Do Not Miss Our Winter Feasts of Intellectual and Spiritual Good Things!

We Have Just Begun the Charming Narrative,
By Mrs. I. L. Lewis, of Bethel, Vt., Entitled;

16711 ANOMO THE HILLS.

If You Miss an Issue of The Progressive Thinker
This Winter You Will Lose a Spiritual Fortune.

Arogressive

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HEAVEN AND HELL.

the following illustrates important facts. That the individual who met with this serious accident was brought in close touch with the Spirit-world, there dark spheres of Spirit Life as well as the beautiful scenes of the higher spheres, all more or less modified by the experience he had passed through.

half-past three o'clock on the afternoon do and I'll obey." . Then the man Offy, employed by the Westinghouse again until three o'clock the next Electrical Company at the Kingsbridge morning in the Fordham Hospital. entire plant shot through his body— nightmare. He stared wildly at the 3,300 volts, of 265 amperes. Then

He was holding a joint of iron pipe he fainted again. Yet he gained conduit for containing electric wires at strength slowly, and finally was strong the time which a workman, Mallory, was enough to talk intelligently and realize measuring, when the plank on which that a miracle had happened measuring, when the plant of the claims that the Almighty falling on a nest of deadly wires below he threw up his arm to get his balance, touched other wires, and like a thunder holt, twice the voltage required for electrocution in Sing Sing prison shot

Find straightened out and as he stiff-his eyes, said to the parson:

"YOU CAN'T TELL ME ANYTHING ened like a corpse his head came near . "YOU CAN'T TELL ME ANYTHING enough to still other wires above to I DON'T KNOW ABOUT THE OTHER form a complete circuit. Mallory saw a WORLD. I HAVE BEEN THERE. I stream of blue flame eighteen inches HAVE BEEN IN HELL, AND COMING long and six inches wide roaring out of OUT OF HELL I'VE BEEN IN HEAV Flad's head with the noise of a trolley EN. NO MAN HAS SEEN WHAT I car. He saw this flame melting the HAVE SEEN AND LIVED." iron pipe above and the molten metal dropping white and hissing on the back of his head. How could the man be saved? To put hands on him to pull him away meant death.

WET CLOTHING A CONDUCTOR.

It was a sweltering August afternoon Men and clothing steaming with perspi ration were perfect conductors of the awful current, and there was no time to shout for help. But Mallory was an expert. He know what to do. Instantly. like a catapult, he hurled himself headlong against the paralyzed burning man, broke the circuit and they tumbled to the floor together. Mallory himself was badly shocked and burned in the contact, but he was saved,

This hero, Mallory, staggered to his ment I remember nothing of what hap-feet and shouted for help. A dozen bened until I awoke in hell.

"There I found myself in a vast volthe situation and while Flad was still unic plain of rocks and hills with tre-foasting and smoking selzed his arms, mendous buildings of massive construcand began the resuscitation movements tion towering on every side. They used in cases of drowning. men "spelled" one another, keeping up mountains. But they were FULL OF this artificial breathing process—pump FIRE AND FLAMES came out on all ing air in and out his lungs by working sides. Between the buildings and out in his arms and chest. There was no sign the open country everywhere, WERE of life—the heart had stopped beating—RIVERS OF BLOOD, tumbling and but they worked incesantly, never re- dashing over cliffs and breaking in axing for a moment.

The thing to do in such cases is to ings. excite the heart's action. A shock must be produced to start it beating LEADING CHARACTERS OF HELL. again, just as one jogs a watch to set the balance wheel going when it stops. Injection of brandy into the veins is one way, but there was no hypodermic syringe at hand nor any brandy. Strong ammonia was used again and again, and of life had evidently fied.

SCENE IN THE POWER HOUSE.

While the men were manipulating the arms desperately a young evangelist of BIG BROWNIE-LOOKING CREAthe neighborhood, the Rev. G. Bert Car- TURES, BUT ALL MONSTROUS AND penter, hurried in, fell on his knees in HORRIBLE. EVERY FACE WAS great emotion and began praying, and WRINKLED. THERE WAS A MACONTRUE Praying while the men pumped in the frenzy of desperation. NIAC LAUGH ON EVERY SIDE. Such a scene was never witnessed in a power house. The great engines, big enough to run an ocean steamer, were throbbing and thundering: the big dy-others and as red as fire, with flames namos roaring like a tornado and the and smoke spouting from his mouth brushes bathed in blue flame were send- was the satanic leader of the innumer ing their currents to all the lines between Harlem and Yonkers. Traffic formidable in size, they were terrifying could not stop for a dying man. But and ghastly. fully one-half of this Niagara of bolt

working and a clergyman praying. e avenue that a dreadful accident had happened at the power house. At last the ambulance appeared in stretch of road that sweeps down to the Harlem.

The men working Flad's arms were fearing the poor man was beyond help when suddenly his frame heaved. musies twitched convulsively and Flad tried to leap into the were dragged to the furnaces the bit air. It took five men to hold him to the floor. The contraction of his muscles and the terrible contortions which were hours' duration. now writing him were enough to on the second gallery with hundreds of live wires, and the men were afraid that Flad would break from their grasp and tumble on the dynamos below. Finally he became quieter, his heart began to he became quieter, his heart began to out of space and out off my retreat, beat a little, very faintly; then frotti dancing and making horrible grimaces. bubbled on his lips, blood appeared and I managed to escape, until at last a the heart began to beat strongly.

HOPE AT LAST WAS MANIFESTED. Bless the Lord! The dead is coming claws into mc, dragged me to a big fur to life." But Flad sank away until his nace, belching fire from roof and winheart barely fluttered. Fortunately dows. They got me so near that I the ambulance was at head, the surgeon was scorched, my hair on fire and I the ambulance was at hand, the surgeon was scorched, my hair on fire and I took charge of the case, putting the man thought the end had come. JUST AS into the vehicle, and away they dashed for the hospital.

The case seemed hopeless, but when PRAYED FOR HELP-AT ANY RATE The case seemed hopeless, but when PRAYED FOR HELP—AT ANY RATE on every side, and the muste swelling After the accident every mustle stood while they were half way up the hill Flad HELP CAME. I SAW THE BLOODY like a thousand authors, there came a out like cords and copes after over his alysis.

He died, and yet he lives, a wonderful opened his eyes and in a faint, agoniz-narrative as told by the New York Her-ling cry, gasped, "Pray for me, Jack." Then to the ambulance surgeon: "Dear distory of electricity's accidents. About doctor, I will be good. Tell me what to of August 11, Frederick Flad, of Jersey fainted and did not come to himself He seemed to wake out of a horrible

SAVED:

The faithful young evangelist rejoiced greatly and assured the sufferer that the Almighty had saved him and through the insulation and through his that it was a warning to the unconverted. Flad, with a wild, far away look in

At this Flad went into another convulsion and it was many days before he would speak of the subject or explain what he meant. A Sunday Herald reporter was pres-

ent when he told the story in detail. FOUND HIMSELF IN A HELL,

"I remember I was handling some conduit pipes for the wires that were being installed in the second gallery back of the switch boards in the power house. I knew that I was in a dangerous position, but thought I was all right until I stepped too far on one side and felt the plank slip on the sawhorses, which were four feet above the floor As I was getting my balance I shouted to Mallory, 'Look out!' From that mo-

"There I found myself in a vast vol-Six of the loked like fortresses almost as bis whirlpools around those dreadful build-

"I was naturally dazed for a moment. but coming to my senses found myself walking and slipping, partly through space and partly on the ground, going over stones and hills very slippery, for blood was everywhere. But this was still there was no response. The spark not all. In every direction as far as I could see were millions of scaly green devils of all sizes.

"MOST OF THEM WERE DWARFS

SATAN IN CHARGE OF HELL. "One hideous shape, bigger than all

"They sickened my very eyes. They lightning had passed through the hu-were in groups, clustered like bees and man body over which strong men were all termenting human beings trying to escape. Beyond the millions of The Fordham Hospital ambulance, strosities near me were others, and long which had been telephoned for when processions stretching away in serpen Flad fell, was going at full speed, two tine lines to the very clouds, and above miles away, the horse in a gallop tear- them were others rising in multitudi ing down the long hills above the nous masses, in tiers and amphitheatres river. It was a race for life. Never and all were coming toward me. At had such traveling been seen in that every burning building they were tossneighborhood. People rushed to the ing their victims, The structures, streets, and the news went up and vast and appalling, were at white heat, with flames roaring from them like vol canoes. What seemed millions of devils, crowded together as thick as ants sight, a little, bobbing vehicle, fully in the air, on the ground, swarmed half a mile away, on the last long around the furnaces. I saw them dancing and gibbering as they caught their victims crawling from bloody pools, and hurled them like ninepins into the furnaces. Near me were groups of these tortured ones, with their tongues out, half blinded with blood, and as

sweep of the eye, but it seemed of PRAYED EARNESTLY FOR HELP. "Finally the monsters made a rush for me. It was a nightmare race to get away. Many a time I was far in advance, when a cloud of devils swooped squad of flends, more crooked and greener than the others caught me in their long slimy arms, on which the "Thank God!" cried the preacher, scales fairly rattled, and sticking their THEY WERE TOSSING ME INTO THE FLAMES, I MUST HAVE

their arms in agony. Ail this I wat a

The Light Among the Bills.

H Charming Marrative.

can be no doubt. He saw the "infernals" of the Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every the whire would rise and increase in Spiritualist should read it.

> (Continued from No. 729.) clear and bright. Martha went out into the clear, crisp air, and drawing her sled out upon the crust, lay down upon it. The breath of the longed for spring was in the air. Already the robins had begun to sing. Where the paper birches gleamed slivery white in the moining sun mounds of bare earth sent forth a rich woodsy fragrance suggestive of moss and ferns. Over on the hillside where the stately maples had begun to thrill with the life of spring she could hear Uncle Ezra's cheery whistle and the jingle of tin buckets as he emptled the gathered san into the steaming pan. above her. Only twenty-four hours, and would roll away with a great noise, and the beautiful sunlight would turn to blackness, and flames would leap about her and her home, and her lambs and kittens would ren about crying in terror until they burned before her eyes. Oh! it was dreadful! Martha laid her hot face upon the cold snow and groaned aloud. For hours she moved slowly over the patches of glistening crust pondering upon her probable fate. Of her parents and baby brother she had no doubt—the Lord would save them. After the crust had melted she went slowly to the house. but as she could not eat her dinner she

went to the barn, and slowly, walked back and forth, still thinking deeply. At last she stopped abruptly and standing frigidly upright looked up toward the sky and sald: "Well, you will have to burn me if you want to; there is nothing I can do about it. I can stand it, I guess—Laball not be the only one."
"Peace, child, peace," said a" firm,
sweet yolce beside her.

Martha started and looked about— he was alone. That mysterious voice again. A great calmness came over her and feeling strangely weak and quiet

The morning of the 19th day of --, dawned; a day, according to Elder Drake, foretold by prophets of long ages past; a day which the Almighty God had revealed unto the Noahs and wherein the heavens would pass away melt with fervent heat."-

Martha was awakened by what head, followed by the sound of a chair seemed to her a terrific noise. Leaping rocking. out of bed she ran to the little window and threw it wide open and leaning far out, gazed at the eastern sky. Great masses of clouds, crimson and gold, scarlet and purple, came flying up out of the east, for a very high wind was blowing. Martha looked toward the west, and saw the hills and forests lighted as If by the light of a great fire and there was her father coming toward the house upon a run! Yes, the Lord was surely coming!

At another time Martha would have

"To say that I was entranced does not

half express it. At first it was like a

murmur, a soft, whispering melody

coming in waves through the air, in fact

from every place, from the ground, from

the clouds. It was like cathedral mu-

sic, only a million times more beautiful.

My joy was so great after my struggle

with the flends that I nearly collapsed.

"Then my wondering eyes saw pal-

ices coming out of the very sky. They

pinnacles soaring into the clouds.

I had heard much of the other world.

but what I saw was beyond any man's

power to describe.
"There were avenues as wide as a

city. The pavements were of solid gold

"Meanwhile the music was changing

beyond them were palaces—the scene

like a fairy picture and yet I was

there with my feet on gold pavements

group of temples at the end of a golden

could see it and instantly found my-

self under its crystal arches with the

corridors resplendent with heavenly

light. The music grew sweeter every

"It was of neither brass nor strings.

"While I stood in one of the great

main forever. I had no wish to works.

but like an invisible ocean of melody of

change my condition.

and dazzling to the eyes.

ED TO MY EARS.

this time terror deprived her of reason. The morning of the eighteenth rose With trembling hands she put on her lear and bright. Martha went out into she plunged down the narrow stairway into the living room. She was dimly conscious that her mother stood at the stove preparing breakfast, but without a word to her she snatched the sleeping infant from his pillows and rushed into an adjoining room where one small window she took her stand. A dazzling light streamed up the sky. Utterly oblivious of the fact that it was the hour of sunrise, Martha cried out, "He is coming! He is coming!"

Planting her feet firmly, she grasped the infant with a force that caused him o scream, and quivering with a power and energy she had never known before she cried out, "You shall not have him! You shall not take him without me-

It was not until long years afterward that the girl recognized the fact that she had then and there defled the great Jehovah, that her spirit had asserted itself superior to the mightlest power she had been laught to believe in.

Just as Martha hurled forth her defiance her mother came and seized her roughly by the shoulder." What have you been and waked up that baby for?" she demanded flercely. "What are you she demanded fiercely. "What are you down here all undressed, in that way for, I'd like to know?"
"He is not coming, after all," thought

Martha, as she turned away from the window with a sigh of relief! Mother has not believed he was coming to day, either," she thought, "or she would have known why I was here and would not have scolded in this way."

At her mother's commonly she laid down the paby and went to her noom to finish dressing, but the tesson had its effect, for never again did she put faith in Elder Brake and his physicies.

It was early autumn. The asters and golden rod nodded to each other along the road sides and fences, and the maples waved their banners of crimson and gold. Mr. and Mrs. Weston, with Martha and little Charlie were seated at the dinner table. Through the open the history of the world would be for, door came the shrill chirp of the her that it was one of the three frogs ever closed by a final confingration cricket and the lazy drong of files. All that the Revelator saw coming forth sound of footsteps in the chamber over-

"Who is up stairs?" asked Mr. Wes-

ton in surpirse.

"No one," replied Martha.

"Why, yes there is," he began, but was interrupted by his wife, who said peevishly: "There ain't anybody there unless it is the devil. It's been goin' on half the time to-day-if you don't be lieve, go and look yourselt.? Mr. Weston rose and went hurriedly

up stairs. Yes, the chair was rocking, but it was empty as was also the cham-"It must be the cat jumped into

are in the Fordham Hospital, and will

BELIEVE HE WAS IN HELL.

Such was the narrative told by the

nan who died. For many days after

this in the midst of conversation with

friends he would faint dr go into con

vulsions, but all the while the ghastly

wounds in his head and arm where the

voltage which had shot through Flad's

Flad's head would have run fifty cars or

nary Broadway cars. 6

he was actually dead. It was twenty;

eight minutes before his beart began to

beat. They believe that he descended

swered their prayers and translated

"No man can make me believe that !

and experienced the rapture of para-

. It is not surprising after his fearful

ordeal that the man should have peri

the bollermaker fled from the room.

Only Flad's young with a pretty girl of not more than eighteen; with an in-

Flad told me electricity was still

the suburban lines, or one hundred ordi-

skull to a cinder slowly healed.

recover, we think."

arose on every side, with domes and expert said after some figuring that the

These palaces were of crystal, clear as body was three times greater than the

glass and glittering like diamonds, current required to run the elevated Then I said to myself, I am in heaven, trains. The current that flamed from

every minute in beauty and sweetness. into hell and was endusing the tor-Far up in the sky I saw palaces, and ments of the damned, when Bod an-

Instead of walking I had but to wish to was not really in hells. I know I was be in a place and I was there. I saw a there. I have, had the experience to

evenue wider than the others. I wished beeven and that I heard angel music

ngnt. The music grew sweeter every ordeal that the man shaild have performed and the man shaild have performed and the man shall have performed as a living creature—neither angels nor hus when telling his experiences that visitiving creature—neither angels nor hus man beings—though I searched through miles of temples and corridors. The seene was always changing, always began swinging his long grant, shouling more beautiful, and the music becoming that he was going to small things, and

entrancing sweetness, rising from a fant a year and a half-old, can haudle murmur to the loudest organ tones I her husband, who is six feet one inch ever heard. I knew that I was in paralish and considered one of the best disc safe and happy, and wanted to re-

dise.

him. into heaven.

he reappeared,
"The cat is asleep under the stove," wheel and who was the spinner? Back up the stairs went Mr. Weston, folowed by Martha. There stood the

old spinning wheel, once used by Mrs. Weston's mother and grandmother, but it was silent and motionless. Still the work of the unseen spinner went on, volume until the thread was soun and then it would begin over again. Father and daughter gazed about in open-eyed wonder as the house fairly thrilled and Bible, for she could not read it in it," quivered with the whirr and trundle, but not a breath of wind was stirring and not a creature was in sight except ing themselves. The air in the closed chamber was stifling and Mr. Weston soon went down and without a word went to his work, leaving his daughter to think and wonder. Some days after this occurrence Martha went timidly up to her father and said with evident anx ety: "Father, every day about ter clock I see a man go by that window can see him plainly, but when I get to the window he has gone, and if I run out doors there is never anyone in sight le is there in the path one minute and

the next he has vanished." "Marthy Weston," said her mother suddenly bouncing into the room, "do you stop that nonsense! I won't hear imagination,"

Whose imagination was it that run the spinning wheel a while ago?" asked Mr. Weston.

wife as she hurried out of the room. Mr. Weston picked up his hat and ooked thoughtfully after Bis wife, When her footsters were no longer near he turned to his daughter and said slowly: "I don't know, Mardie, but I think your mother must be right about your imagination, only you probably saw a shadow of something. The Bible says the dead know not anything-if it warn't for that, I could explain some things that I can't now. There are angels, I suppose, but I guess folks don't

see 'em as much now as they use ter.' nto the house and shouted to his wife, Sarah! I can tell you some news! Zeb Brown has brought home a wife and she he was in heaven with God?"
is a Spiritualist!"
"I don't know; the Bible does not tell is a Spiritualist!" How do you know she is a Spiritual

ist?" asked Mrs. Weston, as she entered the room.

"Because she told me so."
"I should think she was pretty bold about it," said Mrs. Westen decidedly. "I hope you told her what you think about such works."

"I told her," said Mr. Weston, "that Spiritualism was all of the devil. I told was peace within and without. Sud- out of the mouth of the dragon working God would send a strong delusion that her mother with uplifted hand. might be damned."

"Well, what did she say?" asked Mrs. will burn you up; I know he will!" Weston, tooking upon her husband with admiration and approval. "She said," he answered, "that it was

believe a lie, and then damn them besaid Martha. As she spoke a strange mistaking the sound, for it was too far things." known why her father was running, but the chair and set it a goin'," he said, as millar for that, but where was the

"Of all creation!" gasped Mrs. Weston; "the wicked creature! What kind of a lookin' woman is she, Silas?" "Oh, she's quite good lookin' and real lady-like in her ways. "I'll wurrunt it! What else did she

"She said," continued Mr. Weston "that the Bible proves Spiritualism." Why she said, 'I can just read it right out of the Bible anywhere,' and I told her she would have to read it out of the and he west away, chuckling at his own

"Well," sald Mrs. Weston to her daughter, "I'm sorry any such woman has come into the neighborhood. I don't want anything to do with her, for I know I shan't like her.' "What is a Spiritualist, mother?" said

Mortha. "Oh, they believe the dead are alive and that they come back and rap and talk to folks sometimes.

What is there wicked about that? asked Mortha. "Marthy Weston!" exclaimed her mother, "haven't you been told ever since you was a baby that the dead sleep in their graves until the Lord

comes. Folks who don't believe that believe the lie the devil told when he said they wouldn't die. Why, in old Bible times when women went to talking with dead folks-pretending to, I mean—they called 'em witches, and God ordered them to be killed." "They won't kill them now, will they?" asked Martha in an anxious

"No. I suppose not; the world is growing wickeder all the time. The devil has come down in great power knowing that his time is short." "Who is the devil, mother?" asked

Martha. "What! Don't a great big girl like you know who the devil is? Well, that's a smart piece of business, I should

"Well, who is he?" persisted Martha "Oh, he was once a beautiful angel, Some days later Mr. Weston came but he got wicked and God drove him to the house and shouted to his wife, out of heaven." "How came he to get wicked when

> -come, run along now, I want to read "But mother, who made the devil in

> the first place?"
> "Why, God, of course." "Did God know when he made him

> that he would get wicked and do all the dreadful things Elder Drake says he "Of course—God knows everything.

"Then," said Martha, as she turned to go, "I think God is wickeder than the "wherein the heavens would pass away was peace within and without. Sud-miracles: to deceive. I told her that devil, or he would not have made him."

with a great noise and the elementh denly the family were startled by the miracles: to deceive. I told her that devil, or he would not have made him."

with a great noise and the elementh denly the family were startled by the Bible speaks of a class "to whom "Marthy Janet Weston!" screamed they should believe a lie, that they all awful wicked girl! Don't you ever dare to say such a thing again or the Lord

Martha walked slowly out of the house, with burning cheeks and flashing "That's just the way," real kind of God to try and make people thought. "God made me so I can think things and then because I do, he will burn me up. Let him!" she said, defl sound filled the house; it was the whirr antly gazing upward to the tranquil and trundle of a gigantic spinning heavens. "I don't see what I ever was wheel. The three stood listening in born for. Nobody asked me if I wanted dumb amazement. There could be no to be-that's just the meanness of

(To be continued.)

LANDSCAPE AND THE GREEN MON-sudden shock. I saw a young woman body. His back was a mass of knotted | PLATFORM OF MEN'S LEAGUE FOR muscles, and for a week they had to STERS FADING AS IN A DREAM, AS standing beside me, and then faces ap-THE MOST BEAUTIFUL MUSIC peared and I asked her what it meant. swathe him in tight bandages to reduce EVER HEARD BY MAN CAME WAFT-'Where am I?' I cried. 'Be quiet. You Mrs. Flad says no one could describe

AΒ

the horrors when her husband went into convulsions and delirium. These are the men who worked Flad's arms to bring him to life: Jack Pryor Ralph Wetter, Frank Craig, Arthur Hol boork, Walter Bates, William Thompson

CAN'T PUT OUT OUR LIGHT.

and Edward Storer.

If a deadly foe assail us with a cudge all our own, We should make him know that cudgels we have long ago outgrown, That the weapons we are using ar more potent in a fight, however hold or sneaking, he can not put out our light.

In the ancient times strong muscle was the height of manly pride, an agile form was something the wisest ne'er decried, But to-day it is diplome and deception that unite To oppose our true religion; still, they

can't put out our light. We once stood the church's "devil," as they hurled him in our face, we pushed our truth among them with the ensiest of grace, we still continue pushing with

the same old will and might.

And defy all earthly powers to put out our beacon light. They may hide within their trenches and in secret hurl their bombs, Like the coward under cover when the heat of battle comes:

But no matter, we will fight them from the open, in plain sight, 💯 For we know the truth will conquer and DR. T. WILKINS.

Correction does much, but encourage ment does more.—Goethe. We can only elicit the good out of bear upon it. Charlty is the effort to feel kindly

"While I stood in one of the great coming out of him, and friends declare disposed; sympathy the same feeling great virtuou open courts with a forest of crystal that when standing on a wet pavement domes and pinnacles rising in splendor in they touch him they, are shocked. To understand a truth is to live it, Isaac Iselin. disposed; sympathy the same feeling great virtuous and happy in the midst while its philosophy is found in the an-

WOMAN SUFFRAGE.

It seems there is an organization in Great Britain known as the "Male Electors' League for Woman Suffrage." Their platform contains the following reasons for their existence: 1. Because women equally with men are subject to laws.

2. Because, being themselves onehalf of humanity, women are concerned as deeply as men in the legislation that affects humanity. 3. Because, therefore, the opinion of women as expressed by their vote

would be of the highest service to the whole commonwealth. 4. Because the denial of this equal legislative right to women is the refusal of justice to half the human race, and

Because under a system of partially representative government the interests and the lives of the unrepresented always suffer. 6. Because experience has proved that men alone are as unfit to legislate

for women as women alone would be unfit to legislate for men. 7. Because while "taxation without representation is tyranny," legislation without representation is yet greater tyranny.

8. Because by the legal recognition and establishment of women's citizenship the intellect and character and reciprocal estimation of both sexes would be raised. 9. Because the help of politically en-

franchised women is indispensable for the upbuilding of the higher humanity that'le to be. 10. Because-"The woman's cause is man's; they rise or sink Together, dwarf'd or godlike, bond or

'free." I have lived to know that the great

secret of human happiness is this: Never suffer your energies to stagnate. -Adam Clarke. We are so vain as to set the highest

value upon those things to which nacause by bringing the good in self to ture has assigned the lowest place. Seneca. One solitary philosopher may be

> of poverty, but not a whole nation. Strong reasons make strong points. -Shakepeare.

THE LATE PAPAL ELECTION

Some Very Interesting Inside History.

One of the ablest contributors to the columns of the American Citizen, an anti-Catholic weekly, of Boston, is Mr. Charles McArthur, of Brooklyn, a well-known Spiritualist. In the issue of Oct. 24 he has a whole page reviewing a ser-mon of Cardinal Gibbons on the "Late Papal Election," in which that prelate was one of the sixty-two electors. The cardinal assured his hearers "that the election of the pope was conducted with absolute freedom, with the utmost fairness and impartiality, and with a dignity and solemnity becoming the august assemblage of the Sacred College." Mr. McArthur meets this allegation as fol-

"We know that the conclave was not an harmonious gathering. Vannutelli, the camerlingo, who was to act as pope pending the election, chose some rooms in the vatican which he ordered fitted up for his use. Then Rampolla, secrelary of state, ordered the servants to fill the room with chairs. Over a thousand were placed there, and in consequence there was a rupture between these two cardinals and they almost came to blows. So loud was the rumpus that the Swiss guards were ordered to clear the way, as it was feared the noise might disturb the dying pope. Then Vannutelli, in strict accordance with the duties of his office, which held him responsible for the safety of all the property, ordered seals to be placed on all the doors containing the private property of Leo, and the money of the church. When asked why he did so, he answered: 'The cardinals and their relatives, who have access to these apartments, have long fingers.' This appeared in the New York Herald, in a special dispatch, and most certainly the Herald is not an anti-Catholic paper. Most of its staff are papists.

"When the conclave met, every mem ber had hopes. It was felt that a dark horse would win, and everyone hoped to be that dark horse, even Gibbons had hopes. There were four prominent candidates, Rampolla being in the lead, The cardinals were divided according to their nationalities, each having received instructions from his own government. The Italians supported Rampolia, and at one time it looked as if he might be elected.

"'Then, says the dispatch, one of the Austrian cardinals stated in the conolaye that if Rampolla were elected the Remeter of Austria would use his an cient privilege of vetoing the choice, Rampolla thereupon arose and protested against any lay power meddling with a pontifical election. Sarto: Atistria joined: France followed. The cry was, Anybody to beat Rampolla.' Finding the case hopeless, the Italians deserted Rampolla, voted for Sarto, and thus elected him.

"This account came to the New York Sun direct from a cardinal. Other cardinals have verified it since then. It is no longer a secret, and the only thing that puzzles me is, why did Cardinal Gibbons find it necessary to give a distorted account and tell a wilful and deliberate lie, when the truth would have answered his purpose better and could not possibly have harmed any one? "Yes, Cardinal Gibbons, standing at

the altar and in the presence of God, gives an untruthful account of the conclave and prates about the 'new pontiff who has been happily chosen to preside over the church of God, and then he winds up by saying: 'On leaving the Sistine chapel, at the conclusion of the conclave, and contemplating the overruling action of the Holy Ghost on these heterogeneous elements, I exclaimed, "The finger of God is here." "Is that a new name for Joseph of

Austria? When the new Catholic History is written will Joseph of Austria and his veto appear as the Holy Ghost, or as 'the finger of God?' I opine not, if Rampolla should edit it." I now quote another paragraph from

Mr. McArthur's article:

"It is well known that the Associated Press is practically dominated by the Roman Catholic church. Anti-Catholic news items are excluded as far as possible, and whenever anything leaks out it is by accident, and the leak is stopped instanter. Nearly two years ago President Roosevelt gave a public reception, and a room was prepared for Cardinal Glbbons, in which he sat in state, and the crowd passed before him, kneeling and kissing his hand. A reporter of the New York World happened to be present and the item appeared in the afternoon edition of that paper. It was what reporters call a 'scoop,' as no other paper had the news. Being anxious to obtain some extra copies, I called the next morning at my newsdealer's and was told, 'All sold out.' I then called on several other dealers, with the same result. I knew this to be unusual, as every dealer always had more or less unsold copies, and I crossed the bridge to inquire at the office of publication. same answer. I noticed a newsboy at the counter and asked him if he could get me twenty-five copies. 'What will you pay for them?' he asked. 'Five cents each,' was my answer. 'O g'wan with your five cents;' he retorted, 'I am offered twenty-five cents for every one I can get.' Now, who was buying up and paying twenty five cents for a one cent paper? I cite this to show the close scrutiny kept on the press, and that when any article appears such as the one I have quoted, it is bought up regardless of price."

Not long ago Mr. McArthur declared in a like contribution to the American Citizen, that such was the control of the American press by the Catholic power that less than fifty newspapers dared to open their columns for an anti-Catholic discussion, and not one daily newspaper, In the lot.

What a startling and humiliating fact! The Catholic hierarchy commands all editors to print nothing derogatory to the holy Catholic church. and they obey! Only a few weekly or monthly paners dare to disobey and one the boldest is The Progressive WM. HENRY BURR.

Spiritualist Pastor Says Spirits Do Not Need Windows or Doors, and They Can Outspeed Mortals and They Do Not Get Tired.

Spirits Hypnotized by Mortals. | dent that the spirit of Amelia Bauer is and without friction through every a case in point. Mr. Babcock says: known form of the thatter. "Now she never leaves us night nor A moment's consideration of these

Prof. W. F. Peck, of St. Louis, Mo., is one of the leading lecturers in the ranks of Spiritualism--logical and eloquent. His views will be read with interest, opening up a new phase of thought, that spirit be found than in this case? And such an assertion could only be based on a very shallow and superficial ated and environed should demand that knowledge, notionly of spiritual, but of Spirits can be hypnotized by mortals.

the passage of spirite and must the win- ternative to explain the rather singular slows or doors be left open to permit state of affairs existing in the Bahcock their incress and egress? travel no faster than mortals?

8. Do they become tired or require out impugning the honesty of either a bed or pillow to rest upon when they Mr. Babcock or the spirit girl. visit their mortal friends?

BY REV. W. F. PECK,

Pastor Church of Spiritual Unity. No one can read the remarkable story of Mr. Babcock's experiences with the spirit girl, Amelia Bauer, as detailed in travel no faster than mortals? a recent issue of the Sunday Post-DisThird—Do they become tired natch, without being impressed with

transacted there. She assists Mrs. Bab- seers, mediums, psychics, etc., but it is thie and intangible ether, and if, as transacted there. She assists Mrs. Hab seers, mediums, psychies, etc., but it is like and intangible ether, and if, as the mortal clay, is also freed from the clothing. She becomes tired and rests may also psychologize disembodied forms even the grantic noise, are mediums, psychologize disembodied forms even the grantic noise, are mediums, psychologize disembodied forms even the grantic noise, are mediums, psychologize disembodied forms even the grantic noise, are mediums, psychologize disembodied forms even the grantic noise, are mediums, psychologize disembodied forms even the grantic noise, are mediums, psychologize disembodied forms even the grantic noise, are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums, psychologize disembodied forms even the grantic noise are mediums. clothing. She becomes tired and reets may also psychologize disembodied forms, even the granite rocks, are moupon the bed with a pillow for her spirits almost as readily and bring ly concentrated masses of those atoms head and presumably, a blanket for her them under their mental, moral windows left open for her, or she can-

not enter or leave the room. when angry calls harsh names. In controlling mind. He sees with short, she does everything that a mortal eyes of the operator, hears with his girl would do except to eat and drink. ears, thinks with his brain, knows only Why she should not require food and what he knows and believes only what water as well as the other mortal neces, be believes. sities-amusements, sleep and rest-is

and communications from the invisible earth conditions and the minds of morworld have led to diametrically opposite tals that they realize only in a vague conclusions from some of the state way that they are no longer dwellers in ments think that Mr. Babcock is either self-deluded or that he is being made earth, subject to its limitations and parthe victim of some mischlevous spirit amusing herself at his expense.

I am of the opinion, however, that it

1. Is it a fact that matter is a bar to is not necessary to resort to either alhousehold. Therefore, while I differ is it a fact that spirits can widely from the views and conclusions expressed in the statement I do so with

> Among the questions which this singular story suggests are these: First—Is it a fact that matter is a ba to the passage of spirits and must the windows and doors be left open to permit their logress and egress?

> Second-Is it a fact that spirits can Third-Do they become tired and require a bed or pillow to rest upon when

the extremely realistic, not to say ma they visit their mortal friends? terialistic character of the relations be tween the spirit and its earthly friends. negative and yet admit the more or less spirit is constantly in Mr. and genuineness of Mr. Babcock's experi-Mrs. Babcock's company, goes to the ences involves a great psychological theater with them, sits on Mr. Bab fact. All students of Spiritualism recogcock's shoulder and enjoys the play. She accompanies him to the Exchange, psychologized by disembodied spirits ter. If the ultimate atom is merely a evidently interested in the business and become what is known as prophets,

dence to substantiate the fact.

The subject of the hypnotist is, for She is liable to become offended and the time being, merely the reflex of the twinkling of an eye," then we can when any calls harsh names. In controlling mind. He sees with the begin to realize that the so-called solid-

Many instances could be cited to ot quite clear.

show that spirits, disembodied, have
Many Spiritualists, whose experience been so completely hypnotized by the the body and so live largely the life of ticipating in its amusements and inter-

day." Father, mother, in spirit life,

complete illustration of an earth-bound the doors and windows be onened be-

leave the room?

Is it not clear that she is either ignor ant of the laws governing the relations of spirit and matter, or else, psychologized by her earthly environments she has never attempted to enter or leave Not one of the physical senses can take a room except through an opening proided for that purpose.

But whatever the facts may be in the case of this particular spirit, and how ever we may try to account for the singular statements made by her to her earthly friends, the truth is that to spirits who know the law and who are not earth-bound, matter is absolutely no impediment to their movements. To a more an obstacle then a morning mist would be to the movement of the phys-

The popular opinion regarding the soscience is greatly modifying our convortex ring in the imponderable, invisbraced up and held together by an invishody. She must have the doors and physical control. Yet there is much evil lible and intangible force, the withdrawal or suspension, of which would disity and impenetrability of matter is largely imaginary; far more apparent than real.

There is no such thing as absolutely itor. solid matter. Solidity is relative, com-parative. Substances which would be impervious to sand or soil would nermit which would hold water would be per Admitting the facts as true, it is evi- so far as we can discover, passes freely item.

A moment's consideration of these facts should convince any rational mind

have no attraction for her. The trantituat the assertion that spirits cannot scendent scenes and the limitless fields pass through material substances is, to of the spiritual spheres have no power any the least, an extremely reckless one to draw her away from the companion without dislogic fact in nature to subship of her chance earth friends and the stantiste it. May, that every known pleasures of the theater. Could a more fact regarding the nature and quality of matter tends to prove the contrary physical science as well.

Wonderful as are the marvels of the seance room, they are simplicity itself compared with some of the alleged facts of science, Take, for instance, the most modern acientific statement, reeach of the chemist, nothing is known of its constituent elements if it has any Yet its existence is as well established as is the existence of electricity, and physicists boldly proclaim its proper

Sir William Thompson, Prof. Stanley Jevons and other able scientists, tell us spirit, a wall of granite or of steel is no though it be to all the physical senses, yet it is infinitely more solid than gran-ite, and, marvel of marvels, the planets perform their journeys and men live and move without apparent friction lidity of material forms is a very exag, through this medium, which Prof. Jegerated one, but the latest thought of vons says; is "infinitely harder and more elastic than adamant." The statement that spirits can only

move about as fast as mortals is also an absurdity. The spirit, freed from holds the physical body so firmly to the surface of earth. Relieved of this overpowering attraction spirits move by the power and with the swiftness of

Disembodied spirits may possibly ex perience, to some degree, the sense of a smile at the simplicity which provides a bed and a pillow for an angelic vis-

The truth seems to be that the spirit of Amelia Bauer is so earthbound by the hypnotic influence of her earth friends water to percolate freely. Receptacles that she scarcely realizes that she is not still in the mortal form and subject vious to air. Vessels which are air to all its limitations. One may be per tight may permit the passage of light, mitted to suggest that it is rather fortu while ordinary substances which are nate that the spirit "has no teeth," as opaque to ordinary light permit free otherwise the consequent enlargement of Mr. Babcock's board bill might be an

CAN SPIRITS BEIDENTIFIED?

Mr. Jamieson's Views on Evidences of Spiritualism.

The greatest defect in the "evidences

of Spiritualism" is the entire lack of proof that a particular spirit actually does communicate. Add to this the fact that people in this world have had many cases of "mistaken identity" of their earthly neighbors, some of them sworn to, and the difficulty in the way of identifying the spirits of our depart ed friends appears to be insurmount able. The lecturer, of whom I made mention, who was so sure he saw his wife materialize, who would have sworn to her identity, showed, as Mr. Howe says, "exuberance of imagination, and unreliable testimony." It all such wit-nesses are to be discredited, the judgment day for Spiritualism is close a hand. If it is dangerous, as he says, to wear to the identity of your own mate rialized wife; if you cannot be sure of the identity of a spirit, away goes the ast prop of Spiritualism. Upon this question of identity have Spiritualists prided themselves, claiming they have

"scientific certainty of the fact." I will have use for this later in this discussion.

Brother Howe tells us that there are even careful people who "relax vigi ance, and leave unguarded many conditions that admit of fraud."

I, too, know that this is the case, and you will notice one thing: It is impossible for Spiritualists themselves to discuss Spiritualism without voluminous reference to frand. Brother Howe says: "It might have been safe" for the ecturer who was deceived in the identity of his wife, "to swear to the fact that the phenomena was not a trick performed by the medium."

There is where he would have been deceived again, for it was a trick per formed by the medium! How true it is that "many are careless, impulsive and jump to conclusions," just as Mr. Howe says. This is the trouble with thou-sands of Spiritualists, the uncritical

He says: "If I mistake not, Prof. Ja misson has often used in argument the statements of such scientists as Tyndall Huxley, Darwin, et al., and put them be fore his audiences as if there was no question of their authority."

Mistaken again. No scientist ac cepts any man for authority; he accepts "truth for authority, not authority for truth." I have rejoicingly quoted their statements for instruction. Anybody was at liberty to call them in question, and investigate for himself. That is the glory of science. In all my experiments in the science of chemistry I took no man for authority, not even Josiah P. Cook, Prof. Youmans, or Steele: but accepted instruction from them all. Their advice always was. Doubt, observe, experiment, reason for yourself.

It appears to be difficult to make my opponents understand the difference between knowledge and belief. Brother Howe asks: "Does Prof. Jamieson accept the atomic theory of matter?" Certainly, I believe in it. No scientist in the world knows that there are at oms. The very question shows that it is held as a theory. Take the new chemical element, radium, the most costly metal in the world, discovered by the joint efforts and experiments of Hose two distinguished French scien tists. Prof. Currie and his wife. It is a metal that possesses the strange power of constantly emitting light one-hundred thousand times greater than uranium, discovered by Becquerel in 1896. Its projected and positively charged atoms fly away at an immense probably one hundred thousand miles second. Radium has been photographed by its own light. There is probably not

two pounds of the metal in the world in marketable form, and is worth two for me to say I have never seen a grain of the high-priced stuff! It constantly emits, without apparent diminution three different kinds of rays. A simple and beautiful experiment has been made by holding a magnifying glass over the radium from which light and heat are shooting. A multitude of lu-minous specks or flashes of light are seen darting hither and thither. When

Hence, when you ask me, "Does Prof. Jamieson accept the atomic theory of ' I say, yes; but I do not claim that it has ever been demonstrated, from the time of Democritus to the present, that there are atoms. It is a theory, or to be more exact, an hypothesis, a guess. If there are atoms, then matter is proved to be indestructible, and the soul, or mind, or ego, the real self, may be immortal! But it has been suggested by scientists that all matter. by the action of its own inherent forces, such as radium is now known to pos-sess, may vanish into the stillness of

Brother Howe asks me if I believe "it the evidence of the hypothetical ether?" Yes, I believe in it; but do not know it. No; I have never measured the distance from pole to pole on the earth; and never "measured the distance to Venus and Mars." He asks: "Does he believe anyone ever did it?" Yes.

Now, let me say to my inquiring friend that I know these celestial measurements have been made; that the

Is Brother Howe merely a reader of science? It would seem so, judging by his remark that if I accept "statements made by reliable men in science, and takes for granted what they say is true." Is that what he does? I do not; and there is not a scientist on earth who "accepts statements" made by even reliable brother scientists; be proves them. No man in all the realms of science is accepted as authority. This was the attitude of Spiritualism in its early days. It refused, point-blank, to "take for granted what they say is true," either in religion, philosophy, or science. Not even the state-ments supposed to have been made by the loftiest angel, or highest spirit

I cannot see. Yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and

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LOAVES DISAPPEAR.

While an Invisible Choir Sings.

London, Oct. 31.—The mystery of Raikes farm, Beverley, grows deeper riences rule, supremacy and progres-with investigation. It has hitherto been sion have been speculated upon. We believed that the manifestations were confined to the dwindling away and ulti- most conclusion man has put to this commod to the dwinding away and title most conclusion main map but the mate vanishing of loaves, but startling earth life is to gain something. In his comforts their sorrows and adds though these phenomena are they do efforts be has found many ways by their cheer: Yorkshire story.

Strange noises are heard about the enough to wake the children, and to walker was responsible for them.

however stealthly I went I have always of life.

stairs by both Mr. Webster and his wife. what tiny atoms its self-selected por Listening to them as they approached. Mr. Webster has opened the bedroom door suddenly and shown a light. The thought—thought embodied—the susounds have sometimes ceased at this preme essence of infinite wisdom. but though they have been heard quite sibilities, these possibilities are talents, close at hand no human agency has and talents are our intrinsic worth.

ever been found to account for them.
"I am not a Spiritualist," said Mr. soul life within, knowing that the fath-Webster, "but I am driven against my erhood is with and always part of the

Sometimes the noises have been so see him in nature everywhere. God is lond that Mr. and Mrs. Webster have to man what the mind of man is to his tions. heen convinced that some one was make body. As the mind of man deals with

At breakfast next day Webster's 14 derstand the working of God's power, year when there are no new religions

orthodox churches, including the M. E. all nature beats with the strength of church, South, are to be found, we have so terrified by it at first that she burled her head in the bedelothes. Now principle of nature which has for its the listens for it with pleasure. "It's the source—God—the indefinable intelligible of the Solvetian Army see said to have told a neighbor. "It is space and envelops all the life energy just like a choir singing;" and, apart from the Webster family, the heavy slumbers of one of the farmhands have been interrupted by these minstrel Where is this powerful agent of ex-

have assured him that the phenomena this energy and is enompassed by the have assured him that the prenomenal this energy and is enoughnessed by the services being not an indestructible love—the God principle tent. These people claim to be reather world. Unbelievers in occult within. If we do a wrong act, or cause formed Quakers, and are in their meth-

something of the same kind of thing occurred at Ralkes farm forty or fifty nerstone of home—without whom the years ago. The oldest inhabitant of Bishop Burton, however, can tell of dell that the whole universe would stop in nite story on this subject, and at pressent of selectrical each the theory of supernatural agency is the only one that finds general acceptance.—Chicago Inter Ocean

something of the same kind of thing occurred at Ralkes, farm forty or fifty nerstone of home—without whom the seasoning.

So some reason a great change has taken place in this man's mentality, and the Happiness and taken place in this man's mentality. By E. D. Bablitt, 12i. D. M. D. This comprises the only one that finds general acceptance.—Chicago Inter Ocean

Home is the limit to the horizon of ences that fill is Theatro and Unity at this office.

Social Upbuilding Co-op-seasoning.

Synopsis of Lecture by John W. Ring.

As long as the records of man's expe find that the most imperative and foreperverted. Now why is this? Is it be ige noises are heard about the cause his desire for something unattainafter nightfall—noises loud able has made him forget the law? May be so-who knows? Can

co-equal to the supreme soul of all life? When mother is with us no more, "Many times," said Mr. Webster to How closely we measure the great How sad is the heart alone and sore; your correspondent, "I have come down things in life, and how little is thought Then into the silence we lovingly go, stairs in the middle of the night to find concerning the small details which There to find mother waiting, we know. the cause of these uncanny sounds, but make up the sum of the great problem Gladly we listen to this angel of good

Anyone may know he is a soul but Footsteps have been heard upon the few know with what detail and from tion of the Infinite it may consist. We are then but the concentration of

Having each and all the greatest poswill to the belief that superhuman ego—and self, when we speak of self it agencies are at work to cause these brings us in close touch with the Infinite God. When we speak of God-we

but even these phenomens do not exhaust the mysteries of the haunted farm. One night, when Webster had heard strange noises, he went to Berridge's room, and together they searhed the house. Everything, however, was as they had left it on going to had. -on-into infinite space. " We, to un-

with all harmonious vibrations, making ed to his needs. While all the regular Others, however, had heard this mid- us pure in heart, noble and good. sweetest music I've ever heard," she is gence that pervades the limits of all

Where is this powerful agent of expressed law? In me, in you, in all things. The spiritual energy part of the the proper pitch of enthusiasm or are Mr. Webster woke up one missing whole deals with every human some missing whole deals with every human some missing the rays from the sun's first awaken ing, that thrills all nature into new and ing, that thrills all nature into new and ing. Mr. Webster woke up one morning things. The spiritual energy part of the whole deals with every human soul like fliled with the boly ghost, then manifest eisewhere, and suggest that the singing an inharmonious vibration by the missand removal of the clothes are the work and removal of the clothes are the work to recognize the law of justice which of a sleepwalker. But what about the denamnds retribution. But no matter dwindling bread? By a sleepwalker what sin one commits, the hand of tending cannot pass beyond locked doors brow, and speaks encouragingly, without a key. Moreover, the wasting pointing to a higher plane of exist.

****** MOTHER AND HOME. the infant, until he grows to manhood, Hall, two of the largest auditoriums in and builds and fashions another home the often the largest auditoriums in by the use of the mother-given facultles. Blessed are the pure in heart, for but one religion and that it is comthey shall see God, and if we stop to prised in love tolGod and the practice of think, we find God in mother.

Mother is the angel of earth, She lives to assist the loved ones so dear.

not comprise the whole of this weird which the laws of justice have been To brighten and gladden, and make life Oh, with what love does a mother en know of the past; it is not inconsistent

we For all she loves dearly, kindly and cause the Websters to believe at first tell but this is part of the Infinite's true, that either a practical joker or a sleep plan for unfolding the latent qualities. She fills the place of the angel for you.

> Who conquers by love and makes right understood.

CALIFORNIA. Notes and Reflections on Persons and

Events.

The symposium on The Great Psychological Crime has doubtless proved of interest to the forty thousand readers of The Progressive Thinker. Pity that it can not be said forty thousand subscribers, which would be true did only

The Great Psychological Crime, inthe room beneath them.

One night, while ex-Police Constable Berridge stayed in the house in charge of the dairy, he heard a footstep. which

Berridge stayed in the description of the dairy, he heard a footstep, which be took to be Webster's, outside the human emotion.

Now, who would see God's face must first learn to know the details of the things which concern life. Great is the heart sand souls will continue to be fed would be concernated by the change called death; hungry hearts and souls will continue to be fed with the bread of life from supernal time.

springing into existence, and it is an off At breakfast next day websiers 12 derstand the working of Gods power, year when there are no new religious rear-old son remarked that some one must put ourselves in a condition to (?) to claim the attention of poor and bad been slinging during the night. His conceive the wonderful simplicity of half distracted humanity. In this cunlather, anxious for the peace of mind of Law. To do this we must be natural, ny corner of Uncle Sam's domain it and to be natural means the uniting of would be hard indeed for any mortal the forces that compose and affiliate on to find a religion or philosophy suit. orthodox churches, including the M. E. Mormons and the Salvation Army as well as the Texas Jumpers. We only need the Hell-Roarers of Kansas, to make the list complete. The Jumpers are a new cult and are strenuous in their methods, for they can easily be

> A Qualter revival is also in progress services being beld in a commodious

the same by jumping into the air and

with a mania for clawing and consuming and consuming cannot pass beyond locked doors doors brow, and speaks encouragingly, without a key. Moreover, the wasting is as continuous by day as by night.

On the other hand, it has been well one road—no cross-roads—just established that the decay of a loaf is straight road, leading to a place called immediately arrested once it is removed and it has been whispered about that what makes home? It is where love and it has been whispered about that something of the same kind of thing or curred at Ralkes farm forty, or fifty are stone of home—without whom the

the city. "He has cut entirely loose from all alogment insisting that there is the Golden rule in our dealings with our fellowmens He is a pronounced Socialistiand, while speaking three times a day has not as yet made any reference to any future expression of lectures, make this significant state ments by soar sing

"It is not inconsistent with what we with the great revelation of God, to be lieve that the world of spirit is about to be more fully revealed unto men." I should not wonder if the truth were known, if Spiritualistic lightning had struck in his vicinity, and, if so, there

The Great Psychological Crime. In view of his change of front it is not strange that with the exception of Rev. B. R. Watson, Unitarian, broad-minded and liberal, the clergy of San Diego are conspicuous by their absence from these meetings. It is understood that Mrs. Milis, who is also an ordained min-ister and a very talented woman, will in the near future accompany her hus band, preaching the new gospel wherever there is a demand for their services, and that there is a growing de mand for a reasonable, sensible and practical gospel, is evidenced on every hand. These talks, lectures or sermon are so far as they go; good, practical spiritual philosophy, though not so la-beled, and hundreds will go to hear it one-quarter of the Spiritualists have who never-enter a meeting of Spiritualany interest in sustaining our publica- ists. Seed is being sown, however, for future harvest and many who are gladly accepting Mr. Mills' 20th century relig

ion will not rest content without further investigation. Surely the world is moving, and while the old dogmas are hard to eradicate. we may take courage and thank the powers that he that they are dying. Matters at the new temple are very

satisfactory, the new home is approach ing completion, our audiences are good and a good degree of harmony prevalls Your scribe who had the honor of serv ing the society for October, holds over for November, while effort is being made to secure Mrs. J. J. Whitney for December, as the time is propitious fo a first-class demonstrator of the phe nomena. WILL C. HO The Willard, San Diego, Cal. WILL C. HODGE.

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This disease has quadrupled itself in
the last 40 years. This is made manirest by the increased number of pa-tients applying to Dr. Bye, of Kausas City, Moc. His omces are crowded continually by patients from every state in the union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure enger, tumor, catarra, piles, fistula, and all skin and womb diseases. Javriturior Illustrated Book.

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their energy is turned into heat.

these flying atoms strike each other, or strike an obstacle they are stopped and

universal death.

weighing and measuring of heavenly bodies are so accurate that events, past as well as future, such as eclipses and occultations, are mathematically fig-ured out to the fraction of a second. Will the time ever come when spirits can be measured and weighed? When we can learn the distance of the spirit land with as much exactness as have measured the miles to Mercury. Nentune? That will be bringing Spirit ualism within the purview of knowl

"Any intellectual toply to your facts

with all my faith in your power of observing and your thorough truthfulness feel as if I wanted to see for myself."



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ECHOES OF THE SYMPOSIUM CAN NOT THINK ALIKE.

LYMAN C. HOWE.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in E. D. Titus, M. D., of Minnesota, a Spiritualism, while Mrs Florence Huntley, the wellknown Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

Mrs. Florence Huntley, Chicago, Ill.: of debate, but not, I trust, with any am Dear Madam:—I have been reading a bition for victory, except the victory of book, in which your name appears as | truth, editor. The author is incog. Hence, I look to you as the one qualified to an propose to attempt any special analysis swer for him. I take it for granted that of the many startling statements made you are familiar with his views, know by the author, but to prepare the way his personal character, and vouch for for what may follow. If all that is set I also infer that you sympathize with his ideas, if you do not Crime" can be substantiated, it is of the fully endorse them.

Crime" can be substantiated, it is of the highest importance to the world. It is

It is of some moment that an author has the confidence of his readers, whether they share his conclusions or To thoroughly believe in the integrity of motive animating every sentence, may act as a hypnotic suggestion to the reader that might disarm the criticism necessary to a reliable estimate of the author's conclusions. Nevertheless a constant distrust of the motives behind a book, must act in an opposite way, to prejudice the reader against the ideas advanced as well as statements put forward in support of the claims advocated. A steady desire to learn the truth for its own sake, irrepective of its bearings upon our predilections, is the most essential qualification for a profitable discussion of any This qualification I hope to bring to this correspondence, and hold lt as a vital talisman against all misleading suggestions. Observation has pable of rendering a just judgment in application of facts, may vitiate a whole any case that bears against their system of philosophy or ruin the most strongest mental habits, or infringes apon their most pronounced predilec-I am also persuaded that few people love the "naked truth" more than their favorite beliefs-whether such beliefs are of a religious nature, or certain dogmas of philosophy, or long accepted conclusions endorsed by authorities in science. In fact there are many illustrations of scientific (?) dogmatism, quite as absurd as anything re corded in the history of religion. Prejudice is prejudice whether it rules in ecelesiasticism, science or social life; whether it favors or condemns any school of thought, religious creed, or spiritual hypothesis. It is not unlikely

independently. Antecedents, circumstances, and a vast realm of occult causes, may be, and probably are, modfying our thoughts, molding our desires, and directing our conduct, while we fancy we are "free moral agents." I may as well admit at the outset. that I am a thorough believer in Nature, scious human soul, upon a most fickle and an eternal chain of causation running through the cosmos which leaves no place for a "chance" to make havoc of nature, in her processes of progresswith destiny, and hold the smallest area live evolution, apparently moved by an

that it may have some part in the shad-

ings of thought and shaping of conclu-

sions that our most sincere desires

would have free from all intrusive med-

of boundless Nature subject to un-"The Great Psychological Crime." which is the cause of this writing is not, I am quite sure, an accident. It is not difficult, in reading it to trace many of ful order of progressive advances, not the most distinguishing ideas and paragranha to causes that have been known to Spiritualists for many years. But, in the author's own brain, and psychic in this tremendous process can stop or sphere are many causes added to those hinder the onward, upward march of inof general antecedents, which give an added impetus to the cumulative force its culmination in the evolution of a that has culminated in this remarkable book. Without any effort to analyze the author's character by his mental aura impressed upon the pages, I involuntarily float into the tide of his thought and feel much at home with him. I sense an earnestness born of sincerity that inspires confidence in his

Right here is my weakness, in this

I am too much inclined to accept without question all that he asserts, to leave me free to analyze and criticise as is necessary to arrive at a correct esti-mate of his views. The author's defience, I am most sincerely and cordially nition of "hypnotic suggestion" does not include this condition. I suppose it is what he calls "independent suggestion." But as nothing is, or can be, independent, this must be accepted in a modified sense. It is suggestion to my thinking processes which impresses and colors the quality of my thought. But it is not a suggestion forced upon me by the conscious effort and determined will pressed with suffocation. For three hours she struggled in terrible agony, of the author; neither does it monopolize my "voluntary powers and sensory organism;" but is there really any difference, except in degree? Undoubtedly it was the author's wish, and therefore 2 a. m. she got easy and slept a little, his will, to carry his thought with as but at 5:30 was taken vomiting. She much force and effectiveness as he could, to all who should read his books. How much that wish was instrumental in forcing his ideas upon my willing reason may not be determinable. But it seems to me probable that his wish. of Mrs. Kates. As I wrote in great desire, or will, enters as a potent factor in an attempt to solve the problem, and determine his psychic relation to me. and his influence upon my thinking while I was reading his book, and un- Perfect justice to all under all circumconsciously accepting the authority of stances is my motto and my aim. But his suggestions. in haste.

In so far as the author's words are concerned, in this case, we are bound to abide by his definitions. But in an attempt to arrive at the truth respecting his theories it seems to me legitimate to trace the relations—if we canbetween those more definite phases of suggestive processes, and the more not know it was "star chamber" or se delicate and remote influences, which seem to lead to similar, if not identical, results in their culmination. Approaching you as one competent to instruct me tion, I do not propose a polemic discus sion, but rather a comparison of views and the reasons therefor. If we diverge—as we are liable to—both of us May Collins. 'An address delivered be-acting true to our convictions, the con- fore the Ohio Liberal Society. For sale flict of ideas may partake of the nature at this office. Price 10 cents,

MRS. FLORENCE HUNTLEY.

In this introductory letter I do not

difficult to understand how anyone

could desire to remain in ignorance of

such vital truths-if they be truths-or

to continue a practice which in its very

nature must result in such immeasur

If after carefully perusing the pages

of this book, hypnotists continue their

unteer for experiments, it would seem

self-evident that they did not believe

the statement or endorse the theories of

A subject involving such momentous

issues, fraught with such appalling ca-

amities to individuals and to society

cannot be too carefully or too thorough

ested at every point by the most pains-

taking and scientific methods possible

o apply. If it be partly true, and part-

ly false, the need of testing every claim

One error in data, one mistake in the

elaborate structure of science. I think

I have found some radical errors in

"The Great Psychological Crime;" but

you may be able to correct my reason-

ing and show me the truth more clearly.

It is for this purpose, and with this hope that I undertake this correspond-

Brother Francis informs me that you

are willing to try to enlighten me. I

fear you will find me a dull pupil, and

lieve I am willing to accept and ac-

clear to my reason, irrespective of any

The author's definition of hypnotism

limits it to a comparatively narrow

range, which makes it easier to deal

with. But he predicates all upon the

assumption that it robs the subject of

stroys the moral responsibility, and

steadily, progressively, leads the soul

down to death. By various expressions

infer that this means annihilation of

This places the issue of life and

It does not seem

death, and the eternal destiny of a con-

to me in accord with that steady march

almighty flat of irresistible causation,

towards a specific goal. From a fiery

sea to granite mountains thundering

with volcanic voices, and from mollusk

to man, there appears to be a purpose

dependent upon the will of any created type, or individual, and apparently no

one of all the millions that play a part

dividualization, which appears to have

conscious soul with an inheritance of

limitless possibilities, inspired by pro-

gressive impulses and tendencies irre-

sistible. That any man, or class of

men can so act upon such a soul, thus

endowed, as to defeat the order of the

ages, and turn backward and downward

the course of its destiny, and continue it

progressively to annihilation, does.not

seem probable, or possible to my rea-

son. Here I rest the case until I hear

from you. Hoping you will approve my

object, and enlighten my understanding.

and that readers of The Progressive

Thinker may profit by the correspond-

NO STAR CHAMBER.

Brief Notes From Lyman C. Howe.

To the Editor: Last Thursday about

10 p. m., Mrs. Howe was suddenly op-

rived at 11:30 and staved an hour. At

now seems convalescent, and is up and

walks some to-day; sat at table with us.

In my notes from Washington I thought I mentioned all the message

mediums; but I see I omitted the name

haste it is not strange, but Mrs. Kates

might think it an intended slight. Her

work was as good as any there, I think,

and I did not intend to leave her out.

I often forget some things when writing

I notice that "Our Moses" refers to

the petition asking Mr. Barrett to allow

his name to be used as a candidate, as

a "star chamber" performance. I do not

know as I understand what that means:

but I was consulted and advised the pe

tition, and was the first to sign it. I-did

cret, or had any wire pulling about it. If

it was it is the first time I was ever in a

"A Plea for the New Woman."

the windows, if it has any!

"star chamber" without looking out at

LYMAN C. HOWE.

LYMAN C. HOWE.

the conscious individual!

and fortuitous basis.

knowledge any truth when it is made

perhaps a little obstinate; but I

foregone conclusion

dlings of antecedent impressions. No the free exercise of the will and indimind, I think, can be accused of acting vidual sovereignty, and therefore de-

examined, analyzed, sifted

practices, and subjects continue to vol

able calamity.

the author.

s not less.

the same groove. The differentiation is certain to manifest itself somewhere as presented in the following articles. Mr. Titus is a thorough and accomplished Student of Occultism and a believer in the Phenomena of Spiritualism, Geo. A. Bacon, of Washington, D. C., is a well-known Thinker along Psychical lines also, yet see how they differ on the

GREAT GOOD.

main point at issue.

Prominent Thinker Along Psychical and Occult Lines, and a Firm Believer in the Phenomena of Spiritualism, Believes the Storm Center Agitation

I have read with interest the various rticles on The Great Psychological Thinker and all are well written and reditable to the philosophy of Spirit

As a whole they seemed to embody brilliant display of rhetoric rather than scientific logic.

To me these writers are all right and the same time all wrong, due to the fact that they have taken either one extreme or the other. The real truth lies between the two extremes.

A dray horse could hardly stand the ace track, and neither could the race horse bear up under the grinding work The same rule applies to the effect of

mediumship upon persons. It depends upon their mental and hysical peculiarities, or as St. Paul expresses it, their particular gift.

After thirty-seven years' scientific inestigation, I am opposed to hypnotism any form, whether trance mediumship, or the influence of mortal upon mortal; in the long run the effect upon the subject can only be harmful, either physically or mentally, and especially so to persons not endowed with that peculiar mentality or gift.

All nature teaches that power and

strength comes from action and it matters not whether physically or mentally ctivity is applied.

Now, if we allow ourselves to become bassive and permit another, whether nortal or spirit, to take possession of our physical organism, it is like lending our horse or ox for another to wear out ts energies, while we, like the unused arm, grow weaker through inactivity. Another still greater danger lies in the path of the average trance medium. They know not the unknown spirit that may at any time take possession of their organism, if once the habit (I will not call it power, because it is the re-

I never knew a trance medium that was not influenced at times with many piritualities, both good and bad. I have experimented with it for years n my own household and seen the inju-

verse of power), is once developed.

rious effects of obsession in hundreds of Drifting into these conditions was of course due largely to the acts of the persons themselves. In their anxiety o produce phenomena they would emprace as an angel any thing that pro-

luced a rap or moved a table. Father Gneimer, in charge of the House of Good Shepherd, wrote a work a few years ago, entitled "Spirits of Darkness." He ransacked all history to and under certain conditions could be communicated with. He holds that the Catholic church from its first inception has always taught its priesthood this. but they forbid their members from making investigation on account of the dangers of obsession and evil spirits

While I am known from the Rockies to the Alleghenies, and from the Gulf to Canada, among business men as a champion of the philosophy of Spiritualism, I have never prominently identified myself with spiritual organizations, merely because of the lack of interest shown for a philosophy. Too much time is spent in criticising the churches or else in chasing phenomena. This great mental struggle about the

Storm Center is doing good.

Thanks to The Progressive Thinker, thanks to the able writers who have come to the front and contributed their mite. I may not agree with them in some particulars, but let them come. It starts people thinking and it is thought that begets philosophers.

Listening to a gibberish spirit squaw

control and chatter through a trance medium may amuse us, but does not teach us philosophical truths. I addressed an audience last winter at

THINKS THE BOOK WILL DO | the Masonic Temple in this city, on the laws governing the formation, existence and decay of a solar system. At the conclusion, a lady medium came to me and said: "Why, your theory on that subject, is different than my guide told me. He says the earth was once the

I relate this as a specimen of . the manner in which certain people assume that everything that comes from spirit must of necessity be true.

A lecture was recently published in one of our spiritual papers from one of the noted trance lecturing mediums on the subject of other worlds being inhab

It was a jumble of meaningless words howing that the spirit control did not know the difference between a star and planet.

Now Brother Francis, thrown down the gauntlet and out of the Storm Centre, Spiritualism must arise to a philosophy, which is hers above all others, else fall back and confine itself to phenomena chasers and fortune telling. But it is not going backward. On ev

ery side there are truth seekers craving philosophy. In my travels over twenty states I meet them on every hand. E. D. TITUS, M. D.

Minneapolis, Minn. APPRECIATES THE ARGUMENTS

OF OUR LEADING INTELLECT-UAL LIGHTS.

George A. Bacon, a Prominent Spiritual ist of Washington, D. C., Takes Especial Pleasure in Commending Those Who Have Expressed Their Disapproval of The Great Psychological The gratitude of all thoughtful Spirit-

ualists are due to those critical reviewers of The Great Psychological Crime, ike Hudson Tuttle, Mrs., Richmond, Prof. Lockwood, Lyman C. Howe, J. J. Morse, Mrs. Longley and a few others, who have in their respective individual apacity, so cleverly and masterly laid pare the criminality of the author of that work

The ability displayed in these criticisms would honor any cause, and it is most creditable evidence of the intellectual power to be found in the ranks of Spiritualism. Each of the above writers, and there are others to be men tioned with them, is much better qualifled to treat the question of mediumship, by observation, study and experience, in a far more rational and philosophical manner; indeed and in fact, in a less pretentious, but in a much more satisfactory, justly discriminative and truthful manner than that of our anony-mous author. Confessedly he is entirely ignorant, in an experimental sense, of what he seeks to elucidate, while those who reply to his charges, have been thus conversant with the subject from one quarter to one-half of a century. No wonder they prove many of

tions, which their experience demonstrates to be false. Seeking to build an elaborate superstructure upon partially false foundations, upon only half truths, it is not difficult to predict its results.

his positions untenable-but assump-

Personally I want to express my sense of indebtedness to Mrs Richmond and to Hudson Tuttle, whose replies I chanced to read first and in the order named, for the unusually clear, convincing and conclusive manner in which they discussed the subject Rarely will one be able to find more cogent statements, straight-forward argument and virile thoughts, all leading up to irresistible conclusions, than in

these two papers. This much was written when the late convention interrupted further comment. I now see that others regard these papers in a similar light.

I want to make a suggestion, pro bono publico, that Brother Francis select some half-dozen of these worthy replies-those that stand out for their conspicuous ability in presenting the other side of this Great Psychological Crime, and publish them in book form. GEORGE A. BACON.

Washington, D. C.

Chicago, Ill.

MY CREED.

Not rounded into phrases, set in speech, Nor framed in numbered articles

The tongue some hidden meaning to

Of God, and of his rules, and righteous reign.

In none of these, find I the vital seed, Of what my soul can call its crowning

But rather in the hours of every day, In little things that meet us on the way. God's purpose do I seek, his symboled-As writ in common lives, like yours and

plainest face—
That fills it full of beauty, and of

ward in And heals the hurt, and washes out the

Till hope, and health, and courage re-The heart of oak, that stands for truth

strength and might. The faith and trust, in everlasting good

These are the living threads that throb and thrill, Within the web of man's awakening

Whose circled lengths are held at centered source, And sharpened there by laws of loving

HE TREATS OF MAGIC.

The thoughts of different ones will not run exactly in Dr. J. O. M. Hewitt was at one time a prominent trance, in which the subject or medium Unitarian Divine. He finally became a Spiritualist, was not conscious of either act or word; but they had learned "the seand is clairaudient, and in his article he gives the God. If that was "black magic," what sentiments of those Spirits who talk to him. It will was "the white"? If it was so destructsentiments of those Spirits who talk to him. It will was "the white"? If it was so destruct the individual, why did the wisest be read with interest, illustrating the kaleidoscopic of their time so earnestly seek admittance? Why did Plato say that "no man character of the Spirit World.

> The attention of the readers of The These magicians of the long ages felt Progressive Thinker has been called that it was to themselves so closely ately to a recently published work, entitled "The Great Psychological Crime." The author is vouched for as a man profoundly wise and yet possessed of that simplicity and kindly spirit that shows he is actuated by no selfish motive," consequently we will take for granted that he has in this work contributed to the world his honest, manly thought: and what we may say, must not be taken as a personal attack if we present different conclusions, in our own research, as well as search for

Permit me to say of myself that for over thirty years I have been a close student along the same lines of psychic investigation, and like himself a participant in "the mysteries" in their modern dress of "Free Masonry (and like himelf" I do consider "Masonry" as the lineal descendant of Egypt's famous school of what may be called both a philosophy and a religion.

In writing at this time, I confine my attention more particularly to what he calls "Magic." and defines as "the individual exercise and use of the natural powers of the body, spirit and soul, in controlling and applying the forces, activities and processes which we must infer that he believes to be an inherent psychic "gift" or attribute of humanity

"White" or "Black" is but a relative term, though he makes what seems to be difference; but is it not such difference as we would make of powder, steam or any other power of nature, material or psychic—use, not the power it self? So I take it, and treat it accord ingly, as "a psychic power."

It is what I would call for this paper, hypnotic in its character; calls of an intelligent exercise of the will of an individual, in order that it may influence (control) the action of another. But whether it be trance or suggestion, it is still an influence, and in so much is a moving force—call it what you will. It ages an expression in the human race. Somewhere in the universe of life, "Man" began to be. We will not any of us deny that in man is found something not existent in other species, that has been the cause of progression. Man as man is "a progressive thinker," and by what means?
I answer "Magic," or in other words,

by means of hypnotic (?) suggestion or trance. The "wise men and women" of the Orient, that cradle of the race, became aware that at "times a psychic in the silence of their hours of reverie words of a wisdom not their own, and though they did not know the personality unseen that imparted to them "the gift" of oracular speech, they personified it under the general name of Hu, or the god-speaker.

They realized also a kind of omnipresnce in this Hu (or God) and wor shiped it, i. e., "acknowledged worth." ship were severally recognized as clair

the result is always good.

NEED.

the multitude in the simple, yet ungain-

our own spiritual gravity up to the de-gree of harmonious relation. To the

few it presents a rational hope of im-

ity, as rationally defined and demon-strated, MEANS A SPIRITUAL EVO-

LUTION so far beyond the ordinary

powers of perception as to suggest,

though not prove, progress in conscious

consciousness "forever and ever." That

ment offered the human identity; that

cise of the will is selfcontrol. That the

prive not only the subject of self-con-

trol, the means of developing the will,

thereby according to the reverse action

of the law expressed in, "it is more

blessed to give than to receive;" it is

more cursed to take away than be

principle of nature and the achieve-ment, of immortality, but yields to him-

This proposition seems clear enough

tinction so far as is known.

realization.

taken from.

joined, that at last to "man inspired" the name of humanity, and realizing that all men were consciously or unconsciously subject to the magical power of this psychic force, what better name could they coin for the race or "species. man?

They also found that as they (these scientists of the Long Ago of Sanskrit speech) entered into certain states of mind that we call reverie, they came at once in rapport with Hu—the unseen thinker of thoughts, with wisdom superior to their own. These reverie-men are the original "Reverends," that so many of our Spiritualistic friends 30 aespise, yet it was the proper title of the world's first mediums That superstition, that other name

for ignorance, should draw wrong conclusions, formulate wrong creeds for the people, is perfectly natural; these things are still done in regard to other objects than psychic, but the fact remains; these "Reverends," these mediums, knew that theirs was a wisdom inspired, and called themselves the word-speakers of God. "The word came to me," was their constant assertion, and, too, they told of visions given ("clairvoyance"); a sight flashed upon their consciousness. But did these, the Magi of the Ohient, become "demoralized," with "will destroyed," because of the "magic" divine? On the other hand, they were the leaders of a world's thought. Their mediumship, was it "a great psychological crime"? By reason of this "crime," the race has climbed from savagery to enlightenment! Let this be my answer.

But as time passed, there came the thought that may be it was not "an outside force," that it was "subconsciousness"; that it was a property of the soul -the man. Then began psychical research-study of the powers and properties of man as man.

As a matter of course the scientist directed his attention first to acknowledged abnormal "subjects"normal, whether from disease or from drugs or drinks; and we have the saying of those insane, "they, have been touched of the gods"; also "the gods protect the drunkard." In Egypt's "mysteries" I find a thor-

oughly organized system of seances, and recognize as a fact that from Egypt went forth the teaching of the soul's imgod" was spirit-man: the unknown "magician" of the reverends was excarnate man! And in their initiation's expressforce outside themselves gave to them live symbolism the initiate was constantly impressed with the thought that under all circumstances he was attend ed by a friend. His final bringing to light was a rev elation of the personality of that, till

> And so, too, he was taught that death could not kill the man! The different phases of one's medium

then, unseen friend.

of words: enthusia or excitement of emotions in speech; semi-trance (or control) where the speaker or actor was conscious of events, but still under hypnotic control and "the deep sleep" or was fitted for a legislator who was not

an initiate of the mysteries?' That there was danger in the practice of mediumship to the unwise, the ignorant, they knew, and hence only famed for their intellectuality, either as philosophers or leaders, were admitted, and even to these "strong-minded ones by degrees-years of study must pass re they were really brought to light, the light of the seance room. We may take lesson here concerning dangers as well as concerning advantages, but we may not ignore the discoveries of Spiritualism, in every age: Personal immortality and spirit presence, and with the power-the ability to intelligently com,

municate with us. The fact of the race is, that we are all of us psychics in greater or less degree all are subject to clairvoyance (vision) who are not at times "the hypnotist"—
"the subject"; and to me, it is a blessed fact that we are, for if we did not have the elements of psychism in us, we would not be able to grasp understandingly the wisdom that is brought to us by the "divine ones" whose touch has

enlightened the world. Briefly I would say that the book apears to me as the expression of an extremist, rather than that of a scientist, Truth lies between the extremes of pos itivism and negation; let him who reads take note accordingly

In closing, permit me a word in regard to the editorial, question, thus ex-

"Mediumship, however perfect it may be, has its limits, its drawbacks, almost invariably the communications or mes sages given partake of the characteristics, idiosyncrasies, or the peculiar

bent of the mind of the medium "It has been fully established that a wire is not essential to conduct a message from one city to another, and is it practicable, and equally as desirable, to open up communications with the spirit realms without intermediaries, those acting as mediums?"

To this really important question I answer unhesitatingly, Yes; and yet until we have, as it were, "grown into" a consciousness of spirit presence; of an almost constant rapport of mind, the medium is, I may say, a necessity, as the race would become conscious of this, to the majority, occult power, or magic, that sways more or less the human mind.

I can see wisdom the spirit world, that we are flooded, so to speak, with phenomena. By this method men are forced to see. has been enlightenment, and in conse quence there has been awakened a de sire for mediumship of their own. This desire is born of the same feeling of our editor: personal possession of self-conscious communication. Naturally, they are seeking first (for it was their first awaking) the phases of the seance WHEN WHAT THE AUTHOR OF THE BOOK WOULD CALL NORMAL RAP-PORT, WILL BE UNDERSTOOD AND TAUGHT.

nember aright, " the higher medium-Personally I have claimed this knowledge as an experienced fact for the past thirty years, but let me tell A Washington Lady Approves. umship MORE LIABLE TO DANGERS TO THE UNINSTRUCTED than this! She assumes that the book is an answer to a pressing believe. But while the world of man is skeptical of all that is denominated need. This variety of thought, conflicting in its spiritualism, we may be sure that the wisdom of the spirit world will continue nature, sets each one to thinking for himself, and to give us phenomenal mediumship; in other words, it will "rap" into the dull-brained ones the fact of presence, and will trumpet its words, if necessary, until they will believe, and if as wise and practical a man as Pythagoras was willing to confess to a spirit levitation, that carried him thirty miles, I do not think it will hurt us or "the cause" if spirit hands paint pictures, write on slates, or bring us flowers in the seance room! It is true, though, that we ought to carefully choose our medium, in respect to personal character. We say we are in this phenomenal business "CURSED WITH FRAUDS," but the remedy is in our own hands. We can let them alone, they will quit the business. Be not afraid of our magicians. Spiritualism has come to stay, and its phenomena will stay until the race is awakened out of its "hypnotic" state of materialism, and man realizes in some better measure what immortality means, and spirit presence becomes to him a conciousness and a life.

DR. J. O. M. HEWITT, Chicago, Ill.

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mine.

The loving thought that lights the

The open hand, that brings the way

The kindly voice, that speaks the words

of cheer,

and right,
And works for these, with all its Beginning here with human brother

To fit the day, to fit the present time, And build from lowly deeds God's deeds

'Tis here I find the germ, I find the what my soul can call its crowning creed. ELLA DARE.

THE THREE WISHES.

Three girls sat idly on the beach; One like a lily, tall and fair; One brilliant, with her raven hair; One sweet and shy of speech. "I wish for fame," the lily said.

"And I for wealth and courtly life," Then gently spoke the third: "As ask for love instead." Years passed. Again beside the sea

Three women sat with whitening hair,, Still graceful, lovable and fair, And told their destiny.
'Fame is not all," the lily sighed, "Wealth futile if the heart be dead."

Kissing his fair lady sweet.

the Year 200," etc. A condensed state

ment 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.

"I have been loved," one sweetly said "And I am satisfied." Sarak K. Bolton. BIRTH OF THE HOURS.

See, the crescent moon is beaming has had the great privilege of being fa-On the regal brow of night, And her sable robes are gleaming miliar with the data of the present wave of psychic sensitivity with its incohirent, contradictory, inadequate, discip-ganizing manifestations, and of reading With the sprinkled stars so bright. See the glorious morn, her lover the coherent, lucid, sequential presen-Flies to her with winged feet-And he gently bends above her, tation in . "The Great Psychological

And anon there is a wedding, It seems almost powerful enough to And anon, amid the flowers, See the rosy limbs their children quell the petty warfare in which almost Play together, sunny hours.

—Lilian W. Rountree. higher form of truth instead of being "A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to alert as a lookout or watcher on the

ramparts of life. OF THE RAPIDLY EVOLVING CON-SCIOUSNESS of the race for more light upon truth as related to fundamental principles and evolutionary processes:

THE ANSWER TO A PRESSING | something to intelligently guide the impulse toward goodness which in the stupidity of its ignorance assumes that it This book bears a distinct message to has the truth and thus often nullifles its own good intent, for motive has its sayable, form of its presentation of the fundamental truths that are of the realm, great and splendid, with its powers and offices, but it cannot rule in the deepest concern to every conscious soul. It responds with an all-potent edge, and all effort to give it dominion promise to the universal and most proresults not only in failure but the downfound aspirations of the soul. It makes fall and disintegration of its legitimate clear the definite possibility within each domain. of communication with the beloved "The Great Psychological Crime" ones in their different spheres, whether embodied or disembodied, by raising

brings a boon to the individual truthseeker, even though the individual be not at once convinced of the whole truth of its statements and arguments. It in few it presents a rational hope of im-mortality and indicates the way to its as to amount to a working hypothesis In brief the message is that immortal which opens the way for individual ver ification, acceptance or rejection. This is all that can be asked by any one who seeks not, accepts not "Authority for truth but truth for authority," for neither statement, discussion or even demonstration can wholly convince. individual immortality is an achieve- Proof is something that must arrive within the individual either through external experience or interior conscious-

this achievement is obtained by the growth and exercise of the will. The essential means for the use and exer"The Great Psychological Crime" speaks to each as if that one stood with hypnotic and mediumistic processes de- the one warning alone in the universe, at the same time states so clearly that who runs may read, the awful import of choice in every act on every plane, not only primarily but momentarily.

This book makes clear free will within the law, the relaxation of sponta-neity at one with the firmness of fixed principles, as a human possibility and The operator, whether embodied or disembodied, not only cuts the subject greatest of stumbling blocks to the off from alliance with the constructive many. It reveals the perfect working many. It reveals the perfect working of the law of balance, justice, the allinclusive, retributive and compensatory. self the same bitter fruit, and both sub-ject and operator are swept into the aw-the "incoherent, indefinite homogeneful current of the destructive principle ity of the mass of vague unintelligent of nature, and unless rescued, are carpsychic manifestations and a "coherent, ried down to eventual individual ex- definite heterogeneity" of revelations possible to the trained psyche.

This proposition seems clear enough and forceful enough to call forth the exclamation: "Oh, God! the Futh! the truth!" from every human/heling who VIVID PRESENTATION OF THE SUB-LIME SCHEME OF THE PROGRESS IVE CREATION OF A HUMANITY; of the design of the evolving immortality in the consciousness, or nature's evolutionary processes bearing this unconscious immortal potentiality up to where the identity is face to face with the law in obedience to which it came Crime," whatever personal prejudices, conceits or desires it may uproot. into being. There alone in the "Infiniverse" it awakes to receive the awaitng opportunity, to be offered choice of taking up'the work of its own everyone engages in defense of hereditary, habitual or preconceived notions, when meeting any new and often into the universal, into the crucible with cosmic materials.

where cosmic energies are working It is marvelous, this picture, so sim-"The Great Psychological Crime" ple and so stupendous in that the splen-comes in answer to a PRESSING NEED dor of the goal but illumines the pracple and so stupendous in that the splentical way. May it be read by every awakening soul.

JOSEPHINE ALDEN.

Washington, D. C.

The Progressive Thinker.

J. R. FHANOIS, Editor and Publisher

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SATURDAY, NOVEMBER 21, 1903.

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HUDSON TUTTLE.

Editor at-Large for the National Spiritualist Association.

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

Bishop Says the Bible Is Not Infallible. It is decidedly refreshing to those

who are stigmatized as "infidels," to be informed that a high dignitary of the Church of England denies that the Bible was inspired literally, or that it is historically correct or truthful.

As stated in the St. Louis Globe-Democrat, it will doubtless come as a surprise to many churchmen that an Anglican bishop should pay a public tribute to the work of Charles Darwin and frankly state, as an elementary truth, that the Bible is not infallible.

This is what the bishop of Wakefield did in an address at Leeds, on the teaching of the Bible to children, in the light of modern criticism.

His lordship recognized the possibility of offending the susceptibilities of some of his hearers, but explained that such wounds as he might inflict would be the wounds of a friend. "Some people," he added, "need wounding before they will awaken and take a proper view of the Bible."

Many of the questions asked by children revealed to parents and teachers that they themselves had no really sufficient answer to give, and they were obliged to put the questions aside.

Three courses were open to them. Like many devout but not well-informed persons, they might shut their eyes and leave alone all that did not harmonize Holy Writ; or they might give up their faith and say that modern science had exploded the Bible; that the Christian religion was a thing of the past. Between these two was the third and the rue course—to inquire into these

First, the nature of inspiration ought to be understood. Scriptural inspiration was not a verbal, mechanical, absolutely accurate and infallible inspira tion—not an inspiration of pens, but of men, who stamped their own characters upon their writings-men who were no free from mistakes, but who were led by the inspiration of the Holy Ghost to embody in their writings a revelation of God and the offer of salvation to men in

For centuries it was believed that every part of Scripture was equally inspired—texts had been twisted and tortured into meanings and fixed interpre tations as absurd as the Jewish cabbala Even educated people had found it a great relief to be told such elementary truths as these:

The Bible is not infallible. The Bible is not necessarily literal and exact.

It is not a scientific text-book The books were not necessarily written by the authors whose names they

These names have absolutely no authority, except old tradition of the Jew-

The old chronology was not inspired. The dates in the ordinary Bible are no guide to the dates of the books.

The world was not created 4004 years before Christ. Many of the books are composite, and some embody older records like flints in chalk formations; others are by more

mittedly compilations of various historical and traditional accounts. Once we realized these facts and understood the great purpose of inspiration we should lose the paralyzing and

than one author, and still others are ad-

crippling fear of answering truthfully the direct questions of children. Scientifically and morally (his lordship continued) there had been a great revelation since the days of the Jewish writers. Charles Darwin had placed not only scientific but also religious thought upon an altogether firmer basis, while the progressive moral revelation was shown by the fact that the Jews allowed

which we should never think of permit The imprecatory clauses in the Pslams, in the bishop's opinion, are not fit for public worship, and he would be glad if permission were given to omit

slavery, polygamy and many things

For the rest, his lordship would have the Bible taught from a literary point of view, with Oriental literary methods freely exhibited. Such teaching would have a peculiar charm, especially for the older children, but to ask them to believe in the literal accuracy of the Bible was to put a strain upon the intelligence which it could not easily bear.

"In the World Celestial," by Dr. T. A Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth

bound: price \$1. Spiritism and Mrs. Leonork E. Piper and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of Unselfish Salvation

A notable advance in the ideals of religious effort is indicated by an article written by the Rev. John Watsonwidely known under the literary pseudonym "Ian Maclaren." From one occupying the position of an evangelical minister, his words will appear strikingly sound and sensible. Spiritualists will find much to which they will yield ready assent.

As set forth in the Chicago Tribune, he says the old principle of every man for himself is dying out from national politics, from the organization of commerce, from the life of society, and is bound to die out from religion. There was a day when a preacher could appeal to his hearer and awaken his heart to praise because God had saved him while thousands had been left to perish, but to-day the hearer would firmly suspend his praise for his own salvation till he knew what was going to become of other people. No longer does a man think that the great effort of life should be, as the Romans say, "to make his soul," but that it should be to help his brethren both in soul and in body.

Dying people of, say 1850, were solely concerned with the question of what would become of themselves on the other side; dying men of to-day forget themselves in thinking of what is to become of their wives and children. Appeals to the individual to escape hell, because of its suffering, or to make sure of heaven because of its joy, have little effect; and the tract which asks a by no means unimportant questions, "Whither are you going?" is an anachronism, but any appeal for the service of others will secure willing and sympathetic attention. A sermon on the hell beyond the grave would be heard with indifference, a sermon on the hell in the ghettos of cities will lay hold on every man's mind. The days of the Manchester school in religion are over, and a new sense of solidarity has sprung up. Rightly or wrongly, people do not wish to escape from the wreck if their shipmates are to perish. They want to see the whole crew saved together.

Young men who will not teach in Sunday-school are ready to work in a boy's institute, and women who have wearled distributing tracts are anxious to bring more comfort to the lives of their work ing sisters. The sense is creeping over the community that socially and physically we stand together, and religion cannot remain a watertight compartment of spiritual selfishness. With such a wind blowing like a gale upon one's face, have we not reason to expect that the message of the next re-vival will be social righteousness and its effect the redemption of the national

Years ago, to illustrate the change which is taking place in the attitude of religious people, I was present at a meeting when reports were given in regarding what was called "aggressive work in the poor quarter of the city, and great stress was laid on the usefulness and the ingenuity of a certain lantern mission. According to this scheme the missionaries were provided with a large lantern on a pole, and the transparent slides were graven with gospel texts, such as "God so loved the world," and this lantern was carried after dark to the center of some miser able court and then addresses were given to the people from the texts on

To-day it would be thought a bitter irony to invite people living, father, nother, grown up sons and in one room, without light or air or sanitary accommodation, to think of the love of God. What evidence had they of his love or of the love of their fellowmen? How could they be Christians in the circumstances in which they were living? To-day the desire would be. not to send a lantern with a text but to send an inspector to examine the property: not to give money for preaching n courts of that description, but to give money for pulling down such courts altogether.

One feels that that lantern was a parable of the irony of the situation, when the church preached the divine love to those who had no sign of human love, and the church asked people to believe in the sacrifice of Christ when she herself was making no sacrifices to save them from the life of beasts. God is pleased to send his new prophet one expects that he will preach the gospel of social deliverance; that the white female slaves who sew from morning till night and half through the night, and hardly get the wherewithal to keep soul and body together, should be delivered from their bondage, that every laborer who is willing and temperate should have his living wage wherewith to keep himself and his family, that every citizen, however humble, should have his own little home wherein to live in peace and comfort, that the countryman should not be evicted from the land to make room for wild animals and rich men's sport, that the owners of unsanitary property should be punished and not compensated, that temptations should not be placed at every street corner in the way of the poor and miserable, that every man should have free access to education, to the country, to health and just enjoyment, and that the burden of weariness and sickness and tyranny should be lifted from the houlders of them who labor and are heavy laden.

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The Four Corner Stones | Mysterious Occult Power.

From "What Is Religion," Col. Ingersoll's address before the Free Religious Association, Boston, Mass. June 2, 1899--his last public words, and as such ever memorable, and because they are true and free us from an immensity of nonsense. Dresden Edition, Vol. 4, p. 497. Col. Ingersoll was one-of the intellectual giants of the age in which he lived.

different.

corner-stones. We must not build on the future.

guesses, fancies, analogies or infer. In the infinite chain there is, and ences. The structure must have a base the bottom.

I have a theory and I have four corner-stones. The first stone is that matter-substance-cannot be destroyed, cannot be annihilated. The second stone is that force cannot be destroyed, cannot be annihilated. The third stone is that matter and forec cannot exist apart-no matter without force-no force without matter. The fourth stone is that that which cannot be destroyed could not have been created: that the indestructible is the uncreatable.

If these corner-stones are facts, it follows as a necessity that matter and force are from and to eternity; that been or can be created; that there first parents were not foreigners, follows that there could not have been world, produced here, and that their any intelligence, any design back of life did not come from the breath of matter and force. There is no intelli- any god. We now know, if we know

It therefore follows that the supernatural does not and cannot exist. If from moner to man. these four corner-stones are facts, Naows as a necessity that no God exists; that no God created or governs the universe; that no God exists who answers mothers robbed of their babes; no God who rescues the tortured, and no God that saves a martyr from the flames. In other words it proves that man has never received any help from heaven: that all sacrifices have been in and that all prayers have died unan-swered in the heedless air. I do not pretend to know. I say what I think.

If matter and force have existed from eternity, it then follows that all that has, been possible has happened, all that will be possible will happen. In which has not happened, could not ence of the supernatural.

CHANGES IN THE SOUL.

Prayer the Intensest Form of Spiritual

Experience.

The idea so humorously embodied by

Dr. Holmes in his poem, "The Cham-bered Nautilus," is also expressed by

law is growth. Every soul is by this intrinsic necessity quitting its whole

system of things, its friends and home,

and laws, and faith, as the shellfish

case, because it no longer admits of its

growth, and slowly forms a new house.

In proportion to the vigor of the indi-

vidual, these revolutions are frequent

until in some happier mind they are in-

cessant, and all worldly relations hang

very loosely about him, becoming, as it

were, a transparent fluid membrane,

through which the living form is seen,

and not, as in most men, an indurated

heterogeneous fabric of many dates,

terday. And such should be the out-

day, as he renews his raiment day by

There are many things true in the

sense of great and eternal spiritual

of spiritual growth; but when it is

viduals assert with convincing elo-

quence that they recall their past incar-

and to a final verdict of "not proven."

fectly well as having been Bruno,

day.

crawls out of its beautiful but stony

Emerson in this pasage:

If we have a theory, we must have The present is the necessary product of facts for the foundation. We must have all the past, the necessary cause of all

there can be, no broken, no missing ment. If we build, we must begin at link, The form and motion of every star, the climate of every world, forms of vegetable and animal life, all instinct, intelligence and conscience, all assertions and denials, all vices and virtues, all thoughts and dreams, all hopes and fears, are necessities. Not one of the countless things and relations in the universe could have been

If matter and force are from eternity, then we can say that man had no intelligent creator, that man was not a special creation. We now know, if we know anything, that Jehovah, the divine potter, did not mix and mould clay into the forms of men and women, and they can neither be increased nor dithen breathe the breath of life into minished. It follows that nothing has these forms. We now know that our never has been or can be a creator. It know that they were natives of this

gence without force. There is no force anything, that the universe is natural, without matter. Consequently there and that men and women have been could not by any possibility have been naturally produced. We now know our any intelligence, any force, back of mat ancestors, our pedigree. We have the family tree. We have all the links of the chain, twenty-six links inclusive,

We did not get our information from ture has no master. If matter and inspired books. We have fossil facts force are from and to eternity, it fol- and living forms. From the simplest creatures, from blind sensation, from organism, from one vague want, to a single cell with a nucleus, to a hollow prayer; no God who succors the op-ball filled with fluid, to a cup with pressed; no God who pitles the suffer-double walls, to a flat worm, to a somengs of innocence; no God who cares thing that begins to breathe, to an orfor the slaves with scarred flesh, the | ganism that has a spinal cord, to a link between the invertebrate to the vertebrate, to one that has a cranium-s house for a brain, to one with fins, still onward to one with fore and hinder fins, to the reptile mammalia, to the marsupials, to the lemures, dwellers in trees, to the simiae, to the pithecan-thropi, and lastly, to man.

We know the paths that life has traveled. We know the footsteps of ad-They have been traced. vance. last link has been found. For this we that is possible is happening, and all are indebted, more than all others, to the greatest of biologists, Ernst the universe there is no chance, no ca- Haeckel. We now believe that the uniprice. Every event has parents. That verse is natural, and we deny the exist-

find? Certainly a series of lives, even

in that one part of the great and infinite

duration which is lived in this world

As Emerson says in the paragraph quoted above: "The changes which

break up at short intervals the prosper-

ity of men are advertisements of a na-

changes constitute a series of what are

which are to-a great degree new and

different lives. For the element of

time does not count. It is intensity not

duration, that determines experiences.

Emerson asserts that life is unnecessa-

rily long, and he is quite right. A day,

a week, may be so filled as to serve the

purposes of many an ordinary lifetime.

unerring clow to its labyrinthine experi-

ences-is trust, absolute trust in God.

how can it be attained? Can we find

any sure way of touching the spring

is, assuredly, one means of attaining the

spirit, and is as one with it. The most

spirit by prayer before entering into

sleep at night, for sleep holds the body

free to enter into the higher spiritual

munion with those who (by death) are

Often there is wise counsel

or nection with the divine life. These ex-

suggestions, intimations, that lift up

into its own world-are a vital factor in

passive, while the spirit is for the time

which moves us so potently?"

"What is this saving faith to be and

The keynote of life-the only and the

ture whose law is growth."

Views of Lilian Whiting.

"The changes which break up at new environmenth, the coming under

short intervals the prosperity of men the recasting laws of all influences-all

are advertisements of a nature whose these make up a series of new states

and of no settled character, in which saving faith; of touching the spring, the man is imprisoned. Then there and that is by prayer. For prayer is

can be enlargement, and the man of to the means by which one lays hold of

day scarcely recognizes the man of yes- the divine life; enters into the divine

ward biography of man in time, a put- wonderful and radiant results come

ting off of dead circumstances day by from the intense effort to purify the

laws which are not true when reduced realm and be companioned with higher

Thus, for instance, the theory of reinand liberates the spirit, which then carnation is unmistakably true as a law may, and often does, hold sweet com-

staked out at right angles and formulated like the multiplication table, and world. To enter on sleep through the

laid down that each individual returns gates of prayer is to be led, for the again and again to this earth and returns, into the spiritual world and into

traces his steps through infancy and companionship and communion with

nations and recollect themselves per- the level of human life into closer con-

Mary Queen of Scots, or Plato, or Marie periences during sleep-when the life

Antoinette, the asertion is, to put it of the spirit is more intense than in

mildly, quite open to reasonable doubts waking hours, because it is liberated

But to return to the great realities of that law of growth by which the soul

the life of the spirit; the life of the "quits its whole system of things * * spiritual man, inhabiting, for a time, a and slowly forms a new house." Let

physical body, that he may thus come life be, indeed, "a putting off of dead into relations with a physical world; circumstances day by day." Putting off

slipping out of that body, by the pro-cess we call death, and dwelling there, into those that are new and supremely

in the ethereal world, in his ethereal alive. It is the process by which man

body, which Paul terms the "substan-builds "the more stately mansions;"

permanent and the physical one tem vaulted past" and comes out into the

porary; turning to the great realities of luminous and golden days of the life ra-

one, because the spiritual body is by means of which he leaves his "low-

childhood and youth; when certain indi- those in the heavenly life.

to a temporary and finite explanation, intelligences. Sleep holds the

In the humble walks of life we often find remarkable spiritual or occult powers manifested. This lady could trace with absolute certainty lost goods or missing articles. Whether a wonderful medium, or possessing this occult power within herself, in either case the result was most remarkable.

Binghamton, N. Y .- This is a charac, marks of that sort and then got down to teristically proper middle New York the business of the cat. The questioner town, with the regulation number of was told to go back to the bank at once. was told to go back to the hank at once churches, banks, schools, mills, mill sites and dam sites. But more than this, vacant room at the rean of the building it has a title to distinction that outweighs all other considerations. It is the home of a soothsayer, a real No. 1, first chop, topside sayer of soothing things, without any discount at all.

This oracular individual does not confine herself to mystical allusions and veiled prophecies of vague and unnamed good fortune certain to come some time in the future if you only wait long enough. She deals in facts so hard and cold that they glitter, and there is just a sufficient admixture of past, present and future in them to drive them home all the harder.

Almost anybody can tell some kinds of facts from the past, but facts of that sort this woman fails to mention: She does business with the facts that only two or three persons know and they ushave a vigorous desire to keep them dark.

Her special stronghold is the recov ery of stolen goods, or things that have been lost, and the range of her opera tions seems to have no particular limit. For instance, there was the case the other day of the doctor's wife.

She had lost a valuable brooch. usual in such cases, it was one to which she was attached for particular reasons, outside of its intrinsic value.

It happened that she had not worn it for several months, and supposed that it was in the case with the rest of her ewels. When she had occasion to use t, it could not be found.

There was a commotion in the house An inventory of the lewels showed that the brooch was the only article miss ing. That seemed to dispose of the the ory that there had been a robbery, at east by any one outside of the house.

There was, of course, the usual suspicion that some of the servants had taken it. The house was searched from top to bottom. Every nook and cranny was ransacked. The brooch could not be found.

Because it had been a gift from the doctor, his wife was unwilling to tell him that it had been lost, until every possible means of recovering it had been exhausted. In this dilemma she thought of the soothsayer, Straightway she called on that remarkable person, and, without making herself or her errand known, received an appointment

for the next morning.

This miracle worker does business with many of the usual accompaniments. You write your given name on a slip of paper and turn it face down on the table. Then you write whatever question you desire to ask and turn it

The soothsayer's eyes are closed. She folds up the papers, with the writing inside, and rubs them on her head. Then the trance begins.

where her pin was. The clairvoyant began by describing the pin. Then she remarked that it had not been stolen, and that Mrs. Doctor's suspicions of her servant were groundless. In a certain room of the house there practically, incarnations. The change was a chiffonier the top of which exof circumstances; the entering into

tended back a little in the rear of the glass. On this ledge, behind the mirror, the pin was then lying. Mrs. Doctor got home as quickly as she could. She knew the chiffonier very well. It was in the doctor's room.

It had already been searched, but no one happened to look behind the glass. There, sure enough, the brooch Was found. When the doctor came home his wife asked him about it. He remembered at once having picked up the pin just

before they went away for the summer and put it there to tease his wife. Then he forgot all about it. Now, says the doctor's wife, how did that woman know all about it? She was never in the house and couldn't have

known anything about the chiffonier in the doctor's room. Then there was the case of the Angora cat. It belongs to the daughter of

banker, and had always been kept in the bank. Not long ago the bank changed its

uarters and the kitten disappeared. There was a commotion of search, all in The loss was advertised in all the city papers, with offers of a reward, but with

no success. The cat did not come back. Thereupon the banker's daughter said she would consult the clairvoyant. The banker is a practical man and had no faith in such things, and he forbade it. The girl was not so skeptical, however,

and she got one of her friends to make the visit to the soothsayer for her. This friend went at once, and wrote on the slip of paper the simple question, "Where is the cat?" The clairvoyant The clairvoyant

went into her usual trance. "I hear the rattle of money." "There is a great deal of it. It is said. in a bank."

She went on with some more re-

marriage, and if this state was entered

into otherwise, by forms of state or the

limbed the three flights of stairs When she neared the vacant room she distinctly heard the kitten meowing. The door was opened and there was the missing Angora, very thin and hungry. It had been gone for about a

and to go up three flights of stairs to a

There the kitten would be found shut

Just as soon as the banker's daughter

heard the clairvoyant's directions she

went back to the bank building and

week. Now, the banker says, "How the devil did that kitten get there, and how did that woman know it was there?" There is the case of the Colonel's vidow's dog. It is a valuable setter, of which she is very fond. One day it dis

appeared. Mrs. Colonel hunted everywhere she could think of. She asked all her friends. She advertised in all the paers, offering a reward, with no quesdons asked, for the return of the setter. No result, As a last resort she con-

sulted the clairvoyant. When the preliminaries of the trance had been gone through with, the sooth saver directed the Colonel's widow to take her carriage and drive seven miles out on a certain road which she indicated. At that distance there would be house, which was carefully described

at the right of the road. Mrs. Colonel was to stop there and ask for her dog. It would be denied that any such dog was there. Mrs. Colonel was to insist, and, if necessary, force her way into the house. There the would find her dog.

Mrs. Colonel obeyed orders. drove the seven miles and found the house. When she asked for her dog she was told that there was no dog on the premises. She insisted and made an excuse to get into the house.

The reluctance of the residents to adnit her only confirmed her suspicions. She stuck to it and finally got inside. Then she heard the whining of a dog, out could not locate it exactly. She inquired where it was and was old that it was something else that she

heard. By this time her blood was up and she would not be denied. The whining kept up and grew louder, She finally located it in the cellar and demanded that she be taken there. The people in the house evidently began to be fearful of the results, for they let

There she found the dog, tied up. She eleased him and took him home. When the Society for Psychological Research has a day or two off it can come o Binghamton and get all the facts in this case without any trouble whatever. Within a few days there has occurred the case of the fur circular. It was the property of the mistress of a private During the usual fall house

er go down.

The doctor's wife had asked simply on the line in the yard, whence it disappeared.

The owner made the customary hue and cry without finding her circular, and, as almost always happens, suspi-cion fell on one of the servants. The police were called in, but could do nothing. Then the owner went to see the

cleaning and renovation it was put out

clairvovant. The circular was stolen, was the verdict, but not by one of the servants, as was suspected. It was taken by an extremely dark man, who carried it away, The owner should go home and adver tise her loss, offering a reward. On third day of the advertisement the cir-

cular would be returned.

The school mistress followed instructions. On the morning of the third day a farmer drove up to the house and in quired for her. When she saw him he began to ask questions about the circular. He had her describe it in minute detail, and when she had finished said:

"Your circular is out in my wagon." It was, sure enough, the missing cir cular. When it had been delivered the farmed said he supposed the lady would like to know how it came in his posses sion. She said she certainly would, and he replied that on the day which she had given as the date of the theft he had bought the circular for \$1 from an Armenian who had come to his house with it.

The Armenian had said that his wife had run away with another man, taking everything they had except this circu lar. It was now no good to him, and he would sell it for a dollar.

The farmer suspected that it had been stolen and thought the owner would be glad to pay a dollar to get it back. So he bought it and waited for

the advertisement. These are some of the more remark able cases of this clairvoyant's skill in recovering lost or stolen articles. A great many more might be cited.

When it comes to the business of for tune telling there is the same old platitude that is the main stock in trade of most of them, but there is enough of

solid fact in such cases as these to se Binghamton people to wondering what is the explanation.

would withhold divorce from the laity

The Churches on Divorce. The Roman Catholic church, boldly asserted that through its priests it had the sole and exclusive right to legalize

officiation of ministers of other denominations, such contracts were null and void. It has held to this arrogant assumption, and Protestant ministers, although receiving their right to officiate at marriages from the state, hold fast to the Catholic idea that marriage is a sacrament, and hence under the control of morals indicated by the prevalence of divorces. Not that the churches care anything about the matter, only when

they want them indissoluble. An exchange side by side presents a screed of the Universalists, and the mandate of the Roman Catholic Cardinal Gibbons. At the general convention of the

resolution was passed condemning in strongest terms the increase of divorces, and counseling ministers to be those together whose divorces had ob-

What the infallible priests have joined together must so remain. He grants the privilege for members church to mingle in society with those who have been divorced, but they must not accept invitations to the houses of divorced persons, nor invite them to their own homes. We are not in favor of hasty divorces

nor in hasty marriages, but of two evils compelling a man and women to live to-gether, when they abhor each other, or allowing them to separate, it seems to us that common sense should maintain the latter course. The causes which make divorce desir

of the church. Hence the constant able may be disgraceful to one party. wall of preachers about the awful state but that should not cast reflection on the other. It should be the object of every married couple to make each oth er's lives happy and home ideal heaven. But if their home-life becomes the very opposite, and hate takes the place o ove, does policy of state or religion de mand that because a priest has pro-nounced them one, they must remain helpless victims to their mistaken

Where is the immorality of such mis mated souls being granted divorce? Is former recently held at Washington, a it not the height of immorality to hold them in a union so repugnant?

"Love-Sex-Immortality." By Dr vorces, and counseling ministers to be W. P. Pholon. For sale at this office careful to make inquiries and not join Price 25 cents.

FROM THE N. S. A. OFFICE.

A Card to the Spiritualist Public.

To the Editor and Friends at Large: -It gives me pleasure to again address you from this home office of the National Spiritualists Association, and to extend to you one and all the hearty fraternal greetings and expressions of good will of our board of trustees, and of all connected with this organization. We deeply acknowledge and highly appreciate the grand work of our spiritual press and the ever ready and kindly courtesies extended by the editors in our ranks, toward the N. S. A. and its constituents, and it is with much satisfaction that I hereby publicly announce that at the last N. S. A. convention in Washington, the president and secre-tary each made special mention of the help constantly received from the spiritual papers, and that the delegates with one accord passed a specific vote of thanks to the editors of each of the spiritual papers for efficient and unfalling service to this association.

It is now my duty to notify the public that the N. S. A. has appointed as special missionaries for the year—under salary, Mr. and Mrs. Sprague, and for a specified time, which will probably be extended, Mr. Max O. Gentzke, the able editor of the good German Spiritual paper, Lichtstrahlen. Mr. Gentzke's mis-sionary work will be principally among the Germans, and his addresses are to be mostly delivered in that language. We trust that all who are interested in such work will aid our German missionary in every possible way. He can be addressed in care of the N. S. A. office.

Mr. and Mrs. Kates, who have for two years ably served this association a special missionaries, have decided to abandon that particular line of work for the present, but they may again take it up at a later period. It is quite possible that President Barrett may do much missionary work during the year, under the auspices of the N. S. A. Mr. Geo. H. Brooks, of Illinois, and Mrs. C. E. S. Twing, of New York, have been appointed general missionaries, without compensation from this organization.

Mass-Meetings.

From all that we can gather from different points, there seems to be a demand for mass-meetings in some of the larger cities, and especially where state associations exist; we therefore desire that all societies where there are state associations, that think it feasible to arrange for one mass-meeting or more in the state, during the meeting, to correspond, and co-operate with the managers of the state organizations to the end of holding the meetings mentioned; the N. S. A. will assist in the work, through the state board. In cities where no state association exists, where there seems to be enough enthusiasm and energy to unite in getting up a mass-meeting, the friends are invited to correspond with the N. S. A. secretary at this office, stating their grounds for believing a mass-meeting—or more—could be held in their localities, and pay its expenses, when, and what place, also what talent would be preferred.

Articles on Spiritualism,

from the secular and religious publications should be sent to our able editor-at-large, Mr. Hudson Tuttle, of Berlin Heights, O., that he may reply to, or consider the same, if he deems best; our friends everywhere can largely assist Mr. Tuttle in his grand work, by acting upon this suggestion. The work of the editor-at-large last year extended far and wide, and was productive of great good to our cause

With the opening of a new year of work for the N. S. A., we find much to be accomplished, the officers are united in thought and action, and stand as a unit for effective humanitarian work. Our vice-president, who is widely known his grand works as president of the Illinois State Spiritualist Association-Dr. Geo. B. Warne-is one who can attract and hold the trust of all good Spiritualists, honest men and honest mediums; we need to say no more in his be half. Our two new trustees, Mr. Grimshaw, of St. Louis, and Mrs. Twing, of New York, are also well-known Spiritualists who honor us by their presence on the board. The work of the new year opens with promises of cheer and

success. Our retiring officers are also entitled to our good words and commendatory thoughts; vice-president, Hon. T. M. Locke, of Philadelphia, ever stood at the post of duty, ready to perform his work, lend his influence and do his part for the betterment of man, and honor of our cause, we cannot say too much in his praise; Trustees Pruden and Kates also did their work and duty on our board with fidelity and clearness of thought, their judgment sound, and their opinion always expressed in consonance with the principles of integrity. In the spirit of good will and fustice to all, these words are given.

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

What Is Religion?

At a recent lecture in Temple Israel. Dr. Emil G. Hirsch gave utterance to some thoughts that make very interesting reading. Among other things he sald! "The inscription, 'At home to Christians from 10 to 12 Sunday mornings, to

Jews from 2 to 4 Saturday afternoons on a fashionable calling card and signed by the Lord, represents the idea many people have of God.
"So completely have religious cerenonies been placed around the Deity, that many people are afraid to commu nicate with God except at the appointed

hour, for fear the telephone wires might get crossed, "You might as well ask men to recite odes and idyls extemporaneously as to ask them to pray. Extemporaneous prayer is a gift denied to most men, for

it is the highest kind of poetry. "It is simply insolence to give the Lord information through prayer and then demand the remedy. In many rethen demand the remedy. ligious centers, when a child is born, on when a girl becomes engaged, or when a boy returns from school on a vaca-

tion, they have the minister or priest tell God. This is simply insolence. "You would not have to walk more than a thousand miles, and you might even enter some Jewish synagogues, and find religion preached as a release from pain, a means of escape from the fear of death. Such people would make religion a kind of oplum den where they smoke the pipe and rush the growler. They want to make a kind of soothing sirup. But the dreams pass and the awakening is all the more racking. Pain is not punishment. Were it not for pain the world would still be in

the hands of the lowest savages. "Religion is merely the method to enable man to find himself. It is for all time and all people, in all places."

"The Light of Egypt." and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this office.

The Commandments Analyzed, price 25 cents: Big Bible Stories, cloth, 50 The representative of Catholicism cents. For sale at this office

"The Life Radiant," by Lilian Whiting, is deeply, intuitively thoughtful, and intensely spiritual and inspiring. Lilian Whiting, with her poet soul, sees the spiritual significance of the things of material science as well as the finer into a radiantly polished gem of beautiful literary work.

"THE LIFE RADIANT."

the life of the spirit—what does one diant.

"The moment one realizes himself as the very breath of existence, the one ellxir of life, that moment he asserts himself aright. From that how the second are the second are electrically second and the second are electrically second and the second are electrically second and the second are the second are electrically second and the second are electrically second and the second are the imself aright. From that hour his life an excellent and uplifting influence, becomes a significant factor in true and this new volume by Miss Whiting

"One attracts to himself from the un-

spirit, with the exception that in propor tion to the purity of his aspiration does this quality of companionship come to him of a still higher forder than his own."

LILIAN WHITING.

finds himself is not only surrounded by sences of thought and soul life; and the spiritual universe, but the two are

> teems with such spiritual riches. The book is beautifully printed bound in cloth. Price \$1. Gilt.

"The physical universe in which man

marriages are sanctioned by the priests, with pure cultured taste blends them so absolutely interpenetrated that he may live in both, and, as a matter of fact, whoever lives the life of the spirit does live now and here, as an inhabit spiritual being, belonging of right to ant of both realms. The spiritual unithe spiritual world; one whose true in-terests are in and of that realm, and to things that are seen are temporal, but whom communion with the Divine is

seen world companionship of the same bound in cloti order and quality as that of his own bossed, \$1.25.

Mrs. H. P. Russegue brings the light of her inspiration to bear upon this important subject, and illustrates many important points in connection with divine law, vibrations, harmonious thoughts, electrical emanations, science and religion, the Supreme Spirit.

what denomination he may attach him-

self, the moment he realizes and ac-

Paine, branded as an infidel by theolog-

ical behest, a man whose life record is

one of well doing, a man who stands out

in the history of America a bright and

shining light, believed in a religion to

do. He believed in one God, and that

God was all embracing, all loving, all

living, all powerful, universal. It is of

no account what another man may

think of you or of me, providing in that

thought we are sending back to him or to her the knowledge of the high appre-

ciation of truth, goodness and love.

These are divine attributes, they are

emanations of a divine spirit; and if

they shine through our lives, so much

more for the divinity of our living.

we look outward and upward to find

The influences that are passing out

from every individual are based upon

the same law as that which abides in

We may call it any thing we please. We may label it electricity. We may

label it spiritual force. We may call it by any name we please, it emanates

from spirit. It is spiritual influence. It

is spiritual truth carrying with it the

power for good in every direction. You

come in contact with your neighbor. If

you are harmoniously related to that

neighbor or attracted to him the ema-

nations that pass from you spiritually are measured, and blend with those

whom you receive from the friend.

It has been demonstrated by science

and the instruments that science has

created, that the electrical emanations

from human beings are so forcible, so

direct, so tangible, that they may be

calculated, as you may calculate a mathematical problem, how they will

reach you, and how you can impel them,

the forces that attract them, and the

forces that repel them, and they go on

and are blending your influences for any

You are all aware in daily experi-

sires are better, your influences are

more effective, your work is more con-

ducive of good results, brings forth

better ultimates, and you can establish

harmonious mind present, sending out the emanations from that mind to influ-

ence the plans you formulate, and you

move on in an inharmonious atmos-

phere, you fail in the accomplishment of

your desires, and why? Simply be-

cause in the one instance the influences

are moving on with a mighty force, and

the obstructions are taken away; while

in the other instance, you are obstruct-

come entangled, one with another, with

the discordant conditions to which they

brace the law that holds man to man.

and governs the relations of the human

should acquaint himself with, and the

results that have come to scientific in-

cuirers in the last centuries have given

hem a knowledge that Spiritualism has

brought us to a higher plane of living,

doors have opened to the mysteries, the

human mysteries, that miracles have

ceased, and the law has adjusted itself

to human beings, until you are learning

Every family practically demonstrates

these truths. You will find in a family

of eight or ten members there are al-

ways some of the family who do not

agree with you. Why? Because tem-

differ, because associa-

peraments differ, because associa-tions differ, because others have a dif-

ferent comprehension of the same

truths, and the consequence is, that there will be a discordant condition

that will bring you either to a more

careful investigation of causes, or an

abandonment of many plans which you

have undertaken. On the other hand,

if your minds are attracted to the

causes of these conditions, and you rec-

ognize why discord is discovered in

your midst, you will soon find the way

to adjust them to a more harmonious at-

equence will be to bring you better

conditions. What must be the ultimate

The human race is one family. The

Father of that family is God. All men,

whether of this age or any age who

that divine spirit that is evolving itself

and is becoming grander, mightier.

more potent, in all his laws through the

There is in our lives a broader, higher.

and deeper knowledge of God than ever

I will tell you.

human being.

that go out from us are obeying God's through the human progress of the race,

the reasons why these things exist.

They are forces that every man

ed, and the emanations of your mind be

The light that we

belief in a Supreme

knowledges the divine, acknowledges a

"God said, 'Let there be light,' and believes in a deific law, law in a divine there was light." This we have hosen for our subject all time to come. Call this what you may, God is simply the term applied to

Who said, let there be light, and how, as the voices rang down the ages, God that you are able to appreciate. To the said let there be light, and there was highest divine condition you are able to tht, and there is light, and the light is measure, to the holiest attributes of fod. Nearly a hundred millions of goodness, and these things you call halles away from the earth lies the cended. A Spiritualist, an atheist, the inter of this great system of planets, from fidel, the religionist, it matters not to which come to us floating upon ether, obedient to the law that is susceptible of measurement, of recognition, the rays of light that illumine this earth, that point out to us its beauties, its grandeur, its motion, and reveal its revolution. We recognize the fact, that there is a law, that projects from the center of this system a ray of light, that overcomes 98,000,000 miles of space, and can bring to us our knowledge of the relation that exists between this planet and the center of its system, in order that we may know its orbit, its journeys athwart the skies, and we listen to the great rhythm of nature that is singing the harmonies of God's divine laws, and feel that we are close to the great heart of the universe; yet we know, and know well, that these conditions could not exist, were it not that a divine law so tempers us, di-rects us, adjusts one particle of matter of what the light must be, that is best to another, that the vibration that adapted to our needs. If we are spiritbrings to us the knowledge of the dis- ually enhungered, we seek the waters tant planet is as true to us as it is to of life that flow from the fountain of the planet from which emanates the God. If we are in spiritual darkness,

we ask for spiritual enlightenment, and Tesla tells us that a ray of light travels at the rate of 286,000 to 300,000 that which shall make more beautiful miles a seond; and yet with all this our lives. Because a Spiritualist, does great rapidity that carries into the ob. not make Spiritualism immoral any ective world, it is true that there is more than if a Methodist be immoral a power more wonderful that transmits that Methodism is impure, or because a thought, the spiritual emanation from Calvainist is a criminal, does not in-the brain of man, over the earth, and he criminate Calvinism. It is only the truth itself, the principle, the spiritual cannot measure how far out into space may be projected. These are forces perception, that is measured by the understanding of man, that gives the true that can be measured; you can learn the diameter and the circumference of status of any truth. a particle of matter; you can learn how closely these particles are allied to seek most, is the light that shall make life best, that shall reveal to us its best uses, the best purposes to which we each other; the reason why some are can devote our thought, our attention. octagonal, others are globular; the reasons why they are so mathematically adjusted one to another, and yet in and through all this knowledge, we are wont to consider these laws Holy, Holy.

Is it not true that any manifestation nature. We may call it magnetism.

of power, from whatever source it may emanate, whatever foundation it may rest upon, whatever its beginnings or its ultimates may bring to us, has a force underlying it, that is supreme in its intelligence, creative in its activities, binding in its relationships, loying and tender in its ministrations, and in all these conditions of the outer world, we are able to see the handlwork of a divine law, and that law is spiritual in its attributes, spiritual in its sources spiritual in its causes, spiritual in its effects, spiritual in its applications to us, spiritual in its associations with everyday common life. These facts science has established as truths that are uncontrovertible. They are truths that time cannot change, that circumstances and evolutions of life can by no means obliterate. They are facts that are born in nature, they are born of a spiritual law, and they are co-existent with Divinity; they are bound within the good purpose. heart and life and spirit of God, and He You are all we are the mirrors upon which is red dred men work harmoniously, your deflected the knowledge of His law. This being true, then it becomes our duty that our minds shall be made as clear, as perfect, as unobstructed, that the light shall shine perfectly upon our the souls, that we may comprehend mision of its truths.

Science tells us that in the vibrations of the air, none are of equal length; the vibrations are short and long, they are not of the same dimensions in thickness, they are not of the same dimensions in length, but they are adjusted one to another so perfectly, so accurately, that they bring to us the wonderful message, that when nature, the law and voice of God, is heard sounding through the corridors of nature, and He proclaims let there be light, all nature arises in response to the mandates of are subjected. These conditions are His will, and light shines upon us spiritual, they are intellectual, they are through the natural world. So when truth with all its majestic life falls upon our souls, it has only obeyed that same Divine voice of the Almighty Spirit, that proclaims to our conscience let there be light, and the moment our minds are opened to receive His lessons, His wisdom, His truth, the answer comes from the depths of our natures, and there is light.

So with the influences that 'go out from the human mind, there is a vibratory law existing between soul and soul. Your influences are going out every moment of your lives. Every heart throb is bearing upon the bosom of the atmosphere about you, its message to your fellow creatures, for good or for evil, for light or for darkness, for shadow or for shine; it is to carry a message for use, for helpfulness and strength, or a message to depress and enslave another life. As the vibrations of the air are changing, changing their position, changing their attitude one to another constantly, under the law in nachanging under the ture, so they are same law, or use of it revealed. -

You cannot think an inharmonious thought, but that you have bred discord in the atmosphere about you, to the full limitation of your spiritual orbit. You cannot think a holy thought, that you mosphere, and remove the foundations upon which discord rests, and the conare not sending out a helpful giving spirit to the world about you, you are illuminating the atmosphere about your spirit, and you are carrying out to the world an influence for good. How little a man is given to think for a moment, when he is in solitude, he is thinking thoughts that shall help the race, or injure it, that shall give to it help or weakness, that shall be morally helpful have lived, or whoever will live, or injurious, that shall be physically in-jurious as well. How little we are given to the behest of that divine intellect, to consider, that all these influences

But you say, you Spiritualists believe in no God, you believe in no Supreme Being, you believe in no divine life, you believe in no lights throned and enthroned in heaven before which we dwelt in human consciousness before shall bow and worship; and I answer, God is nearer to the heart of man beyou know not what you say. You know cause he has lost his personality. He not what you accuse your fellow creatis the universal spirit, the breath of tures of. No man or woman, it mat- life, the foundation and summit of all ters not how theoretical they may be the universe or universes that exist. concerning your faith, no matter how and in this knowledge we are coming skeptical concerning your spiritual be nearer to the spirit, because its omni-liefs, if they believe in the Divine law presence is beheld through its great that inheres this universe, that evolves handiwork through all nature, its rays from age to age, and has por out all life. God's spirit is the bridge trayed the divine majestic spirit of light that sheds abroad its rays over through the divine unfoldings of life; the earth, and the children of men are any man or woman who recognizes climbing to loftler heights of knowlhose facts, believes in a divine spirit, edge, wisdom, peace and love, nearer to

here, as everywhere, a power that is un-folding itself continually.

The day has come when science and

religion no longer wage war with each other. They are at one with each other. One is but the reflector of the other, the administrator of the law. Science is only the hand of God writing upon all life his law, and revealing his purposes through his creating power. We have looked upon God as a created being, upon man as a created individual, because we have measured his life by the limitations of the body. There no limitation upon the souls of men is no limitation upon the sours of men.

There is no limitation upon the intellect of man. There is no condition in heaven or on earth denied to the under standing of man. The moment his mind has so enlarged, has so awakened to the spiritual presence, he is able to comprehend its import. It is important to-day that men think of their spiritual natures in such a manner as shall teach them that all things, whether low or high, whether they are gross or fine, whether they are in ignorance or in wisdom, the germ of the highest is in the lowest; the germ of the divine no man can annihilate, and it is our duty to find that power, and make the best condition possible of its development. The spiritual life of man again goes out in his conduct in such a way that it is felt and seen of men. Why you think

In your daily associations you meet a man, and you like or dislike him. How common it is to say, "I have taken the measure of such a man and I want nothing to do with him." How do you do it? The spiritual vibration of that man's life did not accord with yours, and you resisted him, and therefore judged him as an accountable being for the life he was living, accountable to conflict with you, and you resented his approach On the other hand, you meet a man, and in his case you say you like him, "I trust him, I believe in him." Why? It is not the beauty of the man's speech. It is not because his pulse is in accord with yours. It is not because his features attract your admiration. It is because the spiritual vibration that vibrates from his soul accords with yours, and you judge the better side of him, because your spiritual influences blend with him, and you are spiritually attracted to each other. These are the laws that govern human relations, and they are the laws that you should understand more. Then the laws that so emphatically influence, that are so wisely talked of among men, would be more understood, if they could be ap-plied for helpfulness and strength.

The psychological relations between man and man are so well marked, and so well defined, that the instruments in the hands of scientific men could tell, not by the color of your eyes or hair, but could tell by the emanations that are magnetic, that are from your heart and from your mind and from your spirit. For instance, two men that come together, both opposites, both opposed to each other's ideas, how do they meet? They meet directly oppo-site to opposite, and reproach each other. On the other hand, if they will meet, to blend their influences, there is a successive union and going forward on the part of both. So in families, so between men and women, children and parents, friend and friend, society, business, religion, commerce, everywhere, if these laws are understood, the world is richer, stronger, better, and there will come to you that light that leads to peace on earth, good will toward men.

A STUDY IN THEOLOGY.

The Saint Speaks. Praise to the Lord who saves my sinful

Safe while the ages roll! Not through my deeds, nor any worth of mine, But lifted high to shine

Through the full ransom of His slaughtered Son Slain for sins yet undone. Praise for my safety, Lord. All praise

to Thee Who graciously didst free My soul from every sin and bade me the results of your undertakings with greater protection. If there be one instand

At thy right hand

And see the throng of sinners hurled below To endless woe! Oh, joy, to sing throughout the change-

Loud songs of praise Before the Judge who turns away His wrath And mercy hath

To save me for His glory; while black hell Seethes with the pain of sinful souls that fell.

see, amid the unredeemed throng Children, span long. My_own, perchance. But I am safe magnetic, they are electric, they em-Rescued by love.

For honor or dishonor He made all-Some doomed to fall To show the greatness of His mercy given Those saved for heaven.

Foredoomed to howl in quenchless flame to prove His wondrous love For the select few, destined ere the

earth First sprung to birth, To all the glories of His heavenly place. Saved by His grace. The awful throne of wrath I bow before

All trembling to adore Thee, mighty Ruler, God of torments The while my sinful kindred shrick in

The Sinner Speaks. 'I can never be happy in heaven," said.

I hear through the anthems of praise A cry from the depths, a sound of despair From God's forgotten in torment there And the hymns that the ransomed raise

Are a broken music to me," she said. "I take no joy in their heaven," "For my heart was ever a human thing

And it clung to the woeful ones of

It has not changed in this newer birth I hear their grief though the angels sing. I am sad for the souls in hell," she said

earth.

"I have no place in this heaven," she "I lean to them o'er the bitter bar. The bliss and glory are all in vain For my heart is rent with their hope less pain

Prisoned in hell's black bonds afar, And I am bound with their bonds," she said: "I turn from your holy heaven," she

said,
"For my soul yearns down to the lost and lone. choose to suffer. I cannot pray While the lost ones call me. I cast

away My crown immortal and waiting throne Because of the souls in hell," she said. BEATRICE ST. GEORGE. Wilmette, Ill.

tory.") "Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.

Base Assaults by Catholics on the Public Schools

THE CONFLICT OPENS.

The Citizen, of Boston, has frequently of late called attention to the increasing boldness of the utterances of Cardinal Gibbons and the bishops and priests of Rome in their attacks upon the American public school. In fact, they have become so bold that, even the daily press is beginning to notice it. Springfield Republican, commenting upon Gibbons' recent attack, says:

"There has been of late a renewed attack-nothing at all formidable, to be sure-upon the American public school system because of its 'godlessness;' or, as its friends would say, the absence of positive religious teaching. The Reof this character upon the present state system of education.

"Take the state of Massachusetts,

where the public school system has has reached as high a development as in any American commonwealth. What is the condition of Massachusetts today in the matter of crime? Homicides thirty years, and if this is not a favor-able test of civilization, what is? Just there is a Rhodo Island manufacturing public school by Woonsocket, that on June 21 last Catholic church has always quarreled, had not had a single case of manslaughter in fifteen years. Having an usurpation of the sole right of the Catholic church to supervise all educationally large percentage of factoric church to supervise all educations of the sole right of the Catholic church to supervise all educations of the sole right of the Catholic church to supervise all educations of the sole right of the Catholic church to supervise all educations of the sole right of the catholic church to supervise all educations of the sole right of the sole right of the catholic church that always quarreled, and which it has always quarreled, and which it has always declared was usurpation of the sole right of over the Massachusetts boundary line traordinary. Of serious offences, too, aside from homicide; it has had remarkably few in the period mentioned. The case of Woonsocket is cited in this system it is no different from the cities in our own commonwealth. If 'godless' schools are held responsible for trime and barbarism, where they flourish rankly, then the same kind of schools must be given credit for such phenomenal instances of the absence of serious crime as the Rhode Island city repre-

sents."

certain countries where the schools are 'church schools."

Standard, of Cincipnati, remarks: "Those who are even passably formed on the methods of the papal dictatorship need not be told that the hierarchy never begins a move until it is ready, nor until the public is at least partially won. There could be no better sign that the outposts of Protestantism are believed to be captured, than an open declaration of its purpose by the Roman See. The one safeguard on which Protestants have depended more than on anything else, is free speech and an independent press. That this publican has no sympathy with assaults fortress has been captured, The Standard has been proving by example, show ing that our secular press papers are open to all that favors the Catholic hierarchy and closed to all that is in op-

"Now, the press on which the Protestants of this Protestant country have placed their dependence, having fallen have decreased steadily in the past into the hands of the enemy, it takes no ghost come from the grave to tell that this advantage will be followed up, and naturally the first assault is on our its first effort is to break down the character of its enemy-to keep alive its infamous slander against 'godless' schools. What the 'godly' schools of connection because in its educational Catholicism are doing for God and humanity is seen in the one fact that in nearly every capital offence, punished on the gallows, the criminal is attended in his last hours by a Catholic priest. "What Catholic education really is may be seen in the hordes of Catholics

that come to this country from Italy, Austria, Hungary and other Catholic countries, and do more to degrade the The Republican then goes on to show standard of public morals than all na-

from official figures, that criminality is tive causes put together. What has put much less in Massachusetts than in American morality so high above all foreign countries but our public schools, and where is there a country in Commenting upon the above, the the world, not blessed with a Protestant school system, that is not on an infinitely lower plane of morals and intelligence? The Catholic schools of this

country, poor as they are, are infinitely better than in any other part of the world, simply because they can not otherwise face the light of day, along-side of our Protestant system. France erself, a Catholic country, has been forced to protect her children from the schools of the Catholic orders. And it is these so-called 'educators' who pro pose to supplant in free America the godless' schools which have been our bulwark against their superstition and

"But the hierarchy has gone further than to assail our godless schools. It now assails the cardinal principles of our American Constitution, and through Archbishop Elder, of Cincinnati, openly proposes to divide the public schools among the various religious bodies, per mitting the parents of the children to decide by majority vote in whose hands each school shall be placed. In a long 'interview,' evidently prepared for the purpose of furthering the scheme, Mr. Elder argues at great length this un-American, unpatriotic and reactionary

"It is evident that the time has come for the war to begin on the public schools, and that, preliminary to that war, the secular papers, that ought to be their boldest champions, the socalled 'free' press, has been stricken dumb. While heralding the Catholic prelate's scheme to the word with every token of approval, the Times-Star has not one word to say against it, though it is an attack on a vital principle of our Government. No other secular paper has a word to say against it, Should Protestant writers or Protestant conventions protest against it, no doubt the protest will go to the waste basket. The outworks have been captured.

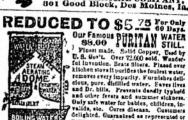
is the most prevalent of diseases. It is a local ailment of the mucous membrane as well as constitutional and

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his appeal to the experience of common life.
This characteristic endows his style with a
freshness and vigor which would be difficult to
match in the philosophic writing of any country, and impossible in that of Germany."—
Translates:

BONE OF CONTENTION.

The Existence of a Man Named Jesus has been vehemently affirmed, and equally emphatically denied. Ancient libraries have been searched and high spirits consulted, in the endeavor to settle the vexed question, but it will not "settle," and the world gentleman was not caused by report unrent failure, as indicated by report unrent. will remain "at sea" in regard to this name which has figured so largely in the world's history.

fallure, as indicated by report current following his demise. Such statement, coming as it does from a supposed expounder of "the truth, the whole truth and nothing but the truth," is more than

LIFE OF CHRIST.

EVIDENCE AS TO, THE, LIFE OF CHRIST HELD INCONCLUSIVE.

Maintains There is No Trustworthy Writing on Record to Substantiate That Anyone Ever Saw, Jesus or Heard Him Speak.

I did make the statement by implication, as T. Darley Allen asserts, that the evidence tending to establish the actual personality of the Jesus of the gospel narratives is, to say the least, very meager and inconclusive.

That there was 1900 years ago a man by the name of Jesus, who went about doing good, it is not my intention to deny. Indeed, Jesephus refers to more than one person of the same name. We are, for the present, specifically concerned only with Mr. Allen's theological "unique in biographical literature"-that stupendous individual's ca-

reer-Jesus Christ as delineated in the "History," says Judge Ladd, "in order to be entitled to credit, must have been written contemporaneously with 2 the events narrated therein, or taken from writings made at that time, and it must or should be known who the writers were, that they were men of credibil-

Test of Reason.

In judging of truth and falsehood, there is but one accepted standard—man's reason, as applied through the various channels of intelligence. Civilized nations are such just so far as they apply this rule to all matters pertaining to life; a lack of it makes the savage. The truth of all history stands or falls by this application and this

Under established rules of evidence then, is there any fact about the birth, life and death of Christ that shines through the night of the past? What is the truth? Simply this: Not a single word can be found in any trustworthy writing which was written by a person who ever saw Jesus or heard him speak. The history of Christianity for the first century is almost a blank. The only record of his supposed life on earth found in the gospels, in certain epistles ascribed to Paul, in certain statements by the earliest "fathers," in certain legends contained in the miscellaneous portions of the Talmud, and in a very few allusions by pagan writers. not one of these sources is contemporary with the career of Jesus.

Is Position Tenable?

The "celebrated pasage" in Josephus which was long considered the chief ev idence in the case, Mr. Allen is candid enough to admit, is not a subject for discussion. But, like Paley, whom he quotes, he believes that in the silence of Josephus concerning Jesus he has suppressed something, When we consider that the question of immortality is and ever was one of equal interest to all the human race, their position seems

hardly tenable.

Matthew's statement that "many bodles of the saints which slept arose and came out of the graves after. His resurrection and went into the Holy City and appeared unto many, kshould have been hailed with gladness. The venigma of the ages would have been settled beyoud dispute. Whatever degree of prejudice might have existed among the enemies of Jesus, there was nothing to hinder the recognition of that company of resuscitated citizens, and the promulgation of the glad tidings of their continued existence. Yet, beyond that daring assertion of Matthew, there is not a word in any-record.

As to Miracles. Perhaps we should hesitate in deeming it strange that historians should performed."-(Walte's "His-

Mr. Allen affirms that the pagan writers, Tacitus (A. D. 100), Piny (A. D. its purpose, and is worthy of wide cir-110), and Suctonius (A. D. 90) furnished culation. Price \$1.

"sufficient proof." Hardly; such an extraordinary event as the trial and crucifixion purports to have been should be proved by an extraordinary amount of evidence. Tactitus does not testify to the crucifixion, nor to anything about the Christians' origin or early history, any more than he does about the delties or heroes of any myth or superstition which he records from the stories which came to him from their adherents.

William Addis, M. A., in his "Christianity and the Roman Empire," speak-ing of Tacitus and Suetonius, says they show by their brief and contemptuo notices that they knew little about Christianity and cared less.

Light as to Acts.

Pliny's "letter" is interesting from the fact that here true history intro-duces, for the first time, the Christians to us. But not a word about the crucifixion. All that these writers say, nearly a century after the event, is an echo that cannot touch the question under discussion.

"What better evidence for the truth of the New Testament could be desired (?) than is afforded by the gospels and apostolic acts?" asks Mr. Allen. Inleed! It is stated in the religious encyclopedia of McClintock and Strong that one of the Greek manuscripts of the New Testament, the one called "Codex Bezae," or the Cambridge manuscript, "is chiefly remarkable for its bold and extensive interpolations, amounting to over 600 in the Acts alone."—(Article Cambridge MS.)

When were the acts of the apostles written? Let Rev. Dr. Davidson, the Christian writer, answer: "We cannot go further back than Irenaeus with cerainty. * * * There is nothing in the apostolic fathers nor in any work anterior to the 'Letters of the Churches of Vienna and Lyons,' written probably soon after 177 A. D., to prove the existhe noticed that the earliest testimony is more than 100 years later than the events described in the Acts. We have also to take into account that Irenaeus was not critical." Do we not "desire" better evidence? When were the gospels written? It is admitted by many Christian scholars that 69 A. much too early. Have we the testimony of eyewitnesses? Not at all.

Evidence Held Lacking.

"The Kingdom of God," written by Alexander Balman Bruce, D. D., professor of N. T. exegesis at Glasgow, contains this: "It would inspire great confidence in the synoptical records to be assured that they were compiled by certain of the men who had been with Jesus. But there is no sufficient evidence that any one of the first three gospels, in the form in which we have them, proceeded from the hand of an you to be in ignorance of the real truth apostle. The most that can be said is that their reports are based on apostolic traditions, preserved either orally

or in written form." Taking into consideration, too, the many errors and contradictions, that they "were cradled in an uncritical age," compiled by incompetent witnesses, and their open confession 'plous frauds," who will claim in the face of this-persons acquainted with the veriest rudiments of evidence—that the gospels were produced under auspices that involved anything like histor ical accuracy?

G. L. GULLICKSON. Dixon, Ill.

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Koradine. A Prophetic Story. Alice B. Stockham, M. D., and Lida Hood Talbot. Wisely planned and well executed is

this volume, the product of two brains working together as one, for the accomplishment of a most worthy object. It omit to record the remarkable event, is especialy designed to be instructive ful spirituality. For sale at this office since "no reference is made to the mir- and helpful to the coming motherhood Price \$1. acles of Christ by any writer, Christian, in the matters that pertain to the saheathen or Jewish, until nearly a hun- cred elements and functions incident to dred years after they are said to have the growing girl. The lessons taught are presented in the form of a story that of itself is very interesting.

cictingly funny. Price in boards, \$1. Cloth, \$1.50. The book is highly commendable in "Healing, Causes and Effects."

E. P. Raslon, M. D. Price 50 cents.

ROBERT G. INGERSOLL.

Defended Against an Evangelist's As

Rev. F. A. Strough, Evangelist, Cincinnati, Ohio:—
My Dear Sir: The telgraphic news of last Sunday's proceedings gives you credit with the statement that the late Robert G. Ingersoll committed suicide;

a surprise and extremely illogical to any sane mind familiar with the life and teachings of that learned agnostic. Col. Ingersoll's teachings, no matter whether they were right or wrong, were resultant from his own brain reasoning -a gift-power of God Almighty-and not reproductions of thought from the

mythical past. Albeit to his credit, he was honest in whatever method of expression he employed. His life was useful and beneficial to his fellowman from early boyhood until the time of his departure for that (then to him unknown) realm of existence from which ne now gives evidence of continuity of

While among us, Mr. Ingersoll's home was a bower of bliss, and the ties cemented under its protecting roof were clean, pure and sublime-unexcelled for virtue and refinement by any, and no equaled by many. All the beauties and date. blessings of life on earth were realized and enjoyed by the Ingersoll family and the extensive chain of friends with whom they fraternized.

The present was all that tenderhearted, sympathetic, loving, kindly Bob Ingersoll knew about. He believed in and practiced the art of making the home, where happiness was complete was his heaven! and as a ministering angel unto a psychologized and suffering world he dispensed kindness in messages of peace unto the souls of millions, who are yet happy in their liberation from the slavery that once obtained!

Without knowing more than he did concerning his future, and honestly advocating his peculiar belief, why should he have sought his end in an unnatural manner? The thought, much more the expression of it, is ridiculous in the extreme! I am curious to know what eason you may have assigned, reverand sir as a cause for this unwarranted act? Surely crime was not chargeable to his account! Ill health was not his to complain of! Having lived an exemplary private and public life, the cause of the rash deed was certainly not at tributable to the compunctions of concience? Hence, again the question, Why?

As an evangelistic religionist, you, sir, should be a thoughtfully honest man-aiming to avoid utterance of any statement at first or second-hand, with out at least endeavoring to analyze both its meaning and effect. Harm is sure to follow such failure, as is, or should be known by all of your calling espe-

In life, Mr. Ingersoll frequently expressed a wish that his finale might be terminated speedily. His wish, or prayer was answered naturally, the calumnious falsehood which you have uttered to the contrary notwithstanding! Believing and attributing to yourself the charac teristic of honest manliness, it is with the hope of inducing retraction of this base slander that I thus address you, in the cause of Love, Truth and Justice. E. FINLEY KITSON.

First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it

Buffalo, N. Y.

well fulfills the promise of its title. For sale at this office. Price, 75 cents. "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 government. An important work. Paper, 25 cent/1 For sale at this office. "The Spiritual Significance, or, Death as an Event in Life." By Lillan Whit-ing. One of Miss Whiting's most sug-

gestive, intensely interesting, spiritua

books. It is laden with rich, thought-

"Human Culture and Cure. Part

"New Testament Stories Comically II lustrated. Drawings by Watson Hes-ton. With Critical and Humorous Commonts upon the Texts." Heston's drawings are incomparable, and excru-

By

'Action," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

RESTORES EYESIGHT.

Spectacles a Thing of the Past

A marvelous discovery has been made by that Scientist and Inventive Genius, Prof. W. C. Wilson. He has invented a restorer known as "Actina," through which all affictions of the open and the property of the patients, sore eyes, déafness, etc., are cured withoutcutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists, and surists, but at the same time perfects a positive and lasting cure. Rev. W. C. Goodwin, Moline, Kansas, writes: "My houset opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. F. W. Harwood, Springfield, Mass., say that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. How, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty live years old.

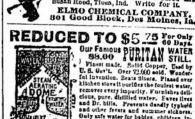
Robert Balter, Ocean Park, Cal., writes: "I should have been blind had I Not used "Actina." A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assures a cure. "Actina" is sent on trial postpaid. If you will receive, absolutely free, a valuable book.—Prof. Wilson's "Treatise on the Eye and on Diseases in General," and you can rest assured that your eyesight and dearing will be restored, no matter how many doctors have failed.

CATARRH

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

DR. SYKE'S SURE CURE CO.,





730

In Current Spiritualistic and Occult

You can do it by reading each week The Progressive Thinker. The Philoophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

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

The most important revelations concerning the true origin of Christianty. 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, 81.50.

WILL J. ERWOOD.

live long to dispel those clouds by

spreading truth.

Princeton, Minn.

}ੑ .. GENERAL SURVEY ..

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

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

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four 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 type writer and only on paper, or with a typewriter, and only on one side of the paper.

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

Take due notice, that all items for this page must be accompanied by the full name and address of the wright 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.

Mrs. Alice Gehring is now located at 7891 Winneconna avenue, Chicago. Dr. J. H. Randall will lecture for the Spiritualists in Watervliet, Mich., Saturday evening, and twice on Sunday,

Nov. 21 and 22, to which Spiritualists and all in favor of free-thought along all lines that will help to usher in the higher civilization are invited to at-Mr. Cochonour, by reason of sickness

the last two Sundays, was not able to fil her engagement with the First Spir-Itual Church. Mrs. A. Bassford, an aged Spiritualist, has returned from Quincy, Ill., to her daughter here in Chicago, Miss E. L.

Worth, the medium. They are residing at 516 W. Madison street. Mrs. Bartaw Stewart, aged 86 years, and a pensioner of the war of 1812, is critically ill at Greentown, Ind., and her death is expected before many days. In enticipation of the event she has laid eside her best dress for a burial robe and set aside a sum of money out of her savings, although the law provides \$50 for her burial. Mrs. Stewart is a remarkable character. She can recite 500 hymns and quote liberally from the scriptures. But up to the time her children started to school she could neither read nor write. Her memory

has returned in a strong degree in age and hymns long forgotten she can repeat now as clearly as if learned yeserday. She is a woman of great spirituality and no trial, however severe, prosight has been so bad that she could only faintly perceive the strongest light. Now she can distinguish the figures on the wall paper. During the time she was blind she did not lay aside her labors as a weaver of rugs and mats. Her grand children told her the colors of the pieces and placed them as she directed. Mrs. Stewart attributes her conversion to a dream which left an impression for life. In her dream she

saying, "Come now or never." Mrs. J. W. Getson writes: "October 18, Chesaning (Mich.) Spiritual Society and friends listened to a very interesting lecture delivered by Dr. Knowles of Grand Rapids. The lecture was followed by tests, which could not fail to deeply impress his hearers with the of Spiritualism. The society hopes to secure his services again some time in December, as a great many outside of the society are anxious to listen to him.

thought she saw a door open and God

was on his knees reaching for her and

By the aid of a clairvoyant, Shan Smith, clerk in the Nethercutt grocery, has recovered possession of a watch which he lost several days ago. It was few days ago that Smith missed his timepiece and, being unable to find it, and of a speculative frame of mind, he called in the clairvoyant one day and asked him to find the watch. The clairvoyant replied he could find it and would. He asked many questions, as to Smith's parents, his habits and peculfarities, then left the store. He announced he would confine himself in a dark room and after so long a time would be able to tell Smith where the watch was. He left the store and Monday returned. He said he had located the hiding place of the timeplece and demanded his money for his services. He was told the money would be forthcoming if the watch was found, and the clairvoyant hurried to the ice chest of the grocery. In the darkness he groped about the place and finally brought to light the watch. It had evidently fallen from Smith's pocket while he was using the ice chest and had laid on the floor for several days. How the clairvoyant came to find the watch is a mystery, but Smith and other employes of the grovouch for the story.-Logansport (Ind.) Journal.

Mrs. Davenport writes from Hope-dale, Mass.: "I have lived 83 years on this planet. I have made as many mistakes as others, so I do not intend to criticise them. I believe in God, as my heavenly Father, and that he loves his children, and has made them free moral agents. Each ones makes his own heaven or hell."

The Times of Detroit, Mich., has the following dispatch from Muskegon: Mrs. Ellen Leonard was shot and killed by Charles H. Easton. The murderer gave himself up and is in jail. The tragedy occurred at the home of Easton's aged father, whose housekeeper the dead woman was. The murderer had been turned out of the house a week before by the old man on account of drunkenness, and he asserted that Mrs. Leonard's influence had turned his father against him. He explained after his arrest that he thought she was preparing to turn the old gentleman out of his home also, after securing his property. The father and Mrs. Leonard were in the diningroom when Easton appeared with a rovolver. Mrs. Leonard ran into a nearbadroom when she saw the weapon

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.

in Easton's hand, but he followed her and fired two shots into her brain. The murderer is a prominent Spiritualist here, and says that he was told of the coming tragedy some weeks ago. He had all arrangements made to leave, the spirits failing to add that he would be arrested."

Isa Wilson Kayner, the well-known medium, is now located at Grand Junction, Colo. She is succeeding well in her work there, and has started a Children's Progressive Lyceum. She will make engagements for lectures and tests in near-by towns during week-days. Address her at Grand Junction, 145 West White, Col.

The Chicago Chronicle of Nov 3 says: "Springfield, Ill., Nov. · 2.—Gov ernor Yates this afternoon honored the requisition for Henry W. Baker, under arrest in Chicago and wanted at Boston on a charge of obtaining money under false pretenses. The requisition is not operative, however, until Judge Kava nagh passes on the habeas corpus case pending before him. Baker is a clair voyant and is accused of receiving \$500 from a woman in Boston under promise to invest it so as to return 100 per cent interest every thirty days.'

C. M. Carter writes: "Allow me to say that I have investigated spirit photography sufficiently to be thoroughly con-vinced of its reality. While Mr. Weylie, the photo-medium of Los Angeles Cal., was in Seattle, I went to his studio and had two sittings. On one picture there are two spirit faces, and three on the other. Two of the five I recognize, while the other three have many features of familiarity. In regard to the much discussed subject, The Great Psychological Crime, I will say that, limited as have been my opportunities of investigating Spiritualism, it has been sufficient to give me that grand exaited satisfaction that my hungered soul had so long ached for, and could not find through any other

An authoritative work on dreams has been published in Vienna, the author being Dr. Sigmund Freud, a distinguished scientist, and one of the best known specialists in Europe on the subject of nervous diseases. Dr. Freud hasbeen studying dreams for years, and he now gives to the public the conclusions at which he has arrived in regard to their origin and significance. He maintains that there are certain psychological rules by means of which dreams can be interpreted, and, furthermore, that each dream, after a proper study, will be found to be connected in some way with the daily life, or, rather, with the thoughts of the dreamer while awake. According to him all the material out of which our dreams are woven was at one time a part of our experience. In other words, in our dreams we only see sights and persons with whom we have been or are in some way acquainted. Our nightly visions have ever been shrouded in mystery, and Dr. Freud admits that it may take us a long time to discover their significance. The events that occur during one's childhood, says Dr. Freud, furnish a vast amount of mate rial for the dreams of later years, and the sway which such dreams exercise over grown persons may be illustrated by many stories. Moreover, we should never lose sight of the fact that dreams very often show the fulfillment of our desires. On this point Dr. Freud repeatedly lays stress, and at the same time he claims that the language of dreams would be better understood if their function in this respect had not been lost sight of.

Mrs. Ella Dare writes: "The Progressive Thinker is certainly accentuating the vitality of its name these days when multitudinous opinions are speaking in its columns. May the awakening be salutary.'

Mrs. May Elmo has returned to the city and will be pleased to meet friends at her home, 40 East 31st street. She will hold public seances every Friday evening and Wednesday afternoon. Sunday meetings at Atheneum Building, 26 Van Buren street.

Dr. Beverly writes: "At Lakeside Hall some were turned away last Sunday evening for want of room. They came to hear Dr. Peebles previous to his departure for California. The Doctor was in fine spirits, and his talk for an hour was highly appreciated. Some came as far as fifty miles to hear our veteran echo the truth once more in his fearless way. Mrs. Dr. See had an extra crowd also in the afternoon. Dr. Temple, of Washington, D. C., was present to give tests and all were delighted for he is a fine psychic. During the New Thought, Convention we expect President Barrett and others to speak

Mrs. Mary C. Von Kanzler writes from Rochester, N. Y.: "There is much interest manifested, and the members of the First Spiritualist Church are encouraged. A lady (a veteran Spiritualist) has but lately gone into spirit life, and in her will she has left a bequest for four thousand dollars or more for the benefit of our cause in this city. endowment is a gift to the First Spiritualist Church for this purpose. This season's meetings have been ministered to by Mrs. Messersmith, Mrs. Grenamyer and this present month by your correspondent. I hear much in praise of both the former, ladies for their good works while here as speakers and mediums for this society."

Geo. H. Smith sends the following

message from the spirit Bishop Dunkin, through Mrs. Gehring: "My Dear Friend George: I am very happy to come, and in this way respond to the many kind thoughts which have been borne to me on the inflow of the magnetic tide. ter coming to this side, and my surprise had settled into order, I found my own place in this wonderful world real living ties. I am satisfied. I would not exchange my home here for the grandest one on earth. My only regret is that I did not give more earnest study and observation to spiritual development while in the body. I now have opportunity to learn under wise and proficient teachers. Surrounded by new and more heavenly scenes, and associations, I find my spirit expanding and my soul elevated. I am stimulated with a holy desire, to possess more knowledge of life, and its controlling laws: We are blessed with every op-portunity for improvement and unfold-

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

We go to press early Monday morn-ing, hence communications intended for that current issue should reach this office not later than the previous Satur-day morning. Bear this in mind.

ment. I never feel a need that is not supplied, and I never know a want which is beyond our power to obtain. All desires flow harmoniously with the will of wisdow. Now I send my soul's warmest love, and waft you a blessing from the eternal life. I now return to my higher home and its lofty duties. Be brave and patient to work and wait, and we will have many happy talks when you join us on this side."

E. D. Vandergrift writes from Spring field, Mo.; "The Brilliant Star White Cross Society has organized in this city with 34 members, wth Mrs. Payton as speaker. We would be pleased to hear from some good trumpet medium."

Mrs. Scott Briggs writes from San Francisco, Cal.: "On the evening of the 5th, in commemoration of the late Mrs. Sarah Cook, C. V. Miller held a benefit seance and \$45 was the result. Miller is always ready to give his services in times of trouble." Rochester (Ind.) Sentinél: "It will be

fust as well for the cause of religion if

the ministers of the gospel let Jesse Mc-Clure, the murderer of his own children, severely alone. He is not insane and the fiend who deliberately shoots the life out of his own innocent little children ought to be given punishment of the severest kind rather than flowers and prayers. This thing of strewing the pathway of cold-blooded murderers with flowers and chanting heavenly melodies to them only adds attraction to the curse of murder and we would have fewer lynchings if such attentions were prohibited." In connection with the above the Rochester Republican says: "The above is good sense. It is the doctrine the Republican has enunciated for the past fifteen years and we still contend that the teaching which says 'while the lamp holds out to burn, the vilest sinner may return,' is a dangerous proposition. When the clergy discontinue preaching forgiveness of sins" and enlighten the minds of men on the natural law of compensation, that 'whatsoever ye sow that shall ye also reap,' that if theft, rape, murder, suicide and other heinous crimes are committed there is no power in heaven or earth that will forgive the perpetrator, that will wash him 'white as wool' and send him onward and upward with a harp and a crown to sing praises with the blest, then will there be fewer sim-pering, shivering, senseless McClures to nflict the world with cussedness. have been told by men who knew Mc-Clure in his boyhood days, and the fact are, that he is possessed of a vicious temper he has cultivated rather than controlled. The young man who will lie down in anger and wildly curse God. profaning, blackguarding and villifying, as McClure has done, is a fool who is allowing his disposition to lead him in the path toward the gallows or the felon's cell. We quite agree with the Sentinel. McClure has lived his life of wrath, selfishness, brutishness and murder now let him stand up like a man and face the consequences, asking quarter from neither God nor man, and person ally strive to undo his great wrong through the rolling ages that will wrap him in silence, solitude and sorrow."

Mrs. Hooker McEvoy writes from Boulder Creek, California: "More than a year has passed since I sent in my ast communication regarding my spir itual work. I hope my silence will not be taken for proof of idleness, for on the contrary I have been in the midst of a great harvest of souls—souls who were floundering like a ship without a rudder. To such Spiritualism was like a beacon light, held in the hands of the angelic host. Owing to illness I left my work unfinished in Sacramento in July and came here to Boulder Creek for a most perfect place for health. Aug. 9, again began lecturing, teaching and healing, and found many of the Boulder people who were ready for spiritual Spiritualism, and all of its grand phil osophy. I gave many lectures on the street in the evenings, thus getting a a chance to teach the working men who do not attend the churches. I am glad to say that I found many who were liberalists and socialists, hence they were ready for Spiritualism. Socialism and Spiritualism are but little understood by the people, hence are not appreci ated and endorsed as thoroughly as they should be. Ignorance is hard to educate and slow to awaken, yet time with her seasons of eternal progressive stages will awaken all and quicken them in action. I shall soon return to Qakland, the paradise city, for a short stay with friends and co-workers, and then back to Sacramento to resume my unfinished work there. The itinerant workers find many inconveniences in their travels, but in the end they derive much satisfaction from the result of their work. Otherwise they could not endure and keep moving on steadfast in the truth of ever progressive eternal life ever standing for the liberty of ev

ery soul in the universe.' R: C. Quay writes from Williamsport "The spiritual labor being done here through the inspirational powers of Charles Theo. Schneider surpasses any worker I ever heard. His labor which is with skeptics, through his clairvoyant and clairaudient powers accomplishes a grand work. His last night's lecture on Soul Culture, was deivered with face transfigured and eyes illuminated. Tests were recognized mingled with rejoicing and tears.

Aug. Recht writes from Brooklyn, N Y.: "It gives me great pleasure to state that Mr. Jacob Rassmussen, the president of the Society of Spiritual Truth (Crosby Hall, 423 Classon avenue) and Mrs. Carrie Gerlach were married Nov. 4 at the home of Rev. Frank Mason. Our society is in a very flourishing condition and the audiences are intelligent and appreciative. The platform was occupied Nov 8 by Dr. J. Wyman, Mrs. Henderson and Mr. Rasmussen gave a

number of tests." V. Fell, M. D., writes: "In your last issue I notice with interest the brief note of Bro. O. M. Ambler, relative to efforts to increase the circulation of your (or rather, our) Progressive Thinker, for, after taking it from its birth, and having specially endeavored to increase its circulation by handing i to my neighbors, and sending it by mail to my friends as well as sending in lists of names occasionally to the office. can't get rid of the idea that it partly belongs to me, and I to it. How I wish for the success of our beautiful philosophy, and that every subscriber would do likewise. It will pay you big, my brother and sister Spiritualists, to follow my example in this regard. In a retrospect of the past 84 years of my life, but few recollections give me more pleasure than does the thought of my

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

of your (I should say our) excellent Progressive Thinker, and no paper or periodical affords me as much interest and comfort as I get in its perusal. I think I voice the sentiment of all Washngton Spiritualists in saying that the late N. S. A. convention, in increasing the salary of its excellent secretary, Mrs. M. T. Longley, did well. Her labors have been very heavy, giving her little chance for recreation, but every duty has been faithfully met, although draughts have not unfrequently been made on her time in the way of lectures, to the delight of her Washington friends."

E. B. Hardenburg writes from Grand Junction, Colo.: "Mrs. Isa Wilson Kay-ner still holds two meetings a week, Sunday and Thursday evenings, and great interest is being awakened. Beng the first Spiritualist medium who has ever delivered a series of lectures here, she has had many obstacles to overcome, but is doing grand, good work. Her public and private work has proved to so many the return of dear ones that she has many followers now, and will no doubt leave a large memberized. The people will try to keep Mrs Kayner all winter at least, for the interest is increasing rapidly."

E. B. Estes, 904½ Tacoma avenue, Tacoma, Wash., writes: "As president of Tacoma Spiritualist Church, I would kindly request you to put any of the good mediums and lecturers headed this way in communication with us, as we are very much in need of a good medium; in fact, this state as a whole I consider a good-field for a few more good mediums.

Hatfield Pettibone is at present lo cated at Petersburg, Illinois.

Wm. Broadle writes from New Orleans: "The Temple of Light Spiritual Association has been disbanded and reorganized under the name of the New Orleans Association of Spiritualists chartered by the state), with Mr. F. V. Muller as president. Mrs. Nellie S. Baade, of Detroit, Mich., is occupying the platform in a very creditable man-ner, to good audiences, nearly taxing the seating capacity of the hall. Meetings are held every Sunday and Wednesday at 8 p. m., at Typographical Union Hall, 321 Camp street.'

Mrs. I. A. Cross writes: "The Hyde Park Occult Society wishes to announce that our friend and brother, Dr. J. M. Green, has promised to speak for us for four consecutive Sundays, beginning Nov 22. His subject for that evening will be 'The Spiritualism of Tennyson's In Memoriam.' Meetings held at Alli ance Hall, 323 East 55th street, at 7:45 p. m. Anyone who has ever heard Dr. Green's talks, knows what to expect; one of the most soul-uplifting and spirtual often heard. Don't miss hearing him; it will do you good. He is a Con gregational minister, but preaches good Spiritualism. Now don't forget to keep our bazaar in mind also, and wait to buy your Christmas presents of us."

The Lynn' (Mass.) Spiritualists Asso ciation will entertain visitors from neighboring societies at Cadet Hall, Saturday, Nov. 28! Services will commence at 2 p. m., and continue through the afternoon and evening. Mr. and Mrs. George W. Kates and other good talent. Exercises by children from the lyceum. Concert by Chase's Orchestra. All members of chartered societies will please apply to secretary for free tickets. Public cordially invited. Visitors can remain through the entire services and go home on the regular Saturday

night theatre trains. Dr. E. H. Denslow and family stored their household goods and have gone to South Bend for a short time, when they expect to travel for a season at least. The doctor and wife are very highly esteemed by their many Sturgis friends, who regret their departure and trust that they will soon decide to return and make this their permanent home.-Michigan Democrat.

G. Hamilton Brooks writes: "Mrs: N. S. Noyes, of Boston, Mass, will speak for the Englewood Spiritual Union at Hopkins' Hall, 528 West Sixty-third street, the last two Sundays in November and the first Sunday in December. Mrs. Noyes is a very brilliant and interesting lecturer. You will feel well paid for coming. She always has a large audience.'

E. H. Vandenburg writes: "The third annual convention of the State Spiritualists Asociation of Iowa, is to be held at Clear Lake, Jan. 21 to 24, inclusive. Great preparations are being made to make this one of the very best conventions ever held in the state. Our talent is among the very best that can be se-cured. Rev. Moses Hull and Mattie E. Hull, of Whitewater, Wis.; Will J. Erwood, of La Crosse, Wis., and Mrs. Eva McCoy, of Marshalltown, Ia., are among those who have promised to be present We shall be pleased to see every Spiritualist who can possibly attend be with us through the entire meeting, and we promise them a hearty welcome and a feast of grand truths."

Mrs. E. W. Crumb writes: "I am very glad that I yielded to the impulse as I did to send for a copy of your paper and have that which reviews the book The Great Psychological Crime. It must contain thought food at least, have gained my knowledge through the teaching of a very intelligent spirit (apparently), calling himself Selah. He never has put me .under control any more than any person does who talks to you in this life, but he has told me how at times to secure the right conditions so I can hear him, as a person might tell you at the phone to shut a door to keep out other noise, or to put your ear close to the receiver. One of the first requisites he gives as a means to obtain sympathy with higher intelligence, is to use the morning hours, and in full light, even out in the sunshine and fresh air or to have doors and windows wide open; to fast, if possible, and take good breathing exercises before listening with the psychic ear, for such it is. For years I have lived almost a hermit's life in order to avoid vibrations which would be disadvantageous to my studies. The trouble is, all do not dis-criminate as to their own relative position. We can command only those be low ourselves. The average harmony of a circle determines, the possibilities for demonstration, and music and good songs raise such to higher planes, se curing better results. I have developed alone, seldom sitting in any circles."

Charlotta Leon Swanson writes: "Sister and brother mediums, we should listen to our spirit friends. They are the ones that know what is best for us. In the next five years there will be many more mediums developed for our spiritual work. We will need them all. If you have a desire to serve our heavenly Father, take the sittings in your own home. There your spirit friends come. The spirit guides will do the developing

If you are qualified for it." "Is the New Thought New?" will be the subject of Mrs. Cora L. V. Richmond's lecture next Sunday, at Masonic having aided to extend the circulation | Temple, Hall 309.

Mrs. Elise Stumpf writes: "The First German Spiritualist Society has rented a nice cozy hall in New York, where it will hold meetings every Sunday evening at 8 o'clock. These meetings will be conducted in the German language, to give the Germans who are not able to understand English sufficiently, a chance to investigate. This society was organized three years ago, and held forta in Brooklyn until now it is branch ing out and will hold two meetings a week-one in Brooklyn every Wednes day evening at 8 o'clock, in the home of the president, Mrs. Elise Stumpf, 127 Putnam avenue, and one every Sunday in New York, 168 W. 28d street, near

English speaking. All are welcome." E. J. Schellhous writes: "The cause of Spiritualism in Kansas City, Mo., is progressing quietly and steadily. There are several mediums here and quite a number of Spiritualists, but as in most other places, they are not over-zealous of distinction as such. W. W. Aber (3422 Tenth street in tals city) is hold-

ing materializing seances, Monday, Wednesday and Friday evenings for visitors; and on Tuesday evenings, of each week the intellectual seances for the production of matter for publication. These are conducted by the same band that gave to the world Rending the Vail, Beyond the Vail, and the Guiding Star (now in press); works of a peculiar character inasmuch as they were given by the spirits in materialized form in plain view and hearing of all present, in speech, writing on tablets and on the typewriting machine, and executing portraits in crayon and oil with exquisite skill and in the time of from one to five minutes. The seances now being held are witnessed by many vis itors coming from various parts of the country; from Seattle, Boston, from Maryland, Florida, Tennessee, Iowa, Illinois, and nearby states. Among them are earnest and thorough investigators who invariably require the strictest tests, to which Mr. Aber cheerfully submits. None has ever left with out being fully convinced of the genuineness of the manifestations and the medium's fidelity to the cause."

WILL J. ERWOOD.

Notes and Reflections for the Good of the Cause.

My "Johnny Rabbit" control has been again in evidence, with the result that I am away out of my regular beat, and trespassing upon the Minnesota territory. When I wrote last week I was in Osceola, Wis., where an unusually large attendance responded to the call for meeting. The last night the hall was not large enough to hold the people who were anxious to see "a real Spiritualist." If I did not fear that I might try the patience of the readers, I would cite some of the amusing incidents of that trip, but they are only what any worker will meet with at almost any point where our philosophy is not known. At one point, visited recently, a cer-

tain gentleman (?) who had never been at any of our meetings, sized the situation up, and then concluded that there was but one thing that would be suited to my peculiar style of beauty; and that was a nice warm coat of tar, with the necessary complement of turkey feathers, and then the whole topped off with the proverbial rail. It is needless to I disagreed with him, in his diagnosis, and the interesting event did not come off. Another gentleman (?) who had but recently received the baptism of religions fervor, came up to me and taking my hand lovingly in his, said that he felt moved to speak to me, but I mustn't get mad about what he said. I promised I would not, and he proceeded to inform, me that he thought I was a very smart young man, but he know I was on the wrong track, and that I would surely lose my soul, and then he assured me that he expected to meet me over there-I have been try to figure out where he expects to go.

Cupid has been busy since my last writing, and yours truly has been called upon to tie the knot for four progressive and aspiring young people. Mrs. L. M. Woods, a child of that Spiritualist centre, Wonewoc, Wls., was married to Mr. Morris Williams, of Milwaukee, at LaCrosse. The event was a quiet one, only a few friends being present. Milwaukee will claim this couple as citi-

My visit to Princeton is in response to a request for the same kind of service, and Monday evening, two of the best known young people of this town were started on life's pathway in double harness. They were Mr. John Grahek and Miss Ida Pearson. Both are well known and liked by all who are favored with their acquaintance. The wedding took place at the residence of Mr. and Mrs. Louis Pearson, and was a pretty affair indeed. Roses, smilax and carnations played a prominent part in the decorations. A splendid repast followed the ceremony, at which the "parson" distinguished himself by sampling everything passed his way. Mr. and Mrs. Grahek were the recipient of many beautiful and costly presents, from lovng friends who wish them well.

Spiritualism in this town is respected more than it was when the writer first visited here, which fact is largely due to the ministrations of Brother and Siser Kates, who have been here a number of times, and especially is it due to Mrs. Tryon, of Minneapolis, who labored here continually the whole of last year. Many good words are spoken of hese workers who have been with the Princetonites.

The Progressive Thinker of Nov. 14, pleased me greatly, and especially is this true of the two items noted therein. viz., "Reflections on The Great Psychological Crime," on the editorial page, and "An Optimistic View of the Book" by E. W. Baldwin. Both bespeak fairness to my mind. Why should anyone desire to condemn a thing in toto, when perhaps the thing condemned is the one thing needed by many. What if these symposiums do raise a storm? Storms clear the atmosphere and make t possible to breathe. Who has not seen the summer day, when the humidity was so great that one could scarcely breathe freely? Who has not, on such occasions, welcomed the rising of the torm cloud which gave promise of the lightning's flash, and the thunder's roar, to be followed or accompanied with the falling rain, and then the sunshine and pure atmosphere, after all?

When I read "true, high and deep wisdom treats matter on its merit, and not on its source," in Brother Baldwin's article, I said, Amen! or as the fellow once said, "them's my symptoms, too." Truly, none can deny that there have been certain manifestations of mediumship that were criminal to say the least. The mistake has been, too many of us have been inclined to revere the term 'mediumship" to the extent that we cared not what it was, so long as it purported to come from some spirit, and through mediumship. When will we begin to understand the religion, or science we are teaching.

Well might the world cry out, "Physician, heal thyself." We preach the purging of the ranks of all that is detrimental. Yet when some one comes along and tries to do their mite in that direction, we raise a remonstrance that

is heard to heaven. When we come right down to the matter. I believe ev ery intelligent, instructive control who comes within speaking distance of earth urges individual culture and development, and intimates in no uncertain manner that they desire the medium to reach that plane of development wherein they can work in co-operation with the friends of the "Summerland,

The writer of the "Reflections" before referred to, takes a most estimable poeltion in the matter, when he says it will have an educative effect upon mediums, to have these matters understood. And the point is well taken, as to the wisdom of sometimes withhold-7th avenue. Occasionally we will have ing the name of writer or "control." Bah, I get positively weary, sometimes, of listening to such as the following: "Did you know that Christ is my main guide?" Or. "Henry Clay, Abraham Lincoln, Aristotle, Moses, and Elias and the whole of the twelve disciples are in my band?"

Don't tell me we do not see such things. I know whereof I speak when say I have met mediums who never had, according to their say, a lesser "guide" than Abraham Lincoln, and the way they ordered them around beat everything I ever saw. Yes, by all means let the light be turned on. Let us learn what there is in mediumship, even though we have to call on outsiders to

do the turning.
We have been altogether too cocksure of ourselves, at times, and have seen nothing of fault with "we-uns"; but the other fellow, oh, my! Candidly, I do not believe the great majority of Spiritualists really want their mediums to become the self-controled, cultured exemplars of true Spiritualism as much as they should. I know people who would rather listen to something which comes in a subjective state, than to the

spiritually and mentally. By all means, Mr. Editor, keep an open page for while, that we may have the scintillations from the great brains and minds

The N. S. A. convention for 1903 has become a thing of the past, and the reports of the work done are being spread er the land with varying effects. Undoubtedly beautiful and inspiring lectures, convincing tests of spirit presence, were given to the hungry souls who assembled at the night meetings The legislation of the day meetings was in all probability carried through in as effective a manner as possible, and the delegates on the floor had the privilege of voice and vote in all matters pertaining to the welfare of the cause they loved. But notwithstanding this, the work of the convention is criticised in no small degree. This simply proves that we as Spiritualists have not risen to the heights we claim for ourselves.

Is it not a sad commentary on our rowth when we hear impassioned and eloquent pleas for more humanitarian and brotherly love-the words flowing like golden streams from the lips of the orators, and then, ye Gods! the same ips, perhaps the following day, pour forth a flood of invective-of accusation of charges and counter charges?

. I will not say that everything done at the convention suited me fully, because it would be untrue, but I am not going to spend the time between now and the next convention kicking against the work done, and I hope there will not be o much of it from others

Conventions are especially designed for the transcation of business—for the discussion of ways and means to advance the cause. It is really too bad that we must indulge in the painful personalities which so often appear in the columns of our papers. I fail to see the Spiritualism in it.

Brother Barrett was elected president. He undoubtedly received the majority of the votes cast, or he could not have gotten the position. It must have been the popular wish of the convention, as were also all other selections of officers. Then let the majority rule by all means, and let us not spend our time in rebelling at the decision of the ma-

fority. While I did not expect matters to take just the turn they did, by all means let us uphold the man selected by the majority of the Spiritualists assembled at the convention. He is time-triedhas been weighed in the balance and not found wanting. He does not always do everything according to my way of thinking, but that is no reason why should try to place obstacles in his way, or that of the N. S. A.

I am sorry to read of "star chamber" sessions, political wire-pulling. They don't spell "Spiritualism," Mr. Editor. I have before me the last two numbers of The Progressive Thinker, Nos. 728-9 in which are the letters of Brothers Hull and Warne. Both of these men I esteem highly. I have listened to them when on the platform and my being thrilled with admiration for each Their soul-stirring sentences have rung in my ears for days at a time, and many a time have I thought, if ever I could be the power these gentlemen were, should be content, but frankly confess feel that whenever I read such things as "star chamber" wire pulling, etc., it disappoints me.

Both these gentlemen have greater experience than I. I admit I am "green' but I would rather be "green" with the feeling that sometime the suns of life might ripen my mentality, than feel that I was over-ripe and liable to decay. Both Brother Hull and Brother Warne have been teachers to me in a sense in the sense that I have watched their work for some time through the press, and personally. I hope they will pense with these friendly tiffs, and fill up the space in good, wholesome advice to all of us, and with suggestions for the good of the cause which will compel the admiration of the world.

Let us not be too political in our methods, but inculcate spirituality in all things. Become examples of the principles we teach. Make the world know that we are moving ahead, and that the brotherly love, and humanitari-anism of which we preach is practiced in our ranks. We must know that it is deeds that count, and not creeds, sectarianism, etc. We are all entitled to our share of sunshine, and in the building of the character which Spiritualism stands for, and which the N. S. A. is seeking to inspire. We need it.

Somewhere in life the sun doth shine. For each and every one; And deeds are marshaled into line, And works evolved and done.

And things which many count as naugh The richest harvests vield-No victory e'er too dearly bought, No truth too small to wield."

In closing let me say that truths are

sters which illuminate the night of ig-

norance, and dispel the clouds of super

stition and despair. May the N. S. A.

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comes in a subjective state, than to the same thing coming through conscious inspiration.

But we are growing. Our minds are gathering up "bits of knowledge by the way" and we are weaving it into a fabric which will clothe us in the right material ere long. Sam Waiter Foss says, "we are here and all born little, just because we're here to grow." 'Tis a comfort to know there is a chance even for "Spiritualists" to expand mentally and spiritually, till they reach the fullness of manhood. Have we not been too much like others, in that we measure manhood in pounds and ounces avoirdupois, instead of deeds and achievements spiritually and mentally. By all means, spiritually and mentally. By all means, spiritually and mentally. By all means, spiritually and subjective states are controlling it knew more than them clerks, and became convertible Spirituals to Spiritualistic Spirituals and the communications (by the option of Mediumship with every instributed. Many who were Est aware of their mediumstog sift, have, after a few "litings because to receive declination to their mediumstog sift, have, after a few "litings because to receive declines to receive declines and their mediumstog sift, have, after a few "litings because to receive delightful measages a volume might be dilled with commendatory "later a follow with tis as a mulong tey, found that the might be dilled with commendatory "later a few "litings controlling it knew more than them community to Spiritual Spirituals (by the Psychograph) from many ster friends, even from old settlers whose gradient to support the subject to receive delight and seems converted by the seem highly satisfactory, and proved to me that give and their mediumstog sit, have after a few "litings deep and their mediumstog sit, have after a few "litings deep all the dilled with commendatory "later to their subject and their mediumstog sit, have after a few "litings deep all the dilled with commendatory "later to their subject and their mediumstog the feel with the all their mediumstog with

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NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hear-ing 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 omitted, and the style becomes thereby as sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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

I. F. K.: Q. Why do so many Spirit-ualists disbelieve the Scriptures? Have they not a perfect right to believe their spirit friends told the truth two thousand years ago, as well as our spirit friends tell us the truth to-day?

A. It is misleading to say that Spiritualists disbelieve the Bible. It all turns on what is understood by belief. If it means the acceptance of the Bible as the infallible, inspired word of God, then a majority of Spiritualists might be counted as unbelievers. Yet all accept the book on its merit as they do the sacred books of the world and all books with less high-sounding claims, and test impartially for the truth they contain. The Bible is a record of spirit manifestations, The National Spiritualists Association has published among its other tracts one showing the parallel between the records of the Bible and modern spiritual manifestations.

A better and more complete answer to the position of the medium, "obsession," and how to avoid it, than is given in a postscript to the letter of this correspondent. It is so pre-eminently pertinent, that it should be a lesson those who would excuse their misdeeds by placing the burden on their "obsessing influences.

Like begets like. If I am a truthful man, the spirit friends who approach me will be the same. If I am a bad man, the spirits who will come to me are like myself. If I should go into a seance and receive bad results, I would never tell of it, for I should be revealing my inner self to others. Actuated by spirits, they could not go beyond my

J. M. Mathews: Q. When I attempt to argue against the idea of reincarnation, it is always thrown up to me, "Where is the justice in life, if this is the first and only earth life?" Can you

A. Simply because the doctrine of reincarnation accounts for "justice in life." the object for which it was originated, is not the slightest evidence of its truthfulness. The sense of justice fetly a human quality. broad domain of the world, outside of the mind of man, justice is unknown. Not only justice, but mercy, sympathy, charity, have no being in the trend of the universe. The elements go on in their remorseless courses; blessings their remorseless courses; may follow the shower and the sunshine, wreck and ruin the tornado. Tolling thousands in centuries rear beautiful cities, and in an hour the proud battlements and god-worshiping spires lie in blacked masses and the teeming populace smothered beneath The heaving earth, opens its fateful laws and cities fall therein. Tidal waves sweep far inland retiring with their snoils Hurricanes sweep the deep, and woe be to the ship met in their career. There is no justice only blind forces seeking equilibrium. There is no restitution for injury done. The ship that goes down with its human freight, returns not, and the wind and

wave make no apology.
Only with human beings who feel that others have rights which should be respected, and if not so respected, there is wrong inflicted, is there what is called a sense of justice. This leads to a belief that for every right action. which is an action for the greatest good of the greatest number, a com-mon good, there must be a reward, and for every bad action, which is an action working detriment to the common weal, is clearly apparent that these rewards and punishments are not received in this life, this is relegated to the next or spirit life, and the return or reincarnation of those spirits who suffered in this life, to more enjoyable phases, and of those who had its pleasures from the suffering of others, to a life of degradation, toil and pain. A plausible theory, but why necessary for such retribution? Who and by what arbitrary dictum is the matter determined? We at once become involved in an impenetrable

How much more clear and consistent to think of a spirit, passing out of the earthly body, to go on in a higher and purer state of existence, where the errors of this life even the most heinous, effaced by moral and intellectual

Let us call attention to this vital consideration: Justice, meaning punishment to an offender, as by compelling his return after death into the state of an outcast or criminal, makes no resti tution to those wronged by such culprit. It only degrades the sinner. Whereas every spiritual force in earth or heaven is for elevation of the fallen-for growth in righteousness.

Fall it may, and often fails, but in the and is triumphant. And in this growth spirit in perfection of character whichleaves all failures behind—as a thip under press of canvas, leaves the ee-shore, treacherous sands and foammg reefs, with flotsam and jetsam of wreckage, for the distant harbor-are the ends of justice vindicated.

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Creation Versus Evolution.

J. S. Loyeland presents his views in a clear and comprehensive manner, illustrating many points that will be of interest to the readers of The Progressive Thinker.

gressive Thinker of August 29, I was could terminate. Whatever he might forcibly impressed with the statement create must, in the nature of things, be of Elihu in the book of Job, where he a showing forth of his glory. In other declares that "Great men are not alwords, it must be a manifestation of ways wise. It is a notorious fact that some feature of the divine nature. As men who have made great proficiency the creed of the N. S. A. expresses it, in certain departments of science are "The phenomena of nature, physical the most credulous, and the most unscientific when discussing topics outside finite intelligence." The entire physical of their special field of study. In nothing and mental universe is simply a por-ing is this more marked than in refer-trait of the creative God. It pictures ence to religious dogmas. In the mind him as he was and is, and forever will of the mature man the teachings of the be. He could design nothing unlike or catechism, impressed in the nursery, shut out the deductions of the reason and leave him the victim of ancestral many manifestations of his nature. In faith; and his great effort is directed in the animal kingdom, all the feroclous a vain attempt to reconcle the irreconcilable Another thing was recalled to my at-

tention; and that is, that many persons when worsted in argument fly to the refuge of "great men," or the opinions of great men, to help them out of their difficulty, or to silence argument by the James Hyslop and others are quoted when these men have no fellowship with. age, keep well aloof in the popular Uni-

through me on the doctrine of evolu-tion, and in defense of the exploded theory of creation, and the doctrine of design. And he resorts to the shallow sophistical method of quoting distinguished men as authority. And assuming their opinions as of sufficient force to outweigh positive demonstration; and, worse than that, he puts their opinions or inferences forward as scientific! If the term science means any thing it is knowledge. Now, do any of these quoted men, does the Elder him-self pretend to know anything about the creation of anything or the design or intent in that assumed creation?

Says the Elder: "I myself do not know, and say it freely. But I believe it to be so." Here is your science. It is the science of the savage of the child -of the superstitious believer in relics -and of ignorant Catholics who think the votes of cardinals have made one of their number the infallible vicegerent of God upon the earth. The Elder puts me in mind of a negro preacher in the south. Speaking of the Bible, remarked that he could not read it, 'but," said he, "I believe it, every word of it." The Elder doesn't know, but he believes the creation story.

But one word more about these great

They are always the biggest and wisest to the one quoting them, whatever may be their real status in the field of science. One, ignorant of the facts would imagine that all the distinguished men of science endorsed the Elder's faith. The general reader knows better. I will not tire the reader with a long list of names. One is suffi-cient for my purpose. Not one, mentioned by the Elder, stands higher as a scientist than Hackel; and probably no one of them has ever spent half the time in studying this question of Creation and Evolution as he has. He has met and refuted all their arguments while his own positions remain unas-

sailable. The Elder quotes me as follows, "Logwith ever-living, ever working nature, but nowhere shows us the faintest trace of a creative or working God." "But," he says, "it is in no sense of the word representative of the view of acknowledged men . of science." The Elder is badly mistaken. It is "the acknowledgd view of men of science, who occupy no second place in that field. I stand by my position.

I must go one step farther. I submit that the men appealed to are not scientists at all when making the statements quoted. They have abandoned science entirely, and have turned metaphysicians, and, like all theological reasoners, base their assertions not upon science, what is known, but upon assumed premises which are not known, but as the Elder confesses are simply be

The whole superstructure of their po sition, and the entire strength of all the pretense of creation and design rests upon two unproved and unprovable assumptions. They are, 1, Matter is dead, entirely destitute of life; 2, Life had a beginning, outside of, and independent of matter. Neither of these as sumption is known to be true, hence they are outside the domain of science. They belong to the realm of unscientific metaphysics.

I suppose the reply will be that God is a living being and therefore, as he is eternal, life always was. Very well. As God always existed, and is a spirit and not matter, there are a few ques tions that must be satisfactorily an swered before we resign ourselves to

1. Is the life of God organized or unorganized? It must be one or the other. If not organized, how could it organize anything else? And, if of it-self an organizing power how could it spend an eternity in doing nothing? And, how could an immutable being be induced to act after so long a time spent in pure self-contemplation? The thing is impossible in itself. .

2. If matter is, in itself, dead, will the Elder, or his distinguished scientists please inform us how a living God could create a dead world? As you assume God-the living God-to be the "Great First Cause," please explain how the stupendous effect—matter—happens to be dead. Is matter eternal? If created, what was it from? Nothing, or God? In either case it can have no properties, or attributes but what came from God; and if death is one of its properties then death is one of the divine attributes; for all that is came from God; either that or it is self-existent and God is not the Creator. Take which horn you please of this dilemma.

3. Is any portion, any particle of (French and Russian) painters, poets matter now alive? If so, how came it inventors, reformers, historians, oraso? When, how and by whom was it made alive? As an absolutely dead, or inert substance could not make itself alive, then there must be a perpetual omnipotence at work making dead matter alive. Is this what your God is do ing? Is he busy in changing dead mat-ter into files, gnats, polson plants, reptiles, etc.? Dignified work for a God!

Must be delightfull 4. What is the grand design? What is all this made for? You naswer, "for his glory." Vory true. No other motive could be possible to an intelligent personality. All must end as well as merous controls, he shows no symptoms begin in his own conscious purpose. No being but himself was in existence, hence, outside of himself there could Price 75 cents. For sale at this office. be no motive, no impulsion. There

In reading the article in The Pro-| could be nothing else on which design

opposed to himself. All the destructive beasts, birds, reptiles and insects display nothing but the attributes of the eternal. He created them. They bear his image—they are his "expressions! The fattlesnake, the cobra, the hyena, the carrion buzzard and all the swarms of insect pests are constantly showing forth the glory of the creator, they are mere force of numbers. This course, I the partakers of his nature; and, with am sorry to say, is pursued by too many the thieves, robbers, murderers, etc., Spiritists. The names of men like among the humans, constitute a characamong the humans, constitute a character of infinite perfectness and goodness. But the creative God of "infinite intellibut on the contrary, despise and despece" must possess all these lovely at nounce our movement, or like Rev. Sav. [tributes, as they all issue from him they are his "expressions." They are wonderful proofs of "design," and as an In the article referred to, Eld. Myrick old Methodist preacher used to preface returns to his attack on me, and his sermons, "if there is design there must be a designer." Elder Myrick be-lieves in design, and hence, if the mos-quito stings him and communicates the

> "If earthquakes fill high heaven's de sign, Why not a Borgia, or a Cataline?"

with Pope he can sing,

ellow fever, or the rattlesnake bites

him, he must piously concede that they are the results of God's design; and

No wonder the author of the Penta teuch made this God proclaim himself a "man of war," for his whole creation is one fearful scene of continuous strug gle and warfare. And it is war to the

But the most astounding phase of the question is that it is God warring with God. It is all included in "the phenom ena of nature." At one time he is en gaged in prayer, while again, or at the same time, he is cursing in the most profane manner. In fact, this God or "Infinite Intelligence" is perpetually at war with himself. His attributes are exact opposites. Vengeance and love are both manifestations of his nature He "makes good and creates evil," and yet he is "angry with the wicked" he has created. And yet "the wrath of man shall praise him;" and how he can be "angry" with what praises him is very curious. But, according to the faith of Elder Myrick, all this was "designed" and if so, then we must concede with Pope, that "all partial evil is universal good," and the California State Spiritualist Association endorses Pope's declaration that

"All are but parts of one stupendous Whose body Nature is, and God the soul."

Now, if this world is designed, is the body of God, the evil is only partial and glorifies him, as it is intrinsically good. Ience, if the rattlesnake should bite Brother Myrick, causing his death, though it would seem an evil, as his church would lose an efficient pastor, family a kind head, and the press a able contributor, yet after all it would be a "universal good," and God would be glorified thereby because it was part of his design. And his fellow preachers would say that it had pleased divine providence to take him away.

But some of my readers will say "this very kind of bosh you will find in the nursery where the child girl is dressing, rocking and fondling a bunch of rage called a baby, or bitterly crying if it has a porcelain head and gets broken. the boy has driven some tacks into some wooden blocks and is marshalling an ox team. Or, perhaps has purchased some toy cars and is running a railroad on his own hook. This is childish, you say. But the New Testament Jesus says, you must become as a little child, or you will fail of the kingdom of

heaven. Do you insist that you will not tend rag babies, nor drive wooden oxen into the future, remember, that, according to "Divine Inspiration," OF SUCH IS THE KINGDOM OF HEAVEN. You must "become a fool for Christ's sake." Hence, as it is some-

times amusing to see children with their toys, or riding a broomstick for a horse, so also is it to see children of a larger growth, following, not Paul's example of "putting away childish things," but the more reprehensible one of becoming "a fool for Christ's sake." J. S. LOVELAND.

A Wonderful Boy Medium.

To the Editor:-Inclosed please find ac simile of map of the Arctic contineht, drawn by spirit of U. S. Grant(as surveyed by him) through the hand of Milton Berry, an eleven-year-old medium of Brooklyn, N. Y., Oct. 24, 1903 Judging from the squares drawn in said map, I have no doubt of its being as nearly correct as the size of the map will admit.

This medium was developed in family circles, and is clairvoyant, clairaudient trance speaking, writing, painting, mu sical and psychometric.

When playing the piano, writing painting and map-drawing, his right arm is paralyzed, and he says he can feel the spirits using his arms and hands; both arms being affected while playing on the plano.

His guides tell him there are seven-

Columbus, one of his band, has paint ed through his hand what he claims to be the only perfect picture of him that has ever been produced; and this is vouched for by Lincoln, Washington Grant and others, who are all anxious that it should be photo-engraved for the

benefit of humanity.
Shakspeare also claims to have paint ed his picture, which he says is more like him than any heretofore produced Notwithstanding the multiplicity, of his wonderful mediumistic gifts and numerous controls, he shows no symptoms ship named in that wonderful book "The Great Psychological Crime." Onnet, Mons. H. C. HERVEY.

The interesting Experiences of an investigator

(Continued from No. 729.) 'In my last article I mentioned the desire of my wife for a key baby of her own. We will letable matter rest for a while, but we will not kerop it entirely

You shall know what recoursed a few months later, but we must observe what

happens in the meanting. The band of grand spirits of which she spoke, soon arrived. More of the opposition came also, il could hear the ommands of the grand ones. said they must wall me to. I could hear some that was said about the wall, and knew that there was much work being done, but I could not see the product of their work. About this time one of the evil ones got control of my tongue, and much to my surprise, the first thing he did was to upbraid me for chewing tobacco, and advised me to guit. I thought this pretty good advice if it did come from a devil, and concluded to question him. He told me a rambling story, and finished by saying I was a very good medium. He was not alone in his demands for me to quit using to-bacco, for those whom I considered grand advised me likewise. I said to them that I had used tobacco for more than thirty years, and that I had made several efforts to quit, and had failed but was willing to make another effort, and if they could aid me any in my effort I would be pleased to have them do so. To this all consented and the fight against tobacco commenced.

I had the habit of smoking as well as

I now agreed to give the obsessing spirits a chance to tell why they insisted on being present, provided they would be careful not to interfere with the rights of my wife and those who were assisting her. This had the desired effect for a time. My wife got control, and was much conderned when I would be trying to cook for myself which I now did. So I said, "We might as well set up housekeeping again." When I would be eating she would

right, thinking that she might thereby get energy enough to materialize. My wife was not as tall as I am, and when she would be in my body while eating, her feet would seem to be sticking out at my ankles, and if in while standing or walking, her feet would be in my own, and her face would be out at my neck, and this would cause a chok ing sensation which gradually disappeared. When I would be in bed she

would be in my body, and seemed to sleep with as much composure as when she was alive and well. These feelings were not slight or shadowy; they were strong and real to me, and when she controlled my tongue and talked, I would speak in a feminine voice like her own, and quite as loud as she did

Mr. Stephens, the trumpet medium whom I have mentioned, continued to give seances at my rooms, and at one of them I asked Billy Jagobs, who is one of Mr. Stephens "controls, something concerning my development. "Harmony, harmony," was his reply.

Someone in the circle then asked a

question concerning me. His only reply was, "Mr. Dailey is true to the cause." Of course this haden tendency to make those in the circle reel that all was not well with me concerning my develop-ment. Fearing Linight be ostracleed by my friends. I now asked my guides if we had not better make an effort to con vince them that we were all right? I was advised to ask my friends to come in, and was promised trumpet work or materializing. Accordingly I invited those I desired to form a circle, and made an effort to get something to appease them, but my efforts were futile. When I made inquiry of my guides con cerning the failure. I was advised to eep right on and make another effort. This I did on several occasions, and at one time a man in the circle said he saw a small form build up upon the table around which the circle was seated, yet I was unable to get anything afterward in my rooms, although I made several efforts. The form that appeared on the table I believed to be that of my brother Albert, whom I have already ment oned as being dead. He was the younger, and although he died before I was four years old, yet I can remember him quite well, and can trace

him readily.

There now arose another trouble. One of those whom I had regarded as an obsessing spirit objected to my brother coming to me, saying, "If Albert comes, I go away." I said I wanted to do what was right, and so long as my brother was good I could not drive him away, and while this was not satisfacto him in the least, yet I said it would have to be so unless I was convinced that my brother was in the wrong. So the matter remained until I discovered there was trouble between my brother and my wife, which con tinued for some time and then my brother was compelled to retire, and those whom he had driven away returned and all went on as before Mr. Stephens now made his last visit

to my place.
At the end of the seance he gave, said to Billy Jacobs; "Will you please say who it is that is trying to imperson-

His reply was, "Mr. Dailey, don't you be surprised at any thing." However, I prevailed on my triends to make one more effort and see what I could get.

The Spiritualists of Jonesbore had an organization at this time, and had a suite of rooms in which they met. Mr. Stephens gave a sennce in one of those Stephens gave a segnice in one of those rooms soon after I was declared obsessed, and I attended. The seance had not been in progress long when Billy Jacobs said, in words as near as I could understand Jim, Mr. Dailey, if you can't manage your controls, I will have to ask you to leave the room." I did not retire, and his seance was soon over; so you see I was opposed by those concerned in Spirit altism on both sides of life.

His guides tell him there are seventeen Indians and fifty white spirits in his band.

He is quite rapid in his painting—using water colors. The time occupied in each spirit portrait being from three to five minutes. He has painted nearly all of his spirit guides with their names attached, among which are a number of the presidents, celebrated musicians, (French and Russian) painters, poets, inventors, reformers, historians, orators, etc.

Columbus, one of his band, has painted.

He sevent attended our meeting on Sufiday, and when I asked those assembled to give me aid and see what I could get, he assumed authority, and stafed he would look after me. I said to my guide, "Look out, for I believe he is going to lay hands on me." He soon approached me from the rear and give me a reading. I could not see what passes he made, nor do I reinember whether he touched me or not, but all he did was touched me or not, but all he did was contrary to my wishes and at his own

My next encounter was with an oldtime Spiritualist, the oldest in our so-clety. On stepping into a blacksmith shop I found him and others inside. He approached me and said: "There is no doubt about this man being controlled by spirits of some kind," and I could see that he was angry. I next met him on the street, and he said that he and others were talking of coming to my rooms to dispel the evil spirits. I said to him that no one would be permitted to come to my rooms on such a mission without my advice and consent. He then got very eagry and went away,

The next one to interfere was a healer who was a member of our organization. He made a lengthy speech at one of our meetings on the subject of obsession, and while he did not mention my name, I well understood that it was for me. To all of this I turned a deaf ear, for I believed that there. was something at work in my development that neither the living nor the dead understood, out ide of my band.

(To be continued.)
H. L. DAILEY. Jonesboro, Ind.

WHAT IS PROPHECY?

Its Moral and Spiritual Uses Considered

Prophecy is the art or science of readng causes and thereby judging effects

In human affairs it is based on the same principle. But in this case the reader must be sensitive to the causal vibrations governing the individual. Much, however, is erroneously deline ated because of conflict with his own vibrations—it being often difficult to eparate the two, unless the reader or

prophet has a thorough knowledge of self and is enabled to discern the differ-But such can also prophesy for self, a ossibility open to all who are curious to "lift the veil," and which constitutes he best safeguard against the errors of others or against the false hopes often given, when the subject is beyond reach

f the causal delineator.

The latter obtains when the govern ing principles or forces of the subject have a more active vibration than those of the reader or professor in the artindividuals only being able to under stand causes within their own scope of reach. And as human nature can only be understood comparative to a knowl edge of self, the first requisite in prophesying is introspection, followed by tests of self-prophecy. As our causal vibrations are a synonym with the "cause upon us" or destinythe life's plan upon which we are erect ed and must follow out to reach individual perfection—they must have their specific influences and affect sencome into my body and seem to be eating with me. This I supposed to be all sitives accordingly. Now, when rightly interpreted, and their meaning is unlerstood, prophecy becomes an accurate science. But we should be better able to judge what we feel ourselves, or are inclined to do than an outsiderand feeling and inclination are the tell-

The boy who feels like becoming a merchant feels what is best for him: Bût when a parent's vanity insists upon educating him for some titled profession, failure must follow in the majority of cases.

Of course, a boy and even a man may feel like doing something wrong. But reason is there to right it—reason harmony with justice-conscience and

Now, the man without conscience is not intuitive, and consequently can never become a prophet-unless a pretended one-for in comparison to a beling of ill-will or prejudice against another, or selfishness governing, intui-tion is darkened, and the wrong course in life is pursued—however gratifying it may be for the individual operator. But there are many things in life, pleasing during their indulgence, which end in misery. And a whole life's plan thus destroyed is almost irreparable—at least, on this mundane sphere

Self-knowledge should be an accompaniment of education—beginning in childhood with object lessons that point a moral; and as is largely done, but omitted at the very period of life where their efforts are the most powerful-numely, from youth to manhood. What is then neglected is seldom invited till middle age or when the soul habits, false teachings and egotism have by that time taken such root, that they are difficult to be subdued or thrown aside. But better late than never-only that it often takes as many years to change the acquired individuality of the forces as it took to create them. It is then when the reformer's feelings do not comport with his higher sense of reasoning—his intuitive promptings, and as originally foundedfor the soul's combat he superiority begins as soon as the man of matter has surrendered to the new state of things -the intention of obeying the cause upon him.

Life is frequently begun anew under these circumstances, and the man of matter at 40 may be a man of spirit at 50-a genuine medium or a prophet, ac cording to the bent of his energies for a higher ideal as a mortal.

There is hope for all in self-knowledge—hope for renewed health, strength and a brighter future. Not only that he is enabled to see als way clearer as a mortal, but also as a spirit and that immortality is a fact-such being the 'most gratifying results of prophecy.

ARTHUR F. MILTON. Charleston, S. C.

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"The principal contributors to the personalities distinct from either, writ-book are four in number: Dr. W. H. ten down by the secretary as spoken, or book are four in number. D. We are ten down by the section, as sponen, a Reed, who is called the chemical con- if in writing, filed away. At the next trol of the medium; William Denton, meeting the minutes in full were read, Thomas Paine and Michael Faraday, corrected, or criticised by those present There are numerous others giving a few and by the authors, and when approved incidental and mostly personal meshincidental and mostly personal meshing the property of the propert

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lost by retrogression, and retrogression

is not the natural course of nature, but progression is the universal law. That

intelligent being now called man has

undergone many changes in the past without losing his identity, and it ap-

pears just as evident that while it will

undergo many radical changes in the fu-

ture it will never lose its identity. It

is reasonable to believe that our mem-

lieve was long before the condition of

PASSED TO SPIRIT LIFE.

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only will be inserted free. All in excess

of ten lines will be charged at the rate

of fifteen cents per line. About seven

My beloved daughter, Mrs. Inez Set-

ties, passed to spirit life at her home in

Clinton, Mo., Nov 1. Deceased was an ardent Spiritualist and reader of your

paper. She was a medium of no small

ability and has held communications

friends. For many years she was ca-

discourses from the unseen world. She

Passed to spirit life from Thornburg,

Iowa, October 3, 1903, G. R. Biddle-man, aged 85 years. He was a staunch

Spiritualist. With him belief and faith

had passed into knowledge of the conti-

nuity of life. He sensed the presence

and often spoke of the departed loved

ones being by his bedside. He was

Asa B. Roff, a pioneer Spiritualist, of

a faithful worker in the cause. The

funeral services were conducted by

Margaret E. Skeels, at the home of his

daughter. Mrs. H. H. Alter; at the grave

Mrs. Emily Webb passed to the high-

er life, Nov. 4, 1903, aged 85 years. From the earliest years of Modern Spir-

itualism Mrs. Webb and her husband

were staunch supporters of the cause;

both were mediums and their home was

always a center for the unfoldment of

est legacies they leave to their children

and friends. Funeral services by the writer. MARY WEBB-BAKER.

Suddenly, Nov. 7, Geo. Weatherwax passed to the higher life, from White

Pigeon township, Mich., aged 75 years.

Mr. Weatherwax was one of the plo

neers of White Pigeon and was highly

esteemed by a large circle of friends

His wife and four children survive him.

He was an avowed Spiritualist, and the

funeral services were conducted by the

writer in accordance with the expressed

wish of the deceased. The interment was in Woodlawn Cemetery, Sturgis,

Mrs. Sarah A. Vankirk, passed to the

higher life from the residence of her

son, Chas B. Vankirk, 4754 Greenwood

avenue, Chicago, Oct. 17, at the age of

82. Funeral services took place at the

residence. Oct. 20; from there to Mil waukee, Wis., where cremation took place, and the ashes were interred there

in Forest Home Cemetery, according to

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It is important when a meeting is

suspended, that notice be given us, so

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The Band of Harmony, auxiliary to

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MRS. W. H. BLEDSOE.

JAMES L. DOW.

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Manhattan, Kansas.

words constitute one line.1

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being, will continue to exist through all the endless ages of eternity, and while t will undergo continuous change dur-A NEW DEPARTURE ing all-this time it will never lose its identity or individuality. A thing does not necessarily lose its identity by a change; the boy does not lose his iden-tity in matured manhood, neither will DR. G. E. WATKINS man lose his identity though he should become a creative power among the gods, which he is destined to do if eter-

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MAN'S IMMORTALITY.

Man is a Condition of Life, Not Life Itself. ory will eventually run back to the time when intelligence first dawned upon our mortal vision, which we be-

My brother J. T., of Duluth, Minn., as well as many others, use as an argument against immortality that if man had a beginning then he surely must have an end. This argument is logical and sound; man had a beginning and will have an end, but man is a condition of life and not life itself. Life has al ways existed and will never have an end. The universe is full of life, the time never was when it was not. All life does not possess the same degree of development. Unconscious life is the lower condi-

tion of life, while the conscious life, or that which is conscious of self-existence belongs to a more developed class. All life does not possess the same degree of development. Life like everything else in the universe, is subject to the law of progression, and progression signifies change; there could he no progression without a change. In that great sea of homogeneous consclous life which exists in the universe before the condition of man is reached, (although this sea of life is composed of innumerable separate and distinct lives) all have one common will. This immortal conscious life while in this condition knows not good from evil, it knows no sin; it feels no sorrow and has no pain: it transgresses no law, therefore suffers none of the penalties attached to law. It is not subject to the law of suggestion, but acts wholly upon its own volition which is common to all. This conscious life principle constitutes the negative force in nature. When this negative force meets the positive force in the physical organism of the mother it at once becomes subject to the law of suggestion and when a new physical organism is suggested by the parents it commences to build one for itself. While this immortal life principle occupies the unfinished physical form of the child in the embryo condition, it is subject to the suggest tions received by the mother, and the unborn child will always be marked both physically and mentally by the suggestions received by the mother dur ing this period. After birth, as the brain of its own organism begins to act it gradually comes under the influence of the suggestions emanating from its this great truth which is one of the richown brain.

Man has a dual nature; he has two separate and distinct mind powers, the first is evolved by that immortal con scious life principle that voluntarily took upon itself the responsibilities of human existence, thereby placing itself under the power of suggestion.

By assuming these responsibilities it placed itself in a position where it was made possible for it to obtain unlimited expansion in knowledge and power. Through the human condition the spirit becomes individualized. After spirit, which is but another name for that immortal conscious life principle has once taken upon itself the condition of man, it will ever afterwards have an individuality peculiarly its own and unlike any other individual in the universe. The mind emanating from this immortal life principle we shall designate as the creative mind; it operates the involuntary muscles of the body, it pumps the blood through the arteries over the entire system and forces it back through the veins. It expands the lungs, taking in the air, then contracting them and thereby throwing it out when no longer of use in the purifying of the blood .- It throws off the dead tissues of the body and replaces them with new. As before stated it operates all the involuntary muscles of the body. It never sleeps but performs its work day and night whether the created mind, that which emanates from the brain be awake or asleep, active or inactive. It never had a beginning and will never have an

This is our immortal mind, the I AM

of our being. The other mind of man is the created noon session at 3 o'clock. The ladies mind—that which emanates from the furnish refershments. Supper served brain. It controls the voluntary muscles of the body, it operates the organs ing session at 7:30. Questions pertain-of speech, the movement of the limbs ing to spiritual themes, answered by muscles controlled by will the guides of Mrs. Cora L. V. Rich power. This mind grows and developes mond: name poems given to strangers. with the growth and development of Mrs. S. J. Ashton, assistant pastor. the brain, it lives while the brain lives Spiritual services conducted by Julia and dies when the brain dies; this is M. Learnerd, every Sunday evening at our created find, and therefore our greated find. our created mind and therefore our 7:30, at Marble Hall, 467 West Ran-mortal mind. dolph street, corner Sheldon.

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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.

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dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 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 Isa Cleveland. Lecture at 8 p. m. Conducted by

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belverse which it seems to me all thinking mont avenue. Services held every Sun-day and Thursday evening at 8 o'clock. Tests and music at every serthrough progression, it can only be

vice. Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. 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-seekers and investigators, as well as Spiritualists can en-joy a pleasant afternoon or evening. First-class speakers. Tests and mes-sages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Core the "Child Wonder." always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., through the planchette with departed

The Spiritual Unity Society holds neetings every Sunda m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

was 32 years old and leaves a husband and little girl, her parents and two sis-The Englewood Spiritual Union holds neetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clook. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

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 Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 Watseka, Ill., passed to the higher life, Octoberl. He was highly rspected and The

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Metropolitan Spiritualist Society

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The Universal Occult Society, Ma-

sonic Home Temple, 3118 Forest avenue. Hon. R. Gilray, Dean. Services every Sunday evening at 8 Lyceum afternoons at 3. Mrs. G. W. Aitken, psychic. Tests from 9 to 10 p. m. Good music. All welcome. Come and in-

vestigate.
The First Spiritual Church holds services every Sunday, 7:30 p. m., in Tem-perance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer Mrs. Vaughn, psychic, will give read ings.
The Australian Psychic Society will

continue its Sunday evening meetings, commencing November 15, 8 p. m. Lec-tures, messages and healing. Good music. Dr. Freedman, conductor; Mrs. L. H. Freedman, secretary, 513 W. Adams

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and congestion disappear and a new a being devolops from, in many cases, Grippe. Your new Quaker is a casily cleabed erstand, we don't sak you to take our land so perfect in construction that I can say it

John H. Shauch, Marlboro, N. J., writes: "I doctored and doctored with no benefit. Four years ago the examining physician at the Long Branch Hospital told me I had that incurable disease, locomotor ataxia, and would never be well again. I read of the wonderful cures of the Quaker Cabinet and decided to try it. Used it several weeks and am to-day well and strong, and better than for years. No pains, no aches. Take no medicine. It is certainly a godsend to me. Am fifty-four years old." me. Am fifty-four years old."

Rescued From the Tomb, Cured Dropsy, Kidney Troubles, and Many Other Ailments. Mary L. Willis, Cloverdale, Ala., writes? "Life was a burden to me. I almost despaired of existence before I saw the Quaker Cabinet advertised. Tried it and am alive and well and happy. Feel ten years younger. It cured me of dropsy, kidney troubles, congestion and many other ailments."

Terribly Afflicted with Kidney Troubles For 30 Years. Tried Many Rem-edies-No Relief. Unable To Work. Life was a

Torture. "Have been afflicted with kidney troubles for 80 years. Have tried many remedies but received no relief. Was unable to perform any labor for 12 months. My kidney trouble had also caused muscular rheumatism, nervousness and general debility. Life was a tortue. I ordered the Quacker Cabinet and immediately began its use. After taking a few baths I was able to walk a few miles, and today I am enjoying life and health better than for many years. His Mother Sick For 10 Years With Hear and Kidney Troubles. Wonderful Improvement In Two

Treatments. J. D. Archambean, Perry, Mo., writes: "My mother had been sick for 10 years with heart and kidney troubles. She was in bed when the Quaker Cabinet arrived. She took two baths and it was wonderful to see the improvement. She says she feels like a new person and is today enjoying better health than ever before." Afflicted For 30 Years With Eczema Suffered Intensely. Tried

Different Physicians-No Benefit. Mr. James Fleming, Sac City, Iows, writes:
"Por 80 years I was afflicted with eczema. Suffered severely. I tried different physicians but little effect. Finally my attention was called to the wonderful cures by the Quacker Cabinet. I tried it and it has done far more for me than all other remedies. It also cured my husband of Sciatte Rheumatism. When tired and worn out a Hot Air Bath refreshes and makes you sleen like a baby."

sleep like a baby.' Doctors Told Me Two Years Ago I Had Bright's Disease-Could Not Live A month. To-day Am Well and Strong-Do My Own Housework, The Quaker Treatment Saved My

Life. Ritzabeth Coleman, Bokoshe, I. T., writes: "Two years ago Dr. Burgoin told me I could not live a month, that I had Bright's and Ktd. mey disease. He recommended your Bath Cabinet and sent for one for me. It saved my life. I do all my housework. Have 9 in family, I can recommend them.as the grandest thing on earth."

A Minister's Son Cured of Dropsy After the Doctors Gave Rim Up. ribly Bloated-Could Not Walk. Cured in Two Weeks by This Marvelous Trentment.

Rev. J. G. W. Henderson, Westron, La., writes, Nov. 18, 1902: "My Liftile boy had dropsy so bad he was past walking—so badly bloated the doctors gave him up. They said they could not cure him, but if he did not die, it would take them at least 8 years to cure him, but Thank God the marvelous Quaker Cabinet Treatment cured him in two weeks. Worth \$1,000.00 to us."

Rev. Fred D. Hamiton, of Buffalo, says:
"This Cabinet did my wife more good in 8 weeks than three years doctoring and a fortune spent at Hot Springs and health resorts. Cured her of female weakness, nervousness and drops, with which she had long suffered. It is a



REV. G. N. BARLOW, Cures Heart Trouble, Kidney Disease, Rheumatism.

Rescued from the Grave. Rev. G. N. Barlow, Detroit, Mich., writes:
"For many years was afflicted with severeheart disease and kidney trouble, which compelled me to give up my magnificent work in California. The terribleness of my affliction nomortal could possibly realize, and I despaired of ever getting benefit. After trying all other remedies your Quaker Cabinet benefited me as. nothing else could have done, and I heartily recommend it to all sufferers. These Thermal Baths give me the most refreshing sleep I ever enjoyed."

How To Get One.

How To Get One.

All our readers who want to enjoy perfect health, prevent disease, or are afflicted, should thave one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mig. Co., 955 World Building, Cincinnati, O., and ask them to send you their valuable illustrated bookle? describing this invention, and and these remarkable baths. The makers offer to our readers, for sixty days, the \$7.00 Cabinet for only \$5.00, complete, with medicine and vaporizing pan, best stove and 100-page health and beauty book Free, or a \$12.00 finest and best double-walled Cabinet for \$7.50. Face- and Head Steaming Attachment, if desired, 75 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

Don't Fail To Write To-day

Don't Fail To Write To-day Don't Fail To Write To-day

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