. William H. Maple. The Arena says of The book will at once appeal to the read and the By Roy. Arthur Chambers, son of every reader, and leave him more amazed than ever at the prevalence of the theory of Creation." The Two has always been a fateful num-Free Thought Ideal says: "We found it full of glittering thoughts for thinkers, and the very death warrant of Christian superstition shings upon its pages." Petro 75 cents.

the reviewer and critic, says: "The remarkable thing about this 'Catechiam' is that it tells the truth." Isdeals with the questions of God. Immortality-the Creeds, the Clergy, the Church, Prayer and Salvation, Jesus and his Teaching, the Growth of the Christian Scriptures, and many other philosophical, scientific and ethical questions with the utmost candor, courage and clearness. 188 pages. Cloth 75c; paper, 50c

MARK GHESTER,

A Mill and a Million.

This is one of Carlyle Petersilea's most interesting works. It is purely a Psychical Romance such as the author is noted for producing. You leed it in your library for the purpose of leading your romance-loving children out into the light of occultism. Price, cloth cover, 60 cts. For sale at this office.

rine" and of his people. Given Through the mediumship of MRS.M.T. LONGLEY, to Ira C. Fuller, and by him dedicated to humanity. Iv is enough to know this work came through this excellent medium to recommend it. 174 pages of interesting reading. Price, cloth, 50 cents.

or The Touch of An Angel Mother.

BY CARRIE E. S. TWING. Her dedicatory lines are sufficient to show the spirit of the book as well as the author, is reads, "Because my own children are all under the tender care of the angels, and my heart is hungry for the love of the young, I most lovingly dedicate this book to the children of the world." This book is full of soul elevating and

Or Christianity before Christ. By Kersen Graves. Now and startling revolations in religious history which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament. and furnishing a key for unlocking many of its sacred mysteries, besides comprising the His-tory of Sixteen Oriental Crucified Gods. This wonderful and exhaustive volume will, we are

Printed on white paper, 880 pages. New edition, revised and corrected, with portrait of author. Price \$1.50. Postage, 10 cents. WOMAN: A Lecture Delivered to Ladies' the present status of woman, physically, men and the most prominent of Paine's friends in tally, morally and spiritually. The divine lat-

The light is turned on to objec-

tionable medical mysteries, latir

prescriptions, dogmatio theories and-

dangerous experiments of the present

Every pains has been taken to

make the leading points so plain tha

all, young and old, may easily under-

stand. Condensed facts, short, clear-

cut paragraphs are some of the

attractive features of THE NATURE

The new and better methods of cur-

ing the sick and preventing disease.

have never been so clearly stated in

plain English for the plain people, as

Our Definition of Medicine.

Any method or remedy that will

remove, alleviate or modify pain and

restore the sick to normal condition.

Stripped of mystery and decep-

tion, the study and practice of medi-

cine can be carried to success in every

intelligent home. NATURE CURE will

The best medical practice is the

Nature Cure is a true exponent of

the practice of medicine as defined,

one that will cure in the least time

lead the way to certain success.

with the least risk and expense.

expensive medical practice.

tertain, take high rank as a book of reference in the field which the author has chosen for it.,

Europe and America. Cloth, 75 cents. _____ of true harmonial marriage, etc. Price, 'Oc. A Remarkable Doctor Book

HAS JUST BEEN ISSUED, ENTITLED

rection of their Master, Jesus Christ, but confirmed in modern facts before the Psychic Research Society and cor-

BY PHYSICAL AND MENTAL METHODS, ILLUSTRATED A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice. A Clear, Short-Cut Treatise

By MARVIN E. CONGER, M.D.

Assisted by ROSA C. CONGER, M. D.

CURE.

in Nature Cure.

is practical medicine.

on the Cause and Cure of Disease.



Nature Cure teaches how to heal by simple home remedies. It teaches how Nature cures. It does not use poisonous drugs.

It does not endorse dangerous experiments with the surgeon's knife. It will save money in every home. It is entirely free from technical

It teaches how typhoid and other fevers may be cured at once. It teaches how pneumonia, la-grippe, diphtheria and other forms of disease considered dangerous, may be cured

It is, as a medical book for homes. THE BEST, and is up-to-date in every particular. There is no similar book, no medical, hygienic or reformatory doctor book

in twenty-four hours.

is finely illustrated; the mechanical and artistic work are the very beat. Bound in fine English cloth, marble that compares with THE NATURE

and stands squarely upon truth and demonstration, rejecting theories and experiments wherever health and life are endangered. The book contains 375 pages, and

edges, \$2.00; common cloth \$1.50.

CURE. For Sale at The Progressive Thinker Office. to Loomis St., Chicago,

"How Shall I Become a Medi-Spiritualism affords avenues of unfoldment and methods of preparation not

A WONDERFUL OFFER.

Newtonville, Mass.,

And he will write you and tell you all about it If sick send age, name and symptom to DR. C. E. WATKINS,

66 Highland ave., ... Newtonville, Mass

Forest Home Camp, Mich. The Forest Home Spiritual Camp Association closed August 23, the most successful meeting we ever held. You will not marvel at this statement when I tell you that we procured the services of such convincing speakers and medi-ums as Mrs. A. E. Sheets, Oscar A.

Edgerly and Mr. and Mrs. E. W. Mr. and Mrs. Sprague are certainly doing a great work for the cause in get-ting people to organize with the State and N. S. A. At the close of the meeting Mr. Sprague organized a society of members. A charter fee and a nice little balance in the treasury were quickly raised. Then through his convincing arguments in behalf of the needs and good work of the N. S. A., over \$25 more was raised for that. Then they came to Mancelona and gave two lectures, and a society of 29 members was organized, and so their good

And now just a word as to where this most beautiful camp-ground is lotated, so our spiritual friends may come and visit us next August and get opiritual and physical rest. Here malaria and hay fever are unknown, and those are all the second of the those so afflicted are quickly relieved by coming here. This beautiful camp-ground consists of 16 acres, situated on the west bank of that beautiful body of water of over 30 miles of navigation for small pleasure boats, known as Inter-mediate Lake, where the fishing is unexcelled. Our grounds are bounded by the Pere Marquette R. R., and trains stop daily at our grounds, and a good wagon road, and over 100 rods of lake front. It is five miles north of Bellaire Mich., both good towns. The grounds trees of over 40 varieties, and it seems as if nature vied with itself to make this one of the most beautiful spots to build up a resort grounds in all this fa-mous region of resorts, and all that is wanting is the financial aid to round out the measure to make this an ideal summer home for Spiritualists, where we can come and expound those great truths. Now friends don't mistake this place as being surrounded by a worthless waste of wilderness, but on the contrary the beautiful forests are interspersed with fine farms, and orchards of the finest fruit that can be produced, while the forests abound with wild berries of the finest flavor. Now we cordially invite you all to come and be with us next August. I will gladly answer any questions you may ask concerning this camp, if you will address me at Mancelona, Mich. FRANK H. LESHER, Prest.

Ruth Eastman, Sec'y.

Mancelona, Mich.

Lake Brady Camp, Ohlo.

August 30 was the last Sunday of the Lake rady camp of 1903. Although the weather was threatening and there were several slight showers during the day, the gate receipts were more than on any Sunday for five years, with one exception. Owing to illness, Mrs. Carpenter was unable to speak in the Of souls consigned to orthodox flames. Whitewater, Wis., who took her place and opened her remarks by reciting a The fire did crack and the smoke did poem, "The Hand on the Rudder." Her main topic was the Morris Pratt Institute in which her interest and work is centered, and as one always speaks best when speaking from the heart, her remarks were full of interest and carinstitute which she represents is one of the much-needed instruments to ther the cause of Spiritualism to a higher and broader plane.

Mrs. Carpenter insisted on going on the rostrum in the afternoon, although far from fit to do so. Her guides saw best to entrance her completely and took for their subject, "Spiritual Growth." The lecture, as all she gives usually are, was simply grand from usual, although obliged to sit in an easy chair while doing so. Her many friends regret her ill health and hope for her speedy recovery. May she be spared many years to help carry on the good work for which she is so well

adapted. adapted.

By next year the association hopes and expects to have an auditorium capacious enough to hold all who may desire to visit Brady Camp. The management are already planning their program for the coming

year. Long live Lake Brady camp. MARY L. BETTES. Cuyahoga, Falls, Ohio.

Annual Meeting of Northwestern Ohio

Spiritual Association. When a set of harmonious circumstances has flooded the expanded portals of the human soul, swelling the heart's impulses almost beyond the ability of language to deservedly express, there is a serious, and a doubtful uncertainty in all efforts at giving them verbal and intelligent expression. Such a duty the writer is called upon to per-form by writing an accounting item of the fifth annual meeting of the Northwestern Ohio Spiritual Association, at Brookside Grove, near Payne, O., Aug.

Though the weather was cool and threatening, yet with commendable devotion to the cause, the people from the limits of both Paulding and VanWert countles gathered in a large, orderly vices were held at his late residence, and harmonious crowd to listen to one of the finest series of spiritual thought demonstrations that the writer has ever experienced. A meeting that of itself demonstrated that if there were no other phase in Spiritualism, this one characteristic of congregating in sympathetic harmony, the best elements of social life, and temporarily creating from the harmonious many, a union into a great harmonious One, is well

worthy of the effort.

The opening was by a most beautiful rendition of music by the choir, which also gave most exceptional music in every instance.

The first speaker, the ex-Rev. E. T. Vaas, of Chicago, aside from giving a magnificent lecture, also demonstrated that Spiritualism has in him a brave, a competent and an absolutely fearless champion, and one who has completely passed over the barriers from revealed religion to a new Spiritualistic fellow-ship.

Mrs. John Dull, of VanWert, another

speaker, an educated lady, and a daugh-ter of a prominent divine, gave a splen-did lecture also, illustrating that she is will remain in the mother church, and this office.

at the same time openly and publicly preach Spiritualism, practically declaring with Patrick Henry that, 'On such occasions as this I will place myself on the extreme boundaries of my rights, and bid defiance to the arm that would

Another speaker, not on the list, Mr. Fred Dunakin, of Cecil, O., was found entirely out of place in the crowd; unsuccessfully trying to appear at home there, but the sensible people of Paulding county knew just what ailed 'their Fred,' and where he belonged, and in short order he was giving us one of his superb addresses, that all who have heard them, know so well how to appre-

And then comes our psychic-message transmitter, Mrs. Barbara Hilbert, of Chicago, the only one called to perform that important duty, and she alone, proved fully competent to do her part of the work and do it to the full satisfaction of those who were favored with

Of all those in that field of spiritual work wherein the functions of the spiritual nature are sufficiently refined. that they may and do stand on the bor-der-plane between the mortals and the ultra-mortals, developing and intensify-ing interrelationships of love and harmony between the two worlds, she stands brave and honest and capable; one among the foremost few; and further let me assure you that if you wish to look upon one who inspires faith in advance of works, you will do so at your first introduction to Mrs. Barbara Hilbert.

short time in explanation of a display of fossil organic remains, as advertised, also delivered a short eulogium on one of the most prominent and worthy ploneer mediums in this part of the state. Mrs. Barbara Ball, the one prominent part of which eulogium, was its failure

to do full justice.

A fine recitation was rendered, in harmony with the occasion, by a young lady of fine personality, whose name

was not learned.
The above record could never have been written, nor could the occurrence, as such, ever have occurred, but for the supreme individuality that conceived, guided, and directed it, from its inception to its dismissal. A womanly individuality that is made up of such harmony of essential elements, and so diversified in their capacity, that all lines of spiritual works are completely withand three miles south of Central Lake, in ner grasp; displaying, even in the development and progress of this one have a profusion of the most beautiful gathering, her adaptability to organize, with unfailing success; to officiate with rare ability, and to sweeten the discourse of her control with her own individuality that inspires an audience with

a class of eloquence exceeded by none. Therefore, let all those who wish to record on memory's list the names of our most efficient and unselfish workers in a cause as broad as human rea-

wonderfully efficient rostrum workers, and the extraordinary and even unsurpassed harmony of the audience, rendered the above meeting an exalted type of spirituo-social development. All, as myself, must have been elevated by the draught from its spiritual vir-E. V. MORSE.

Lorain, Ohio.

Written Sunday, Nov. 30. 1902, by Rev. Andrew P. Stout, Sheridan, Ind.

From Adam to Christ was a heathenish gloom, And millions passed to a Christless

doom. The skies are too small to record the names

morning, but we were so fortunate as | Hell was so black and terribly smoked to have as a visitor, Mrs. Stewart, of That men and women were almost choked.

> roll While an angry God shoveled in coal.

grown.
Now men and women, both alike, Are out an everlasting strike.
The angry God has left the place

Because that hell is out of coal. O, Gabriel, strike your harp and shout, "That down in hell the fire is out!" This being true, that the fire is out, He will not into hell be thrown:

If so it would have a flery smell; But saints who fire and smoke

Can have no heaven without a hell. We pity those in love, not ire. Who can't see God without a fire. Praise God who everywhere doth dwell, For sending heaven down to hell.

Revised Doxology. Let all freethinkers on this sod, Praise the one true and only God, Unite with all the heavenly hosts, In leaving out all human ghosts.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines

late home in Edgerton, Wis., Alvin Mason Courtright, August 20. He was a pioneer resident of the country, and one of the most highly respected citizens in the vicinity where he had so long made his home.

Mr. Courtright was a pronounced

Spiritualist, and everywhere had the courage of his convictions. He had journeyed the earth-plane sixty-five years, his birthday occurred the day fol lowing the transition. The funeral ser-

conducted by the writer.

MATTIE E. HULL.

Progressive Thinker.

Now is the time to extend the circulátion of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character, 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 helpial purpose. Proce 35 cents each.
"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable one of the few who have the courage to little work. Price 30 cents. For sale at

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We held here in public halls at the present

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 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 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.

The Spiritualistic Church of the Stu-

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday even-ings, 7:80 p. m. Mrs. W. F. Schu-

macher, 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.

The Englewood Spiritual Union will not hold any meetings during August; but the Ladies' Auxiliary will meet as usual Thursday afternoons, at Hopkins hall, 528 West Sixty-third street. A Spiritualist Temple has been

opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-Dr. Sholdice holds services Sunday

evenings at 7:45, at 205 Lincoln avenue, The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th atreet, be-tween 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 E 55th street, where all communications should be addressed. Mrs. M. A. Burland, pastor of the

Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock. 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-segkers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free dem-onstrations by C. A. Beverly, M. D.,

The third Church of Progressive Truth meets Sundays at 3 and 8 p. m. at Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend. Mrs. Schaeffer will conduct the meetings. The Spiritual Unity Society holds

meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Englewood Spiritual Union will open its fall meetings the first Sunday in September. Lecture in the evening at 8 o'clock. Conference in the afternoon. The Ladies' Auxiliary will meet Thursday afternoon. Hopkins' Hall, 528 West Sixty-third street, Englewood. For further information, address Geo. Hamilton Brooks, 6600 Normal avenue. Church of the Spiritual Truth holds

meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

THE BIBLE AS REGARDED BY JOHN E. REMSBURG. In this book there are Eleven Chap-

ters on the Authenticity of the Bible; | ence." By Daniel Kent Tenney. Ten on the Morality of the Bible, with an Appendix of Unanswerable Argu- office. Price 6 cents. ments Against the Divine Origin and in favor of the Human Origin of the Bible. Twenty-six pages of index, enabling the reader to refer in an instant to any au-thority quoted or argument used by the author.

The tiles of the chapters in detail are, Sacred Books of the World, The Christian Bible, Formation of the Canon, Different Versions of the Bible, Authorship and Dates, The Pentateuch, The Prophets, The Hagioegrapha, The Four Gospels; Acts, Catholic Epistles and Revelation; Pauline Epistles, Textual Errors, Two Cosmogonies of Genesis, The Patriarchal Age, The Jewish Kings, Inspired Numbers, When Did Jehosaphat Die? Harmony of the Gospels, Paul and the Apostles, The Bible and His-tory, The Bible and Science, Prophe-cies, Miracles, The Bible God, The Bible Not a Moral Guide, Lying, Cheat-Bible Not a Moral Guide, Lying, Cheating, Stealing, Murder, War, Human Sacrifices, Cannibalism, Witchcraft, Slavery, Polygamy, Adultery, Obscenity, Intemperance, Vagrancy, Ignorance, Injustice to Women, Unkindness to Children, Cruelty to Animals, Tyranny, Intolerance, Conclusion, Appendix

Intolerance, Conclusion, Appendix.

The book makes some five hundred pages, and is printed handsomely on heavy paper, with wide margins. Price \$1.25.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, il-

"Discovery of a Lost Trail." By Chas.
B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

"The Kingship of Self-Control." wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the upon physical physiological and psy. emy of the Catholic church, are worthy romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office. "Just How to Wake the Solar Plex-

us." By Elizabeth Towne. Valuable for health. Price 25 cents. "Invisible Helpers." By C. W. Lead-beater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"Why I Am a Vegetarian," By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents. The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J.

"Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

"Astral Worship." By J. H. Hill, M. 1910. By Yarmo Vedra, For sale at this office.

DYSPEPSIA, INDICESTION

We Can Positively, Chro Any, Case of Stomach Trouble Hol Caused by Chacen, Do Hof Take Our Word, HEST FIR: YOURSELF,



TREATMENT Do you suffer rom indigestion, Do you suffer from indigestion, dyspepsis, or clousers in the control of the cont

tone up the stomach, and make you strong and healthy as you ever were. We could give you test immonials by the thousands of those we have cured of stomach trouble in all its forms and stages; but they would not be facts or proof to you-only words of thanks and praise. The only absolute proof and the reatment itself. And believing in the reatment itself. And believing in the reatment itself. And believing in the reatment itself, and believing in the subsolutely prove its great merits, we will send anyone desiring it a full two weeks 'tral treatment absolutely prove its great merits, we will send anyone desiring it a full two weeks 'tral treatment absolutely free.

If you have stomach trouble and have failed to get relief, write us at once and learn by practical test what we can do for you. Address Dr. Peebles Institute of Health, Ltd., 23 Main Street, Battle Creek, Mich.

Cloth, \$1.10. "The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship

teresting book. Neatly bound in cloth and gilt. Only 50 cents. "The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with

"Mediumship and Its Development, useful to learners who seek to know and cloth, 50 cents; paper, 25 cents. Fo sale at this office.

"Right Living." By Susan H. Wixon The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes. which render the book more interesting especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it, Cloth \$1. For sale at this office.

"Religious and Theological Works of Thomas Paine," contains his celebrated 'Age of Reason," and a number of let ers and discourses on religious and theological subjects. Cloth binding, 430

periences, spoken; written and made by full-form materializations; setting un a scientific and personal verification of 'What We Shall Be," and a code of ethics, requisite to the most speedy reelization of the highest and purest felicity attainable in the future life. A 500 pages. Price, \$1.75.

"Never-Ending Life Assured by Sci-Thirteen on the Credibility of the Bible; strong and conclusive argument from

Price 25 cents.

from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy

purn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free

the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the gov-

ernment. An important work. Paper, 25 cents. For sale at this office. "Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and

of the author's latest and choicest A Menace to American Civilization.' upon physical and psy chic science. Demonstrator of the mo

lecular or spiritual hypothesis of mature. Scholarly, masterly, trenchant Price 25 cents: For sale at this office. "A Plea for the New Woman." May Collins. An andress delivered be-fore the Ohio Jaberal Society. For sale at this office. Price 10 cents.

ion. A Tale of Southern California." By Carlyle Petersiles. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office. "Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Re-

view of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

D, For sale at this office, Price \$1. | this office, Price \$1.50.

MRS. STODDARD GRAYI And Son, DE WITT C. HOUGH,

Materializing and Test Mediums, hold scances Sunday, Wednesday and Friday eventure, cight o'clock; Saturdays 2 p. m., at their residence, 33 West 57th St., New York. Sittings for communi-cations daily, 10 to 5.

MRS. E. DEFOREST, CLAIRVOYANT, INTUI-

HOROSCOPES Scientifically accurate and reliable. Captain G.W. Walrond, 1610 Glenarin St., Denver, Col., Est 1890.

Mrs. W. W. Stewart. Readings on business daily from 11 to 5; also readings by correspondence. Readings, \$1. Res-idence and Postorico address, No. 1268 Sheridan Road, Chicago, Ill.

RULES FOR MEDIUMSHIP. THOUGHT, SPIR-tit and Ego explained. Astrological reading, 50 cts.; give date of birth. A. JANE, 178 Spring St., Aurora, Ili.

A Prospective Sanitarium. A lady, licensed physician, desires a person having capital to assist her to establish a Sanita-rium, to be conducted in accord with Nature's laws. Address, OHARLOTTE RANDALL, M. D. 112 Washington Bivid, Chicago.

C. N. KINKEAD.

Annie Lord Chamberlain's Card. Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earl-iest mediums now in the form, by writing a letter to a spirit friend. Send it to me with \$1, and I will try and get reply by independent writing or whis-pers. Address Mrs. Annie Lord Chamberlain, Mil-ford Mass.

THE SPEAKING DIAL.

A Wonderful Spiritual Invention
Gives names, dates and circumstances. Speaks
in various languages; answers mental questions;
convincing the most skeptical. Has come to prove
immortality and spirit communion. Develops all
phases of mediumship. Magnetized by powerful
spirit band. Read what the late Hon. I. Donnelly
said of the Speaking Dial. Dials now, \$1.50. Send
for circular and testimonials. Enclose stamp for
reply. P. J. DEMPSEY Inventor, 2817. Columbus
ave., Minneapolis, Minn.

DR. J. S. LOUCKS

Is the oldest and most successful Spiritual Physicia now in practice. His cures are THE MOST MARVELOUS of this age. Ilis examinations are correctly made, J. S. LOUCKS, M. D.,

Stoneham, Mass. DON'T READ THIS. Frances L. Loucks, the only psychic wonder living, that uses the spiritual X-ray without any leading symptom to direct, and locates all internal diseases. A trial will convince you. Norvous crinauxilon and lost vigor of boll sexus successfully freated, as hundreds can testify. Send name, age, sex, complexion and to cents in stamps, and receive a correct diagnosis of your case free, worth dollars to you. Address,

FRANCES L. LOUCKS, Lock Box 1214. Stoneham, Mass,

SPIRIT PHOTOGRAPHS ARTISTS. Send two dollars, your photograph or lock of hair, and receive three finished pictures from some loyed ones that are wating to reach you from the summerland.

Mr. and Mrs. A. Normann.—The three photographs were handed me to-day, and I recognize every face upon them, and I can truthfully say these pictures are genuine, and will recommend you to the world; for such evidence is what proves life eternal, Mrs. Dr. Gregor McGregor.

2834 Chicago ave., Minneapolis, Minn.

Address with sump en-losed, Minn.

Mr. & MRS. A. NORMANN,

2721, Elliott av. So., Minneapolis, Minn.

To My Afflicted Friends. Mrs. J. E. Leonard, tranco medium, who is known as the Healing Witch of the Rockies, having located permanently in Spokane, Wash, has case from lock of hair. Try her guides. She has cured hundreds who have been given up as In curable. Cut hair from base of brain and allow

FRANK N. FOSTER,

Spirit Photography office. Price 6 cents.

'The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adone of U. School of Egypt. The Light of Egypt

THE GOLDEN ECHOES:

A New Book of Inspirational Words and Music, For the use of meetings, tyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; \$1.50 per dowen. For sale at this office.

THE VOICES By Warren Sumner Barlow.
The Voices contain poems of remarkable beauty and force. They are most excellent. Price \$1.00.

THE SUNDAY QUESTION. Historical and critical review, with replies to an objection. By G. W. Brown, M. D. Price, 15a

Three Journeys Around the World

Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, and other Oriental countries. By J. M. Peebles. A. M., M. D. Ph. D. In this splendid large book Dr. Peebles has concentrated a vast amount of valuable information. It is exceed. ingly entertaining and readable, and Spiritualism as he found it everywhere in his travels receives due attention, making the book of special value and interest to Spiritualists. 454 large pages, finely bound, at the price of \$1.50.

Bible and Church Degrade Woman By Elizabeth Cady Stanton. Comprises three essays on "The Effect of Woman Suffrage on Questiens of Morals and Rel., ion." Price, 10c.

Aryan Sun Myths, the Origin of Religion.

By Sarah E. Titcomb. wirh an introduction by Charles Morris, author of "The Aryan Race." Price, cloth, \$1.00. MOLLIE FANCHER,

The Brooklyn Enigma.

An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the ulneteenth century. Unimpeachable testi-mony of many witnesses. By Abram H. Dailey. With illustrations. Price, cloth, \$1.50. The Spiritual Wreath.

A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, 16 cents. Apocryphal New Testament, Being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centu-ries to Jesus Christ, his apostles and their com-panions, and not included in the New Testament by its compilers. Price, cloth, \$1.50.

Views of Our Heaveniu Home. By Andrew Jackson Davis. A highly interesting work. Price 75 cents. Postage 5 cents.

HELIOGENTRIG ASTROLOGY Or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris to 1910. By Yarmo Vedra. With 64 illustrations, 85 of which are original drawings by Holmes W. Merton, author of "Descriptive Mentality." A new system of personally determining the primary fund of Mental and Physical forces and their results in mental aptitudes that dominate the nature of the individual as based upon date of birth. Price, cloth, \$1.50.

The Devil and the Adventists. An Adventist attack upon Spiritualism re nulsed. By Moses Hull. Price, 10 cents. Contradictions of the Bible.

One hundred and forty-four propositions, the ological, moral, historical and speculative; each proved amirmatively and negatively by quotations from Scripture, without comment. Pripals cents.

AN ASTONISHING OFFER

Send three two-cent stamps, lock of Healer and hair, age, name and the leading symptom, and your disease will be diagnosed free br spirit power.

230 North Sixth St. San Jose, Call

Mrs. Dr. Dobson-Barker.

TESTIMONIALS OF CURE. My Dear Mrs. Dobson-Barker:—I want to say, I have been alling for thirty years and you are the only one that has done me any good. MARY JANE PEARCE. Perris, Riverside Co., Cal., Feb. 21,

Mrs. Dobson-Barker-Kind Friend:-As I tried your treatment four years ago, and it helped me so much, I will write to you again to see if you are still practicing, and if you are I want to send to you for another month's treatment, for I can safely say that you did more for me than all the doctors on earth, and I hope you are well and still practicing. May the good angels bless

you, is my prayer. Respectfully, MINA M. YANG. Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker—Dear Sis-ter:—I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time: I do my own work: how I would like to see the woman that cured me. I let every one know who cured me. I war sick twenty-five years. I still remain your friend,



Do You Need And Better Eyesight!

Spectacles better assistance at your own home with the improved melted pebble lense, to see near and at a distance, Please write for Illustrated recular, showing styles and prices. Also, my spirit method of treating that restores lost vision and impaired eyesight. I guarantee to fit your eyes, and safe delivery by mail.

B. F. POOLE.—Dear Sir: Your Magnetized Melted Pebble Spectacles received. I am delighted. They are perfection in every way.

Sincerely yours, B. A. Pizhson, Gebo, Mont.

STANDING UP FOR JESUS.

Or what the Editor of the Freethinker's Magazine thinks of him. Price, 4 cents; twenty-five copies for 60 cents. THE GOSPEL OF NATURE Is a most excellent work by Dr. M. I. Sherman, assisted by Prof. W. F. Lyon. Heretofore is has been sold for \$2, but the price now has been reduced to \$1. It is a book that will intercate and instruct. It contains 250 pages, and is rule of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his Work is a reflection from the celestial spheres.

A GREAT BOOK.

THE HULL-JAMIESON DEBATE.

One of Unflagging Interest Throughout -It Should Be in the Hands of Every Spiritualist and Freethinker.

This book, containing nearly 500 closely printed pages, should have a million circulation. Price \$1. It is chockful of rapid-firing ideas, and is the ablest debate, on both sides, ever published. Send for it.

"AS IT IS TO BE."

A VERY SUGGESTIVE WORK

It Beams With Spiritual Truths.

This is a beautiful book, by Cors Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters therein: The Process of Dying; Light and

Will; Fear; Astrology; The God-Soul of Man: The Drama: A Day in Heaven. Price \$1. For sale at this office. WISDOM OF THE AGES.

Spirit; The Law of Attraction; Senses of the Spirit; What Is Unconscious

Revelations from Zertoulem, the Prophet of Tlaskanata.

A Mine of Valuable Reflections and Suggestions.

This work was automatically transcribed by George A. Fuller, M. D., a scribed by George fulled high as a lecgentleman who stands high a lecgentleman who had a lecgentleman who stands high a lecgentleman who had a turer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler.

Price \$1.00.

Paine's Theological Works. Age of Reason, Examination of the Prophe-cies, etc. Illustrated edition. Post 8vo., 433 pages. Price, cloth, 51.60.

THE SPIRITUAL ALPS And How We Ascend Them. How to reach that altitude where spirit is supreme and all things are subject to it. By Moses Hull. Price in cloth. 40 cents; paper 25 cts. For sale at this office.

The Development of the Spirit After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Price,

THE WORLD BEAUTIFUL. Sories one, two and three. By Lilian Whitins Three choice volumes, each complete in itself in which spirituality is related to veryday life. in such a way as to make the world begutiful.

Price, 51.00 each. THE TO-MORROW OF DEATH.

Or the Future Life According to Science. By Louis Figuier. Translated from the French by S. R. Crockee. A very fascinating work. This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of earth." Price, \$1.50.

AUTOMATIC WRITING, [So-called] with other psychic experiences. By Sara A. Underwood. With half-tone portrait and specimen pages of the writing. Handsomely bound in cloth. Price, th. Postage, 10c.

Gifted Psychical HEALTH RESTORED By Common Sense Methods

6. WALTER LYNN

For the Cure of Mental and Physical Aliments.

OBSESSION CURED.

READINGS AND BUSINESS AD

Oakland, Cal

Write for Circular

H. M. JORY,

Spiritual Intercourse, account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of Spiritualism, and has stood the test of many years. Cloth, \$1.20; postage 100.

MAHOMET His Birth Both Bedwing and bon. This is No. o of the Library of Library Chastes. It is conceded to be historically correct, and so exact and perfect in every folial as to be recented.

THE AGE OF REASON. By Thomas Paine. Being an investigation of True and Fabulous Theology, A new and complete edition, from new plates and new type 186 pages, post 8vo. Paper 950; cloth, 500.

PART I .-- The Pentateuch. Comments on Genesis, Exodus, Leviticas, Numbers and Douteronomy, by Elizabeth Cady, Stanton, Lillie Devereux Hiske, Rev. Phobe, Hanaford, Chara Bewick Coby, Ellen Battelle, Deltrick, Mrs. Louisa Southworth, Ursula National

Gestefeld, and Francis E Barr. Judges, Kings, Prophets and Apostles. Comments on the Old and New Testaments, from Joshua to Revelation. The comments are keen bright, spicy, full of wit, the work of radical thinkers who are not ignorant of the higher criticism. There is not a doll page in either of these books, but each its a galaxy of the bright minds of the day and throw a new light on the Bible teachings relating to woman. Price of each, paper, 60 cents.

Womanly ITS ATTAINMENT OF FORM AND FEATURES Beauty The cultivation of personal beauty, based on Hygiene and Health Culture, by twenty physicians and spe-cialists, and edited by Albert Turner. A valua-ble book for women and therefore for the whole world. Price in elegant cloth binding, 51.00.

-THE-Christs of the Past and Present.

By MOSES HULL. A comparison of the Christ-work or Mediumship of Biblical Messiahs and the conditions they required, with similar manifestations in Modern Spiritualism. This is a good work to Study for arguments with which to meet the study for arguments with which to meet the very common orthodox question, "Why do you always require conditions for your spiritual manifestations?" Cloth bound, \$5 cents; paper 25 cents. For sale at this office.

Were YOU BOTH Lucky Star? A complete exposition of the science of Astrol-

The Religion of Science.

By Dr. Paul Carus. Ver thoughtful and interesting. Price, 25 cent.

Father Tom and the Pope. or a Night at the Vatican Written probably by Sir Samuel Merguson. From Blackwood's by Sir Samuel Perguson. From Distriction of State of Rome by Father Tom, an Irish priest, armed Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "poteen," and an Irish recipe for "conwounding" the same.

for Liberal and Ethical Societies, for Schools and the Home. Compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents.

By W. J. Colville. Beports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

By Mattie E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or 87 per hundred. The Science of Spirit Return.

A. P. A. MANUAL A complete expose of the principles and ob-jects of the American Protective Association. A book for all patriotic American citizens. Price, 15 cents, or two for 25 cents.

By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to head

Healing, Gauses and Effects.

The Myth of the Great Deluge,
By James M. McCann. A complete and overwheeling refutation of the Bible story of the
Deluge. Price, 15 cents.

push me from !t.' DR. C. E. WATKINS, 66 Highland Ave.,

her messages.

The writer, besides having given a

son, remember the name of Nettie Virginia Bryan. Finally let me give record that these

HELL ON A STRIKE.

A breeze from heaven has solftly blown, And brought us books, like Creeds Outecaus deserted by the race. Preachers can't damn body or soul

There no wis hope for Andrew P. Stout. For writing a book on Creeds Outgrown.
'Tis said, "this book was born in hell"

-Amen. Amen.

only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line [Passed to the higher life from his

INDUCE Your Neighbor to Subscribe for The



FREE TEST

Trumpet Medium, No. 3250 Wabash av.. Chicago. Circles, Tuesday, Thursday and Saturday, 8:30. Private readings daily. Phone 525 Brown. MRS. MAGGIE WAITE

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis, We have a few copies of this work by the celebrated seer.

of Mrs. M. T. Longley. An intensely in-

other Bible passages, showing great incongruities. Price 25 cents and How to Mesmerize to Assist Development." By W. H. Bach. Especially utilize the laws of mediumship and development, and avoid errors. Price,

and more easily comprehended.

pages. Price \$1. For sale at this office. "Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents. "Beyond the Yall." A Sequel to "Rending the Vall." Being a compilation, with notes and explanations, of parrations and illustrations of spirit ex-

no one to handle it. P. O. Box 599 very remarkable book. Large, octavo,

taught by Adepts of Hermetic Philoso-phy. Price \$2 per volume. For sale at this office.
"Love—Sex—Immortality." By Dr.
W. P. Phelon. For sale at this office. "Voltaire's Romances." Translated

of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.
"Cosmian Hymn Book." A collection of original and relected hymns, for lib-eral and ethical societies, for schools and the home; compiled by L. K. Wash-

from all sectarianism. Price 50 cents, "Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used elecrical term or phrase. Price 25 cents.
"A Conspiracy Against the Republic."
By Charles B. Waite, A. M., author of
"History of the Ohristian Religion to

Cure. Paper cover, 15 cents. For sale 'Spirit Echoes." By Mattle E. Hull. This pretty volume contains fifty-seven poems. Neatly,bound in cloth, and with portrait of the author. Price 75 cents. "The Infidelity lof Ecclesiasticism.

"Mark Chester; er a Mill and a Mill-

S. Harrington. A pamphlet containing the Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results "The Priest, the Woman and the Conof the Romish confessional, as proved Progressive Thinker.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." lives. Price, by mail, \$1. For sale at

Mrs. Dr. Dobson-Barker.

For Free Diagnosis of Disease, send five two-cent stamps, age, name sex and own handwriting.

VICE \$1.00 and two stamps.

Address 855 Grove St.,

JORY'S TONIC TABLETS

A Irus Narra Tonic and Bisod Builder.

An ideal restorative tonic for the cure of General Debility and the various forms of nervous and Pysical depression, Melancholia, Nervous Dyscepsia, Torpid Liver, Weak Kidneys, Chronic Backache, poor creditation, poor appetite, poor sleep, poor blood, etc., and for improving the tone of the general nervous system, the digestive functions and the blood. 50 doses, 75c; 100 doses \$1.251.

JORY'S BOWEL TONIC,

For Constituention, Headache, Etc.

Are not a Purgative, but induce a Natural Healthy

Action of the Bowels. 36 tablets, 25c. Postage

Manufacturing Chemist. 6 Eddy Street, San Francisco, Cal. A Very Interesting Book tor All. Philosophy of This work con-tains a graphic account of the

to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

THE WOMAN'S BIBLE

THE WOMAN'S BIBLE .-- PART II."

A complete exposition of the Science of Astrology, adapted from the Four Books of Ptolemy, the Astronomer on the art of Reading the Stars, with many illustrations. By A. ALPHEUS, Secretary of the Astrological Society of England and America. Handsomely bound in cloth, gift top, with heautiful designs stamped on side and back, Price \$1.00. For sale at this office.

Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and commented upon it. By H. Polang. 889 pp. Price, cloth, 81

COSMIAN HYMN BOOK.

A collection of original and selected Hymns

SPIRITUAL SONGSTER.

OLD AND NEW PSYCHOLOGY

By Charles Dawbarn. A scientific rehearsal that is truly interesting. Price, 10 cents.