A Merry Christmas and a Happy New Year to All, and Prosperity to the Cause.

Do Not Depend Upon Others for Your Spiritual Reading This Winter, But Take a Wide Awake Paper.

Brogrezzive

CHICAGO, ILL., DEC. 26, 1903.

NO. 735.

PEOPLE AND PLAGES

Some Notes of Travel and Happenings, Related by Mrs. Emma Rood Tuttle.

Locomotion is so easy nowadays one well known to Lyceumists all over the has small excuse to root, and sink into country. too placid contentment.

There is so much "doing!" such effort TO REALIZE IDEALS, so much well directed labor that one must look and clap hands once in a while to show appreciation and enjoyment.

But to pleasant exertion in traveling there is usually a friend at the other end of the line, and in addition to trolley wires and steam cars, there may be the subtle unseen thread of friendship pulling at our hearts which speeds us on

On this autumn journey which we took in gorgeous October, 1903, the heart pull was toward two royal people bearing the illustrious name of Bacon: Mr. and Mrs. George A. Bacon, so long prominent in Boston and the East, and in Washington, where they have re-

A description of Francis Bacon, the philosopher, born in London, 1561, will present to you one of his descendants, Geo. A. Bacon, of "In person Bacon was well-formed, but not robust, of a middling stature, with a high and broad forehead, his countenance conveying the im-pression, both of intellectual power and benevolence of disposition. In society he is said to have been a most delight ful companion, adapting himself to com pany of every degree, calling and humor bringing out with great effect his unexhausted store of jests, new and old." So we found him, the modern Bacon admirable in every way.

Mr. Bacon, although actively engaged in other business, has found time to use his literary talents, which are finely cultivated, and have been in constant use through the mature years of his life. It has been urged upon him that he select from his voluminous materials enough to make a choice volume. promise beforehand that the book will e attractive for its beauty of style and valuable for its golden thought.

Mrs. Bacon's ancestors came over in the Mayflower, and she is descended from the Spragues, of New England, true to name. She was Miss Louise L. Sprague before she became Mrs. Baand she was then and is now one of the most charming and sensible of omen, always ready to do her part and do it with heart, bringing her tact and talent to aid in making her efforts successful. Her gifts are eagerly utilized by the various societies, clubs, etc., of which she is a member. She is Regent of the Daughters of the American Revolution in Washington, and being a good parliamentarian, presides with grace and ability. So much I give you of the Bacons, whose names have long been familiar to liberals of all tints.

We cast anchor at their fine home in Washington, complying with a previous the most popular western lecturers; Mr. invitation, and were very happy during and Mrs. Gillespie, from California, our brief stay at the capitol.

The attraction of the week was the convention of the N. S. A., which is an annual event of unusual weight to all Spiritualists. We did not go as delegates, nor with the intention of taking a hand in working the machinery of the magnificent results achieved.

On our table, where we write, are papers and letters from all parts of the world for Spiritualism and its special reforms, seems to have rooted everywhere, and we are in touch with its army of public workers, and its aggregation of hungry-souled truth-seekers, for whom our Spiritual papers so ably spread their weekly literary feasts, inviting all to banquet royally, for hardly living prices. They are doing a stupendous work, and are the lights in the

watchtowers of Progression.

The pathetic ending of some of our "Light-tower keepers is said indeed, as it tells of cares and weariness too heavy to be borne. Within a few weeks Mr. H. L. Green and his wife, both aged, who have given the world The Freethinkers' Magazine for many years, laid down the burden and their souls myslong. Mr. Fred G. Tuttle, in the prime his unnerved hands. He left a note telling his friends the gate through which he should pass to the immortal land. unlocked the door of death and depart-

ed, mourned by thousands of friends. Mr. Tuttle is employed as editorat-large by the Association, and felt, as did I, an interest in meeting the representatives, of the various societies, many of whom were correspondents and purchasers of our books. They all seem as personal friends. The convention was in full swing before we ar

The president, Harrison D. Barrett, who has been buffeting the waves of sorrow, and consequent ill health, for the past year, was in his place as pre siding officer, and a fine example of the mastery of mind over matter. Were he not upborne by the sympathy of thousands of friends and the angel helpers, we should expect a collapse at any time He presided in his usual peerless manher, assisted now and then by Representative Sherm of Baltimore, an able lawyer and active politician. The Vice-President, Mr. Locke, was also at hand

and utilized as needed. The zeal of himself and wife was quite inspiring. The Secretary, Mrs. Mary T. Longley, whose efficient work has been so long and crucially tested in various directions, connected with reforms, was on duty, looking like a demure little Quak er, but as efficient as a good commander of a war ship during an engagement Her sister, Mrs. Carrie Hatch, of Boston, who looks enough like her to be twin, was at her table rendering assistance, as was her very noticeable fort to looking husband, Mr. J. B. Hatch, so tinian-

country.
Prof. C. Payson Longley, the author of so much beautiful music, and a most refined and cultured gentleman, was quietly gliding about, seen, but seldom heard, except through the rendition of his songs, selected from his fine collec-tion, "Longley's Beautiful Songs," tion, "Longley's Beautiful Songs," which is true to name and a useful book

The Treasurer, Mr. Theodore J. Myers, through whose great benevoence and aid the association has come into possession of its fine property, is a manhood. A fine physique, used by a well cultivated and spiritualized mind, makes a very satisfactory combination, which is highly appreciated by all who

known him. The members of the Executive Com for the past twenty years well known mittee were fully alive, and crowded with business. Full of interest, zeal and what in slang would be expressed by "get up and git."

The delegates were a keen-looking lot

of people and no job lot. They been chosen with care and did their own thinking. Of course, they might go wrong, but it would not be after the fashion of a drove of sheep, tagging the bell-wether.
The missionaries, E. W. Sprague and

wife and G. W. Kates and wife, present, showing plainly they had been ciation of Spiritualists. The lives they live while touring seem about as hard to me as the life of a commercial "drummer." One drums up trade, and the others drum for spiritual awaken ing, growth, action, some place to speak and people to hear; good anchorage and temporary homes where they will not be expected to tell the fortunes of their entertainers, block out the careers of all the children and give communicaions from all the dear dead relatives. Missionarying is an honorable calling, but a hard profession, although it may

accomplish great good. Looking about us in the spacious hall we were very glad to see J. J. Morse, Mrs. Morse, and Miss Florence Morse late from Australia, who are to spend the winter in America before returning to their home in England. They were seen and heard, to their honor, during the convention.

There was Lyman C. Howe, smiling and responsive, after his long disability in vision; Moses Hull, whose courage and valor never forsake him, although he was somewhat ill, he made the most Morris Pratt Institute. Mrs. Russegue who, although her name has changed since we first knew her as Nellie Palmer, still retains the same charming personality. Mrs. Carrie Firth Curran, the President of the Ohio State Asso-Mr. and Mrs. Carpenter, who are among working together finely: Mr. Scharffetter, of Baltimore, whose name is often seen in the columns of the Spiritual press; Carrie Twing, who always speaks and acts to the point; Mrs. Clara Stewart, whose forcible speaking, always gains attention; Mr. and Mrs. organization. That it has been, and is, in competent hands is evident from the able and strong workers; Jennie Leys, who is now Mrs. Edison, residing Washington: John W. Ring of Texas. who has the Lyceum course in charge Mrs. Johnson, daughter of Moses Hall and teacher of elocution at the Morris Pratt Institute; Mr. Max Gentzke, who is editor of a German paper, and has Missionary: Miss Margaret Gaule, who stands at the head of the long list of test transmitters, was smiling as ever, and full to the eye of her contagious good humor. Mrs. Cadwallader was heard as well as seen whenever her interest was enlisted, and last but not least, Mrs. J. R. Francis, one of the most elegant and pleasing ladies in the assembly, was there, representing The Progresive Thnker, which was given away to all who wished a copy. Dr. Warne, who was talked of as President in case Mr. Barrett declined re-election: teriously made their exit from the was elected Vice-President, and made watch-tower which they illuminated so a very favorable impression on the assembly. There were scores of other in of life, found the burden too heavy for teresting people, whose names, we re gret, we cannot remember as well as

we do their faces. we like to think they are now working at home, or afield, to diffuse the broad doctrines of our faith and dis pense its consolation.

So much for the N. S. A. convention— a good deal—but it was a large affair so large that our notes on places wil have to wait for another issue EMMA ROOD TUTTLE.

OUT OF THE NIGHT.

Out of the night that covers me, Black as the pit from pole to pole, I thank whatever gods may be For my unconquerable soul,

In the fell clutch of circumstance I have not winced nor cried aloud. Under the bludgeonings of chance My head is bloody but unbowed. Beyond this place of wrath and tears

Looms but the horror of the shade, And yet the menace of the years Finds and shall find me unafraid.

It matters not how strait the the gate, How charged with punishments the scroll.

I am the captain of my soul.

-William Ernest Henley. We do not believe immortality be cause we have proved it, but we forever

try to prove it because we believe it. Justice is the constant desire and ef

fort to render every man his due.—Jus-

The Light Among the Mills.

A Charming Marrative.

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 ask-I will not tell you, was his only answer. The next day a boy friend Spiritualist should read it.

For some time the two sat in deep thought. No sound broke the stlence zing of the files in the sunshine outside the open door. Suddenly there came a muffled thud as of some object striking the floor. Both aunt and niece started and looked toward the old-fashioned print-covered lounge which was but a "Where did it go to?" asked Martha,

in surprise. "Where did what go to? What did you see, child?" asked Mrs. Gray. "I saw a cat on the floor where the

thud sounded.' "What sort of a looking cat was it?" "It was white with gray spots on it. It ran towards us a little and then it was gone. Where did it go to?"

"You saw just exactly what I saw Martha, and I ask what you did, where We have no cat," said Martha, "and have not had for some time, and of course a neighbor's cat could not get in

through these screens. "Just as easily," said Mrs. Gray, "as it could have dissolved into sunlight the way this cat has done. We will not be foolish, Martha; we will acknowledge at once that it was not a real cat-at

least not one of flesh and blood.

"Then what is it, auntle? What does it mean? "I don't know, my dear child. There are people in the world who would explain the matter scientifically, but you and I would be little wiser when they got through, and the fact would remain

the same. "Oh, auntie," said Martha, "I have known many strange things to happen," and she narrated at some length many of the incidents we already have heard Mrs. Gray listened very attentively and when Martha had finished, she said: "I. things. I remember when I was about were too much interested to care for your age, Martha, that one evening I any other entertainment. The room in Alloe. My brother, your father, was to floor. The window shades were down a neighbor's and the rest of the family and the room was brilliantly lighted by shoveled out was from the back door to the road. Alice and I were sitting quite near the front door, and all at once there came three loud, distinct knocks upon it. Alice and I sprang to our feet and Alice exclaimed, 'Why, who has waded through all that snow?' I went and opened the door-there was no one there. I got a light and Alice and I both searched, but there was not the smallest track to be seen, the whole yard between the house and the road

was an expanse of unbroken snow. "Some time after that I awoke one night just as the clock struck twelve. I slept in a room off the sitting room and my room door was open. A full moon was pouring its light through the unshaded windows, making the sitting room almost as bright as day. Sud-denly I heard the door between the hall and the sitting room open and shut. I distinctly heard the peculiar click the catch made when the knob was turned Then I heard the sound of footsteps and they were heavy and slow like those of an aged person. The steps passed the for some minutes no sound was heard

(Continued from No. 734.)... though I watched intently I could see or some time the two sat in deep in oliving thing. Then the door into the kitchen opened and shut, and all was

"I don't know but it runs in our fam ily to see and hear unexplainable things. I heard my grandmother say that she was sitting by the window one night when the "rest of the family started for meeting. Looking out shortly after they had gone she saw a window. She said to herself. I would not have thought they would have gone and left that lantern burning there when there is such a good moon. tern in when it suddenly rose several eet from the ground and slowly and the window of a room where a little tha. grandchild slept: Shortly afterward the child died. Of course; grandmother re. 'A person may trent such incidents with contempt and cry 'nonsense! superstition!' but such language explains nothing, and to a thinking mind it is

worse than foolish,

"Of all" the strange experiences ever had, the strangest happened when mine-Lucy Moore was her name-gave a party which I attended. Lucy's paents were quite wealthy and lived in a large, well-furnished house. Among the guests assembled at the party was a young German and augirl from an ad-Late in the evening it happened that these two and myself were left alone in one of the rooms, the others having cone out to join in music or games which were in progress elsewhere. The young German was telling about life in too, have seen and heard some strange his native land, and Miss Daley and I were too much interested to care for was all alone at home with my cousin | which we sat was upon the second a heavy fall of snow, and the only path small-figured carpet on the floor, and there was the ordinary furniture to befound in a small sitting room. There were two doors opening out of room, one into the hall and the other into a bed room; this last I had seen Mrs. Moore lock before the guests began to arrive. Well, we sat there in the bright light talking about life in Germany, when suddenly Miss Daley exclaimed, 'What is that?' Oh, what is

"The young man and I followed her gaze, and there upon the floor in the full blaze of lamplight was a coffin. It was of average size and perfect in every detail as any I ever saw. Miss Daley became violently agitated and began to sob. I started to rise, but the young man put out a restraining hand and with a white face he arose and walked upon one end and then it vanished— right there before our eyes. The young man staggered back to his chair and had any more queer happenings?"

but we could not eat. Before I went told her there was no one with me. At homehome I found the German and that mother turned upon me furiously. said, What did you see in that coffin?' and told me that if I lied to her she His face grew set and white. 'Do not would knock me down. She said that came running in with the news of Miss Daley's death. When she and her brother had got about half way home from the place of the party, their horse became frightened at something, and in plte of all Mr. Daley's efforts, ran the carriage off a steep bank, hurling its was not very much injured and he instantly rushed up to his sister and bent over her. She spake just two words and died; the words were 'The coffin. Mr. Daley and all to whom he told his story wondered greatly at the strange words, but to me and one other they were no mystery. Nothing ever made a greater impression upon my mind than this incident, but if I should tell the story to a stranger he would quite like

ly think me either a liar or crazy. "I cannot think that our experience are solitary. My own sense tells me without visible means traveled across that there must be many in the world the road, the garden; a field, a yard and who have heard and seen things , as up to a house where it disappeared at mysterious as you and I have, Mar-

Here the conversation was interrupt ed by Mr. Weston's return, and the folthought the light was a warning, but lowing morning Mrs. Grey departed for warning or not there must be some ex-planation for such facts, for facts they next spring that Martha saw her aunt again, and then she could hardly believe the evidence of her eyes. Coming home from a visit to Mrs. Brown one prised to find Mrs. Gray standing upon the rough stone doorstep waiting for er with outstretched hands. threw her arms around her aunt's neck and looked wonderingly into the smiling face bent over hers. Mrs. Gray had laid aside her mourning and she looked ten years younger than when Martha had last seen her: in fact she was her old happy self again, just as Martha remembered her before death had robbed her of her only child. Once during the vening Mrs. Weston found time to say to her daughter: "I don't see what's come over yer Aunt Laury; she laughs and jokes jist as she useter before her boy died. I should think she'd forgotten pretty quick after the way she took on last fall. I'd like ter know what she don't think much of it-wastin' all them good clothes.

That evening after the family had retired at the usual early hour Mrs. Gray He rushed up to the kitchen door and rapped at Martha's door and said: "I threw it open, and there I stood at the have come to see if I may share your table making bread for supper: We bed, for I have many things to say to talked and talked, but nothing more or you." Martha bade her aunt welcome and

Mrs. Grey continued: "I can see that several months later. I was up stairs you are surprised at my changed appearance, for you remember how I was nearly wild with grief the last time you and she and Charlie had been out doors saw me. One day I thought I had rea and when they were returning they saw soned myself into atheism, and the next me as they thought standing in the day I half believed and wholly feared shed door, and I had one hand resting the Bible was true. After I left you I upon the casing and was looking at went home, but I could not endure the desolation. I-was really afraid my mind would give way under the strain. 'Work, hard work,' I said to myself, 'is the best cure for trouble.' Acting upon this sensible idea I obtained, as you know, a situation in a shop in Glinden. to where the strange object lay. He hent over and looked into it, and as he ever it may be—would have it, I found did so it reared up until it stood erect the right woman for a room mate. Now, before I go any farther with my story. I want you to tell me if you have "Oh, yes," said Martha. "The first entire length of the sitting room, but al- but Miss Daley's sobs, then the bell of them happened just a few days after

rang for refreshments and some of the you went away. I went out toward young people came trooping in, and all night to spread some clothes upon the grass. When I came in, mother asked "We went down stairs with the rest, me what girl was out there with me. I

> she saw the girl, and she looked just like me, and she ordered me to tell her who it was. I saw that there was som thing wrong somewhere, and I dreaded to speak, but of course I had to, and there was no way only to tell the truth, let what might happen, so I said that I did not see any girl with, me; that I supposed I was alone. I don't know what would have happened if father had not stepped in just then. It seemed that he had been listening to what we said, and he told mother that she probably had omething over her eyes and saw double. She was pretty wrathy at that, me to come and help him drive in the calves, and I went out with him and that ended it. After the calves were in father and I sat down on the corn stalks and talked quite a while. Father said: Ther is something very queer going on You remember how I asked you one

> norning what girl was here the evening before.' I had not forgotten but I gave it no thought: "Well, father said that that particular evening he saw Charlie and me come into the house, and Charlie was carryng the light—we had been out hunting or something-and I came closely be-

only her dress was darker and shorter and her hair hung down her back, and

another girl who looked just like me, had mine pinned up. "When I told him that there had been no girl with me that evening, he was reatly surprised, and went and questioned Charlie, and found that he had ee no girl but me. Father and talked for some time, and he said that if soul he should believe that spirits did sometimes return, but it would not anwer to make such a remark before mother. I don't remember that we saw anything more of the kind until one day last winter Charlie came running in, with big eyes and a good deal excited. as he was coming through the garden gate he saw me, as he thought, standing by the shed door. He said I was bending over and seemed to be looking for something upon the ground. Just as he came up to me I stopped my search and went into the shed before him, and when I got to the middle of the room 1 -one instant I was there in plain sight and the next I was gone!

less could we make out of it. The next thing of the sort that happened was sewing, and did not go down all the afternoon. Cousin Millie was visiting me them. They said the sun shone upon me and they saw me as plainly as they ever did. They both spoke to me and Charlie asked me several questions They said I looked at them but did not say a word, which they thought very

queer, and after a little while I turned and went into the shed but they did not see what became of me. I would never have known anything about it, only Charlie was so offended because I did not answer his questions that he took me to task for my offense and so the facts came out. This is all, I think."

(To be continued.)

THE GREAT DEBATE

Between Rev. Frank Evans, Methodist, and Prof. Eckles, Spiritualist.

To the Editor:-It is about thirty, years ago that the great four days' de-bate took place at Eddyville, Iowa, between Rev. Frank Evans, Methodist, and Prof. Eckles, Spiritualist. I at-tended the entire session. Both were giants in the pulpit. In one of his speeches Mr. Evans made the charge that Spiritualists are atheists. In ringing tones and most challenging manner he said:

"Now ladies and gentlemen, I assert that my opponent and all Spiritualists are bold, cold-blooded atheists. They do not believe in God. They deny that charge, then I insist that in his very next speech he tells us what kind of a God the Spiritualists believe in. I insist that he define the Spiritualist God.'

The orthodox people in the audience cheered this challenge with vigorous hand-clapping and stamping of feet. When Prof Eckles took the floor he "My friends Brother Evans asserts

that Spiritualists are atheists. Now I deny that. It is true we do not believe that such a God exists as does Brother Evans, but because we do not accept his idea of a jealous, revengeful, changeful that we do not believe in any deity at all. My honorable opponent insists that I shall define the God the Spiritualists believe exists. That I cannot do. The finite mind cannot measure and fully de fine the infinite. The best I can do will that God is life, all life; that he is the sum total of all that is powerful, all that is lovely, all that is wise, all that is just, all that is beautiful, all that is He is omnipotent, omniscient and omnipresent, from everlasting to everlasting. He includes all that exists from the centre of the universe (if there be any centre) to the outermost bounds limitations. God is in all thingsthings. Every atom that exists, visible and invisible, is a part of him, and he could not be infinite if this were not so. God is both spirit and matter. God is life, and all things are alive. There is transition-is change. The universe, from molecule or grain of of earth to the core of the universe. is throbbing, pulsating with life, with in telligence, with God. Now, my friends, his is the best I can do in an attempt to lefine the God of the Spiritualists Having done the best I could, I now, in turn, ask that Brother Evans shall define the orthodox God. But as I shall give him a good deal of work to do during this debate, I shall help him along a little. I will read from his holy and Methodist God.'

Here Prof. Eckles took up the Bible, and read to the audience the accoun given in the Old Testament, where God restled with Jacob "from the setting of the sun till the break of day, and could not prevail against Jacob until he touched him in the hollow of his thigh and then did overcome the patriarch,

and did prevail against him."
"Now," shouted Eckles, "here is the
Bible description of Brother Evans' God. What do you think of this Methodist Deity who will wrestle all night with a man, and is not strong enough, nor scientific enough, to throw him down? He tried the front grab, the back clutch, the hip-lock, and the grape vine twist inef-fectually, and was clearly getting the worst of the scuffle, for old Jake was something of a wrestler himself. Now shabby conduct of his God. Finding he could not floor the old man by fair means, he resorted to a foul trick of striking old Jacob below the belt, a wrestling match or prize fight, from that day to this. According to the Bible account old Jake wrestled fair and was entitled to the medal in that

The yells from the audience that greeted this comment on ancient hisory so disgusted the eloquent preacher, that, during the remainder of the debate, he wore a sad and injured look. was then and am now a personal friend of Rev. Frank Evans. For his superior ability and many charming qualities of head and heart. I have great admirafessing that often during the past thirty years, I have awakened at night and laughed out loud over Eckles' description of that historical scuffle, but I usually ceased my hilarity when I recalled how fatigued my friend, Brother Evans, looked after Eckles finished that speech. I was a member of the Methodist church then, and I narrowly escaped being disciplined for irreligiously laughing over Brother Evans' di-R. A. DAGUE. San Francisco, Cal.

GEMS OF THOUGHT.

Honest error is to be pitied, not ridiculed.—Chesterfield: In matters of prudence last thoughts . are the best; in matters of morality,

first thoughts.-Robert Hall. He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.—Secker. He wears his faith but as the fashion

of his hat: it ever changes with the next block.-Shakspeare. There was a noble way, in former

times, of saying things simply, and yet saying them proudly. - Irving. An able man shows his spirit by gen-

tle words and resolute actions. neither hot nor timid,-Chesterfield. No rock is so hard but that a little wave may beat admission in a thousand ears.—Tennyson.

As soon as we have discovered the need for our joy or sorrow we are no longer its serfs, but its lords.—Lowell. Where all are selfish, the sage is no than the fool, and only rather more dangerous.-Froude.

An Eminent Catholic Divine Is Secretly Kicking Against the Intolerance of His Own Church.

THE FREEDOM OF CATHOLIC | gens, lucrum cessans ret periculum time any one who has done well." So | consolation of your corespondent "Free THOUGHT,

A Distinguished Roman Catholic Priest's Defence of His Position.

To the Editor of the Sun: Sir-For two weeks I have awaited the appearance in your columns of some criticism more pertinent than that of the Rev. Father Livingston to my original letter. Though disinclined to prolong the correspondence, two developments have occurred so strongly confirmatory of my two main assertions-that a policy of suppression exists, and its results are evil-that I think you will permit me

As to the first point, the storm of invective which so many Catholic news papers, following Father Livingston's lead, have launched against "Sacerdos is proof, if proof were wanted, that our Catholic editors will have no dealings with anybody who indulges in criticism of the actual. I have no quarrel with these organs; still less with Father Livingston-may he continue to flourish in the blessing of Issachar! Even were the invective as keen as it is coarse, should find ample protection against it ingthe reflection that thrice is he armed who has his quarrel just.

If ecclesiastical history teaches anything, it teaches that often theologians have been fighting tooth and nail to give certain opinions the stamp of Catholic doctrine, and when these opinions were subsequently refuted by advancing knowledge, the next generation theologians had to employ every subtlety of hair-splitting dialectics to maintain that the church herself had never adopted such tenets at all. The cona classic example. Another is the taking of interest. We are all familiar with the plea that interest is now lawful not as payment for the use of barren metal, but 'propter .damnumemer-

sortis.' But we all know, too, that not much for the well intentioned but myone of these titles has any standing opic zeal which sees a Judas in everyto which he referred, which was rewith regard to the greater part of deposits in savings banks, or the enormous sums invested (not a little of them by the highest 'ecclesiastics) in government bonds and other highpriced securities, which are sought for precisely because they are safe, and for the investment of money which its owners could not otherwise safeguard or employ. To go back to our beginnings, who in the early centuries, or even in the Apostolic age itself, would have dared to challenge the opinion that the end of the universe was at hand? On account of these past errors, we are now eating crow every day. Any one who would have protested against them when they flourished would have been treated as they are treated how who protest against the present antiquated ineptitudes. As to abuse, it is the same story—those who first inveighed against them were punished as criminals, those who afterward rooted them out are blessed as saviors. The advocates of encountered authority throwing its skirts around the outworn and inefficient. Some random examples: John of the Cross was imprisoned by his Carmelite superiors St. Teresa was castigated as severaly by dignitaries as, to compare great with small, 'Sacerdos' was by the Roy, Father Livingston; St. Ignatius himself was put in jail, and his book in the pillory by lawful authority. Another, reformer, Savonarola, denounced the corruptions Yet Adrian VI soon afterward, when the steed was stolen, could declare: "All know that for some years there have existed abominations in this Holy : See perverted. We have all, prelates and

has just expressed a truth that has its application far beyond the precincts of the postal administration: the toleration of the wrong, not the exposure of the wrong, is the real offence. The second of my statements, which I would now offer confirmation, is that the system of repression is evokng evil: and I take the evidence from your editorial columns of Nov. 22. You said there that you are receiving many letters from Catholic laymen who ridi cule the stories of the Deluge and Jonas: and you added that such men they are it is because they are not allowed to hear the truth, which would make them free. Catholic scholars of unquestioned orthodoxy are teaching that no doctrine of the church oblige newer and better things have always Catholics to accept these and many other Biblical accounts as literal his tory. But because an undiscriminating howl is kept up in high places against the "higher criticism," those who know the truth are obliged to treat it as contact with non-Catholic thought are

cruelly left to wander away, victims of a misapprehension. Again history will repeat itself, and our coming apologists will be engaged in demonstrating that the Catholic church never guaranteed the three Heavenly Witnesses of John, nor proclaimed that there are no errors

in the Bible Fortunately there are already indications, faint and isolated though they are, that the true spirit of conservatism is oeginning to oust its spurious rival ecclesiastics, turned aside, each in his which has so long been lord of the as own way, nor has there been for a long | cendant. As a hopeful sign, and for the

fused an imprimatur in this archdiocese body who dares to observe that though the church is divine, her ministers, even of New York, has received one from the those who are commissioned to feed and broad-minded scholar who now rules the see of Westminster. I hope to live shear the flock, are only men. In his own forcible way, President Roosevelt long enough to sign my name to senti ments that, if published to-day, would arouse such a fury as could not find adequate expression even in that rich repertoire of imagery which Father Livingston has borrowed from Mes sleurs the prize fighters. Meanwhile, being physically unfit for the toils of a rural pastorate, I must continue to re-NOBLESSE OBLIGE.

I hold it the duty of one who is gifted And specially dowered in all men's sight. To know no rest till his life is lifted

Fully up to his great gifts' height. He must mold the man into rare completeness, For gems are set only in gold refined,

He must fashion his thoughts into perfect sweetness. And cast out folly and pride from his For he who drinks from a god's gold

fountain. Of art or music or rhythmic song Must sift from his soul the chaff of mal-And weed from his heart the roots of

wrong. Great gifts should be worn like a crown befitting!
And not like gems in a beggar's

And the toil must be constant and unre-Which lifts up the king to the crown's demands.

-Ella Wheeler Wilcox.

FARMER RILEY.

As Carefully Viewed by a Prominent Ex-Judge.

came back again and again, had I real hither side of that line of demarkation; ly seen my departed friend? Had it the beyond is what Mr. Spencer defines really at last been vouchsafed to me to as the Unknowable. meet the risen dead face to face? Had I really then I really been present at, and a party to, an astonishing demonstration of the continuity of life after what the world calls death? Had I really been a witness to the truth of St. Paul's tremendous declaration that man is sown a natural body and raised a spiritual body? If I had really seen and heard what I thought I saw and what I thought I heard in the humble cottage of "Farm, er Riley," then I must answer these queries in the affirmative; while if I had not seen or heard what I thought I saw and heard, then I had been the vic-time of some sort of a delusion. And so the answer to these grave and as-tounding questions turned wholly upon seen and really heard.

To be called upon to settle the ques tion of the continuity of life after the dissolution of the physical body upon original evidence was not thought to be within the range of possibility in former days. Science has long denied the existence of any tangible evidence to show the immortality of man. The church has long taught that human reason is not equal to the task of demonstrating immortality unaided by revelation. In fact, the exercise of independent judgment in matters of belief, is not encouraged by the church. On the contrary, the church, under the plea that early religious instruction is necessary to the formation of a good charachas long sought to inculcate her religious doctrines at an early age, and before the maturity of the understanding. In short, the church for many generations has labored to relieve men from all independent inquiry as to the future life by assuming the whole re-

it may truly be said that the vast multitude found within the folds of the church take their religious belief at second-hand. While this process may be the best for the larger share of man-kind, it is not available in the solution of this Spiritualistic problem. That living tangible proofs upon the value of which we may pass judgment. It is tion exclaimed, "Father!" The apparitiol to invoke assistance from priests or pastors. They decide these matters by pastors. They decide these matters by an appeal to records which they have been taught to regard as of great antiquity and of supernatural origin. The investigator of Spiritualism must see. examine, consider and answer for himself. Neither a Myers nor a Hudson can decide for anyone other than him-So of Podmore and Jamieson. If this answer be a denial it may be either because of the insufficient or spurious character of the evidence, or it may be because he himself is incapable of belief in a future life upon any evidence which may be presented-and in the latter case his conclusion is of no value. This inability to believe, no matter what the evidence may be, is like color blindness, incurable. No known remedy can arrest the progress of the dis-ease, the effect of which seems to be to harden and petrify the understanding as to the possibilities in things spir-

ing worshipers wrought to a frenzy by the lurid eloquence of some follower of the lowly Nazarene. My attention had also been drawn to the occult very early in life by an incident which subsequently proved to be a link in the chain of development of so-called modern Spiritualism. In the summer of 1843 there came to a little village in the lower border of the Adirondacks, located just east of the Bloody Pond Battle Ground and north of the Hudson a cer tain Prof. Grimes, who was engaged in giving exhibitions in mesmerism. His lecture and manipulation of one of my elder playmates served to fill our little community quite full of curiosity-if not awe, in regard to this mysterious subject. This same Prof. Grimes, upon his return trip down the Hudson, made a stop at Poughkeepsie, and there had as a spectator in one of his exhibitions a tailor named Levinson, who, upon witnessing the control which Grimes seemed to possess over certain subjects under certain conditions, immediately declared that he himself was possessed of the same power. Upon the departure of the professor, Levinson set about demonstrating the truth of his asser tion, and in a few days he had the boy Andrew Jackson Davis talking with an eloquence, a diction and wealth of in formation, which at once commanded the warmest admiration of all who chanced to hear him.

While Prof. Grimes really drew the match which lit the train which set the world ablaze, it does not appear, however, that he ever at any time claimed any credit therefor. Quite the contrary. Prof. Grimes remained true to his Methodist fellowship until the day of his death, which occurred at Evanston, Ill., some weeks since, where, in so far as Spiritualism is concerned, he may be said to have gone to his grave unhonored and unsung. As a matter of history, however, he is entitled to honorable mention for the part played by him in the origin of the great movement destined as many observers believe, to shatter the dangerous and vicious pow er of priestcraft which has so long held the minds of men in the thralldom of bigotry and superstition.

It may also be of interest to some o our Spiritualistic friends of Methodist antecedents to know how some inscrutable power has in the past made use of two such men as John Wesley and Prof. Grimes. And this must be my justification for this digression.

In addition to my recollection of the strange scenes I had witnessed in Prof. Grimes exhibition, I had also as early as June, A. D. 1848, in my then far Western home, read what I believed was the first account published in the West of the "Rochester Knockings." This account was contained in a weekly paper called the "Rock River Pilot," published by one E. B. Quiner, a Roches ter newspaper man, who had located at Watertown, Wis. From the moment of perusal the details of that article became indelibly impressed upon my youthful memory and had ever thereafter remained a matter of surpassing interest to me, and now after peering in vain into cabinet after cabinet during a period of personal investigation covering nearly forty years, I had at last and for the first time seen a face which I recognized without hesitation as that of one whom I had known in the flesh. To accept these appearances as genuine establishing the fact that I had seen something real, something constructed

SEANCES WITH RILEY. of helium perhaps) and possessing in-While my trip to Marcellus had been telligence projected for the moment in the highest degree satisfactory. I from the other side of the line which nevertheless found myself upon my re-turn home still in the fog. The old, old cendental is, however, to affirm what query of Job, "If a man die shall he live the philosophers tell us is beyond the again?" was ringing in my ears with grasp of the human understanding, redoubled resonance. The question since all our conceptions lie on the

Had I really then been the victim of a series of illusions, or had I dropped into a veritable blind alley located in the sky? Before yielding to these conclusions I determined to retrace my steps, to re-examine the ground over which I had supposedly passed. As a result of this determination, just thirty days after my former visit, I found myself again knocking at the door, of Farmer Riley's residence, where I met with a cordial reception.

In the evening a circle was once more made up, composed of about an equal number of strangers and neighbors, and after the customary exchange of greetings, Riley again entered the cabinet. tounding questions turned wholly upon the determination of what I had really ments my friend, Mayor D., threw aside the curtain and stepped out in full form with the music box in his hands and with his old familiar stride came forward and placed the box in my lap, and then with a bow and a pleasant smile and a wave of the hand retreated backward into the cabinet. The Mayor was a real soldier. He had left the lower section of one limb at Port Gibson. recognized at once the peculiar walk which he had acquired after this loss. His face seemed to be self illuminated. In form and feature, in movement and

in gesture the apparition was complete Shortly after this appearance I was called to the cabinet with another party and requested to assist in forming a socalled "battery" to invigorate the power of the medium. Riley was sitting in a chair just inside the curtains, my asso ciate and myself held his hands for a few moments as requested, when at a given signal we let go and withdrew from the cabinet.

Like Tam O'Shanter, lest bogies catch me unawares, I took the precau-tion to back out and was well repaid therefor. While my associate stooping to arrange the curtains, they were thrown aside-and there stood figure clad like a lord, in immaculate linen cuffs, collar and dress coat. Again It was Riley and it was not Riley. My associate seemed struck with awe as if to bestow a benediction, slowly sank out of sight, apparently through the floor. While from my position I could not see the medium, I knew that only a moment before Riley was seated upon a chair just inside the cabinet to the left of where I stood, clad in his ordinary every day raiment—without a coat and with a dark woolen shirt. Moreover, it seemed as if the windows of the firmament were open flooding the interior of the cabinet with light. Nor was this all; while the apparition

to me had the appearance of Riley, it was at the same time apparently selfilluminated with the brain absolutely translucent.

It would be difficult to portray in words the sensation, I experienced during the passing of this scene. I return ed to my seat—little expecting to see more on that occasion. I was barely as to the possibilities in things spir that the curtains parted, and there came a form, I to Marcellus was, however, by no means new to me. In my boyhood days I had seen church floors covered with moantaken: it was the familiar face and form of one whose departure from the active walks of life had made the hot tears flood and burn and the busy, surg ing streets of Chicago seem narow

gloomy and desolate.

Who and what is this Necromancer called "Farmer Riley," who can work these things? Whence come these Wandering Doubles" of our loved and

Are these the "Wandering Doubles' spoken of by Mr. Spencer in his "Facts and Comments?" Now that he has passed over, let us hope that we may shortly hear further from this eminen H. B. philosopher on this subject. Chicago, Dec. 10, 1903.

HOW DID YOU DIE?

Did you tackle that trouble that came your way With a resolute heart and cheerful, Or hide your face from the light of day With a craven soul and fearful? Oh, a trouble's a ton or a trouble's ar ounce.

Or a trouble is what you make it, And it isnt the fact that you're hurt that counts, But only how did you take it? You are beaten to earth? Well, well,

what's that? Come up with a smiling face. t's nothing against you to fall down flat,

But to lie there—that's disgrace. The harder you're thrown, why, the higher you'll bounce: Be proud of your blackened eye! isn't the fact that you're licked that

counts. It's how did you fight-and why?

And though you be done to the death, what then? If you battled the best you could If you played your part in the world o

Why, the critic will call it good. Death comes with a crawl or come with a pounce; And whether he's slow or spry,

It isn't the fact that you're dead that But what's done before you die. -Edmund Vance Cooke.

Awful Disease, Cancer of the Lip. The most frequent location of terrible disease in the male caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye, the Specialist on the Treatment of Cancer, Kansas City, Mo., advises early treat-ment in such cases, as most cases terminate fatally after the lymphatic glands become envolved under the chin. Mr. N. H. Henderson, of Wilsey, Kansas, was recently cured of a very bad cancer of the lip by the Combination Oils. Persons afflicted with this, disense should write the Doctor for an Illustrated Book on the treatment of Cancer and Malignant Diseases. Address Dr. W. Q. Bye, 9th and Broadway, Kansas City, Mo.

"Human Culture and Cure. The Philosophy of Cure. cluding 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 well fulfills the promise of its title. For sale at this office. Price, 75 cents. "A Plea for the New Woman." By May Collins: An address delivered be fore the Ohio Liberal Society. an impalpable substance (a gust at this office. Price 10 cents.

INTERESTING EXPERIENCES

Good Reports About Maggle Vestal— Most Convincing Tests Given—J. M. Kennedy Writes a Newsy Letter, and Portrays the Beauty of Humanitarian Work on the Spirit Side of Life.

J. M. Kennedy, Attorney-at-Law, Marys-

ville, Ohio.: Dear Sir:—You welcome letter of October 23 came to hand in due time. I was truly glad to hear from you again. should have answered it sooner, but was waiting for something to write that would interest you.

Mrs. Maggie Vestal, trumpet medium, has been with us for the last two weeks. I had a sitting with her the other day, and had a talk with several of my

The first one was Lewis Fairbanks, my brother-in-law, whom you knew After identifying himself he said: "You have not answered that letter yet." got a letter from my cousin, Foster Bennett, who lives over on little Darby, at the same time I got yours. I answered, "No; I have been waiting for something to write." After talking some time he said, "When you write, give my kindest regards to Mr. Kennedy.

The next one to talk to me was my old mother, who passed to spirit life when I was about seventeen years old. She called me "her boy" and gave me, as she always did, good advice. Next came my brother Chauncey, who

died when I was about ten years old from the effects of a gun shot wound accidentally received at a general mus-ter near Milford.

We had quite a talk about his life in the spirit world. The next one to talk was my brother Stillman, who was a Presbyterian preacher in his life time. He died a good many years ago in Iowa I asked him if he was preaching the same doctrine in the spirit world that he did here, and he replied, preach progression here, but there are a great many people who cannot understand it, and Presbyterianism suits

them as well as anything." Next came my sister Kalista, who married Levi Patrick, who ran a mill just below what we called "Chuckery." We had quite a talk about old times and

people whom we both knew.

Then came my niece, Lucy, daughter of Lewis Fairbanks, and as usual gave me a long talk. She tells me that she is engaged as a teacher, or as they call it, a helper, assisting weak and undeveloped young girl spirits to a igher and better life.

None of us may expect a life of idleness in the spirit world. We shall all find something to do. I care but little what others think of these things; to me they are real. I have investigated them until I know they are genuine and true. I know that I hold frequent and sweet communion with my friends, whose bodies have rested in the gravefor years. I expect to join them ere long, where there will be no more part ing, and no more sorrows. I have tried do my duty in this life and have no fear for the future.

Now, I think I have said enough for this time, and hope to hear from you again. I forgot to mention that my niece, Lucy Fairbanks, desired to be remembered to you.

S. M. TUCKER. Wichita, Kan., Nov. 19, 1903.

To the Editor:-Inclosed find a letter to the writer from Judge Tucker, Wichita, Kan. I knew the Judge in my boy hood days. Since that he has lived in the West. The spirit Lewis Fairbanks, I knew well in life. In the years 1852 and 1853 I taught school and boarded at his house. The mother of the Judge, never knew in earth life. I remember well his brother, Chauncey, and the unfortunate accident which caused his

The brother, Stillman, I never knew. Mrs. Patrick I knew and all the peospoken of were of boyhood days. His niece, Lucy Fair banks, was the first medium I ever saw under control. I attended one of her eances about the year 1850. I saw her write automatically with both hands at a time. She was a bright, beautiful young lady, and became an excellent medium during her life. She passed

over about thirty years ago.

What a beautiful thought it is that the millions of weak, undeveloped spir its that pass over daily from this vast world of ours, with its sixteen hundred millions of inhabitants that are wholly unacquainted with spirit life, should meet with such willing and ready helpers as Miss Farbanks to bring them ou into the beautiful light of spirit exist

Of all that vast number of inhabitant that pass over every year are untold numbers of little infants, which are untutored, many of them still-born, and many others wholly unable to care for themselves or to know where they are. What a grand work for the advanced spirits to bring them out into the light

and knowledge of spirit experience. I have a daughter who passed to spirit life in 1880. She comes back to me and tells me she is one of the many thousands needed to care for these little infant spirits, and that her duty in the spirit world is to organize them into chools, and to care for them until they pass beyond her class into the classes spoken of by Miss Fairbanks.

sophy so grand, so good, so natural, and so humane as this? And the whole of eternity is for progress and for the betterment of hu nanity

Where is there a knowledge or phil-

How I pity the creedbound spirits who stand enthralled at the threshold of the new life by the victous teaching hat has darkened and enslaved them, not only in this life, but in the spirit life, requiring the care and attention of those lovely angel spirits spoken of by Miss Fairbanks to bring them out into a knowledge of spirit existence and a higher and better life. I expect to see in the eons of time (not while I occupy this physical body, however) the people of this world released from this superstitition, bigotry and terrible bondage, and brought up to a higher plane of life and when they pass over to that great futurity they will be pre pared to take up the thread of life where they left off on this side in an in-

telligent spiritual life of progression. Judge Tucker's communication, published some time ago in The Progressive Thinker, giving an account of his experience in Liberal, Mo., some seven years ago, with the spirit of his niece Lucy Fairbanks, and his letter to the writer relating to the seance of Mrs. Maggie Vestal, herewith inclosed, have both been published in the Evening Tribune, a small daily published here; also in the Weekly Tribune, and have stirred up a great deal of interest here It is the first time in the history of Spiritualism that the secular papers would publish the truth about Spiritualism or spiritual phenomena, but were always ready to vilify the phenomena and the

and humanity in this and the life to come. J. M. KENNEDY.

Maryaville, Ohlo. The Commandments Analyzed, price Big Bible Stories, cloth, 59 cents. cents. For sale at this office.

FROM SOUL LAND.

partnership, with me. Raymond Curtis, who had been for ten years or more my father confidential clerk. Mr. Curtis was a shrewd, clear-headed man, possessed of a complete knowledge of all the details of the business, while I was fresh from college with almost no down to the drawing room. I accomexperience, LI thought it the wisest panied her. Mr. Curtis appeared just thing for ma to do, although I had no the same, cold and impassive. He personal liking for the man:

He was of a cool, calculating nature inclined to be cynical and he frequently let fall remarks that denoted an utter absence of the warm human impulses such as I like to find in those connected with me. But he was devoted to the business, and having no family tles was willing to give it his whole time and attention, leaving me liberty to enjoy the comforts of my home and the advice as to what steps she should take. society of my beloved Ruth and baby boy; so I was not inclined to be critical. Ruth Stanford was an orphan, deendent on the charity of an aunt, when I married her. It was, a pure love to the matter, and would attend to set match, and time had in no degree cooled tling up the affairs to the best of his the ardor of the affection we felt for ability, after being appointed adminiseach other; on the contrary, our love trator of my estate, according to law. had grown and strengthened, and when Ruth thanked him and said that as our beautiful Ralph was given to us, no Philip trusted him completely, she saw happier home than ours could have no reason why she should not.

coating of ice that made walking very get Dr. Stanley or our true and tried difficult and sometimes dangerous. friend Lawyer Fiske to assist her and Business being dull, I prepared to leave the office somewhat earlier than usual. Bidding good night to my partner and consent to Mr. Curtis applying for pa the only clerk left at work, I started, pers of administration allowing him with my heart in a warm glow at the power to close up or dispose of the thought of the long, cozy evening before me with my dear ones in the home nest. Closing the door behind me, and idid not know why I should feel as I did. buttoning my overcoat closer about me, I started to run down the steps, when— a slip—a fall—a wild clutching of the empty air for support, a whirling and twirling of my body as it shot downward, then a blank.

I know not how long I was uncon scious. The first sensation I experienced was of being enveloped, wrapped about in some soft, suffocating substance and of struggling to free myself. myself and coming out into daylight; but where was I? There was no street no business blocks, no gas lights, noth ing but immensity. I seemed to stand alone in all the universe. Dazed, I tried to realize what had happened, when I felt a touch, and, turning, stood I exclaimed to Why is father, is it you?"
"Yes, my son," he replied, "it is I;

let us go.

Ruth; she will be expecting me."

"Gome with me, my son," said the calm volce, out an awakening seemed to be stealing over me, and I remembered. "Why, father, you are dead; what does this mean?" Then as a sudden thought seemed to pierce my brain, "Am balead, too?" "Yes, Phitip, you are what you call dead, but you beverenly parted the cur-tain that separates the two worlds, and —' but I hard nonmore. The horror, of my parents spirit home, I felt such the agony of that moment no stongue a calling from Ruth. She needed me; can tell or language describe. "Dead,

Oh, Ruth! oh, my child! I cannot !! ness overcame me, and I knew no more. for light and freedom, but with return- badly, and that out of the whole ing consciousness came memory, and upon my head-and-bould it be? was child. this my mother, my dear mother who rom .my memory...

I have died and am in the land of spir-its? . How did it happen?" And quietly and kindly the dear mother related how I had fallen on the steps of the office. and had been taken up quite dead. My head had struck on a sharp corner of the iron fence of the next block and life

"Does Ruth know it vet?" I asked. "This was five days ago," was the anwer; "your body is at rest in the cemetery with mine and the others, but you are beginning another stage of your exnow and in what spirit you take up your duties and responsibilities of this what treachery!

new life." "But my wife and baby, mother; can not go to them? Can I not help them? Think of it; Ruth has no one, no father or mother; even the aunt who brought her up is dead; she depended on me for everything; she will know what to do; I must go to them if t is possible."

"Yes, you can go to them, but there is a veil between you that you may not be able to lift; your eyes are clear low; you may be able to see through it, like glass, that from one side the vision s obscured, and from the other you see clearly. You may see her and perhans make your presence felt, but her eyes have not yet gained the spiritual vision, but you can help her."

Then let usigo, I can't wait." "Very well/" and with her hand in mine we were borne away. It was as though the desire invour souls formed a power to propel us sowards the object of our desirest as steam lifts and moves the vessel in which this confined.

Before my filled was accustomed to the novelty of hovement without effort, was in the dear familiar home once more. Mother was cone. I was alone with my own?d Baby Ralph was asleep in his crib, and half lying across it, with her face close to his, was my wife. Oh! how wan and pale she looked, and how the sobs shook her frame as she whispered, "Oh! Ralphie dear, how can we live without papa? Bo you know he is gone: dead, and gone far away from us, we never shall see him any more? Oh! Philip, oh! my husband, how can I bear it! I wish we could go, too; baby

and I, both; oh! Philip! Philip!" I placed my hand on her brow; I tried to lift her head to my shoulder. I whispered to her that I was not dead, that was here, that I still lived and loved her, and would never forsake her; I imprinted kisses on her sweet lips all unheeded: she did not see me, hear me, or feel my presence. Can any hell equal the agony I endured: to clasp my loved one in my arms, lavish upon her love's endearments and meet with no response?: Years spent amid the glories of heaven could not bring to me the realizing sense of the separation that had come to us, as did those moments

At the age of thirty-five I found myself, Philip Weston, besides being posand could not make her sense my love
sessed of a completence left me by my
beloved father, ghief owner in one of
he smiled in his sleep, and I continued the most flourishing business concerns to try to soothe and calm my wife, and in the thriving city of B——— I had, at I think I succeeded in a degree, for the death of my ofather, taken into after a while her sobs grew less and she lay quiet.

> servant brought in a card inscribed shook hands with my wife, offered her polite condolences on the subject of her affliction, assured her of his willing-ness to do all in his power to assist her, and apologized for his intrusion by stating that some steps must be taken towards closing up the business and settling up the estate of her late husband. Ruth stated her ignorance of all business matters and frankly asked his Mr, Curtis replied that if she had confidence to trust the business arrange-ments with him, he would relieve her of all embarrassment or anxiety in regard

been found.

Feb. 15, 18—, was a cold, disagreeable trust and confidence I had had in my day. Rain had been falling through the day, and the cold increasing towards night had covered the ground with a Ruth and tell her not to trust him, to take charge, but it was all in vain; she could not hear me, and she gave her usiness and arrange all matters pertaining to her and our child's future. I I had always trusted his honor, although never attracted to him personally, but I was filled with distrust and fear as to how my dear ones might fare left to his mercies.

"Thank God," I said, "I have money enough to keep them in comfort; he can not injure them very deeply." How little I knew the depth of infamy of which some human souls are capable.

Wearled with trying to reach Ruth's After a long struggle which seemed of soul with my love and sympathy, I hours duration, I succeeded in clearing turned my thoughts once more to mother, and lo, she was there. "Come ,now," she said, and bidding my dear ones "good night and God bless you," 1 passed out of their presence again.

I will not tell of the many times I visited my old home, of the many efforts I made to make myself clear to the conface to face with my father; yes, it was sciousness of my dear wife. Sometimes father just as natural as when in the I think I almost succeeded. Sometimes body. Forgetting for a moment the, to her thoughts would grow calmer and ma impossibility of its being really him. she would whisper, "Dear Philip, you me, impossibility of its being really him, she would whisper, "Dear Philip, you I exclaimed to Why i father, is it you?" know I love you, and I do want you so; can you hear me, or is heaven too far away?" and sometimes I have seen a "But, where? Inmust go home to look of peace steal over her counte nance and I half believed that she did hear my protestations of love and devotion. I could get nearer my boy; many times his little eyes would turn to me and his childish voice would say "papa, papa," bringing tears of anguish from his mother's eyes as she would tell him that papa had gone to heaven and would never come back, but some day

One day while enjoying the comforts of my parents' spirit home, I felt such I knew it; I must go, and I found her and gone from my Ruth! Oh, my God! again in the drawing room with Mr. what will she do without me? Who will Curtis and, what was he telling her? break the news to her! And my boy! Can it be possible that I hear aright? is telling her that he be dead," and once more unconscious, had been many bad investments; that I and also made investments of my own Another awaking, another struggle private fortune that had turned would be able to secure but a mere pitwith it the pressure of a cool soft hand tance for the support of herself and

Ruth was overwhelmed; she thought had been taken from me when I was but I was rich (as indeed I was) and that a boy, but whose face had never faded she need never question as to her support, and now to be told that she must "My Philip," murmured a sweet leave the home where her short mar-voice, "be calm, be strong, be a man, be ried life had been spent, and with her ried life had been spent, and with her repared to meet whatever may come boy take rooms in some place where she could live upon the modest allow-"But, mother, tell me, is it true that ance which Mr. Curtis told her was all

that could be saved for her. No wonder she was dazed and shocked, but she was brave, and nobly insisted that every obligation should be met, every debt paid. She would not accept one dollar of charity; she would take what was left to her and do with it the best she could; but what a tempest was in my soul; knowing the falsehood of it, knowing that my credit stood as high as any in the city, knowing that the business was established on the firmest of foundations; knowing that stence, and it remains with you as to my own private fortune was ample for the luxurious support of my family; ness! Oh! for material hands once

that I could take my perjured partner his infamous villainy and turn over to my family that which was rightfully nded theirs. But I was as powerless in hate not as in love. I was obliged to see the tears of my dear one and note all her sorrow and misery as she prepared to leave the dear home made sacred to her by all the little tokens of affection bestowed upon her by her best beloved; I was obliged to witness the satisfaction of the villain who had wronged her, as he exulted over the unquestioned faith n which she had accepted his statements to her; obliged to hear the excla mations of surprise and wonderment from my business acquaintances when informed that Philip Weston's property was so inextricably involved there was nothing of consequence left for his famlly; for I was not patient or idle these lave. As thoughts of this friend or that old acquaintance flitted through my mind I would go to them, in the vain hope that I might impress upon them the thought that all was not right, and arge them to go to the assistance of my

lear ones. One day, returned to soul land from some fruitless expedition, discouraged and weary, I drew near my father's home, when my hand was taken by an old friend, George Benton; we had b boys and college mates together, but he had been taken from earth life some years before. I had never thought of him since coming to spirit land; in fact, my mind and heart had been so com-pletely filled with care and anxiety concerning my earthly ones that I had met hardly any one whom I had known on earth; the time that I did not spend with Ruth or on some errand concerning her welfare was spent in rest and re cuperation with my father and mother. But I was glad to see George and wondered greatly when he said: deep trouble; I want to help you, and I think I can; after you are rested I will come to you and you shall tell me your trouble and we will see if we cannot find a way out of it." All need of res left me, driven away by a new hope of

seeing some light in the darkness, and I

told him the whole story.

"Come with me," he said,

ton, the father of my companion. George stepped beside his father, placed a hand on his brow, and gently smoothing his hair, whispered; father, do you hear me?" Slowly, gently, George began to talk

"Yes, my son, I feel your presence," Mr. Benton answered in low tones. "I am glad to have you come to me; my life would be very lonely without your spirit visits."

Suddenly the ring of the door bell sounded through the house and the of his boyhood days and of myself. He reminded his father of visits I had made to him, and incidents in our lives interwoven together. 'At last the thought was given to him that I had passed from earth life. I do not think he realized that George was talking to him, but his mind was gradually led into a train of thought of which I was the central figure, and the result of these thoughts were the words spoken aloud, "I hadn't thought much about Philip Weston for years. I suppose reading of his death in the papers brought him to my mind; it seems he left a wife and child. I have a good mind to go and see them for George's sake," which resolve was carried into effect the next day. With my boy on his knee, he ex-

With my boy on his knee, he expressed his sympathy, told of his son, low he was taken away in the prime and freshness of his young life ie related many incidents concerning my boyhood and of my frequent visits at his home with George, and bringing the conversation to the present he assured her that her Philip was still living n some nearby state of existence. You may be sure that he will not go away and forget you. Love is eternal and the soul can never die. My son is near me. I often sense his presence and if you accustom yourself to think ing of him as near you, as still loving, and desiring to help you, you will open the way for him to come and assist and comfort you, and in time you will feel his love and protection about you."

"Oh!" said Ruth, "I need him now. must leave this dear home that he made for me and where I have been so happy, and go among strangers," and she poured out her troubles and anxiety to the sympathetic old man. After fully questioning her and informing himself of all the details of the business that she could give him, he left her, assuring her he would look into affairs a little for her and urged her to keep up courage; "perhaps it is not so bad as it seems; trust Philip and I, and perhaps we can help you."
"There's rascality there," said Mr

Benton, as he went down the steps, "and I shall make it my business to miliar office where I had passed so many months. Assembled there was Mr. Curtis, Mr. Benton and Lawyer Fiske, and plainly, without many words, Mr. Curtis was informed that an inves tigation had been made of the affairs of the late Philip Weston, and the wrong and villainy that had been perpetrated upon his defenseless family was about o be uncovered.

"We know that he left property enough for her support in the manner in which she has been accustomed; we know that the business was in the very best financial condition; we find no trace of unfortunate investments, and we have no doubt if we demand and obtain, as we are prepared to do, an expert examination of the books of the firm, we shall find further proof of that which we already know, that you have been guilty of diverting what was rightfully and lawfully the property of Philip Weston's heirs, to your own use. We are here to give you your choice; restore to his wife every dollar that is hers, pay to some one appointed as adthis business that belonged to him, or | 15 cents. face exposure before the whole business

Mr. Curtis, completely cowed, humbly promised to make amends for all injury he had done them; he would do any thing that they proposed to right the wrong. The only excuse he made was that he should not have let them suffer; he intended to arrange some way for them to have kept their home un til the proper time had elapsed, and then he intended to try and induce Ruth to marry him, and so restore it to

The scoundrel! Oh! that I could meet you on equal terms! So, by the nelp of my dear old friend George, and the kind, trusting father who did not put his son away in a cold far-off heaven, but kept him by his love and trust near him. I saw my wife and child restored to their rights. I saw a strong affection grow and develop between Ruth and Mr. Benton, until in his love and friendship Ruth felt that she had found a father, and Mr. Benton almost felt that the daughter, who had passed

And so I can leave them, knowing that my boy has a protector who will as he is spared to him, and knowing that my beloved Ruth is loving me still, and growing nearer and nearer to me as the years pass on, and that the time is rapidly coming when I shall welcome her to the home I am preparing in Soul

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ECHOES OF THE SYMPOSIUM

MRS. FLORENCE HUNTLEY.

You watch the infant man develop,

grow and mature into a splendid physical organic entity, and you agree with

the author that the process involved is

"Constructive." You see the same strong, mature man stricken with dis-

ease. He begins to waste away. Here

is something else. It is a process of

some kind working havoc in his organism. You call it CONSTRUCTIVE.

The author who stands by and watches

the same process, calls it DESTRUCT-

You continue to watch this undoing

and disintegrating process until it ends in what we term physical death. And

still you name it "Constructive" and the

author calls it "Destructive." And still

Once more, observe the man who be-

comes addicted to the habit of drink. I

have no doubt that you have many

times in your life noted the results

You observe that his flesh becomes

swollen and inflamed with a consuming

alcoholic fire, his mind begins to fail,

last he becomes a wreck, physically,

mentally and morally. The author stands by you and sees the same thing

and, looking at it as it appears to him

and the great practical simple-minded

world, he says, "This is what I call an expression of THE DESTRUCTIVE

PRINCIPLE OF NATURE IN INDIVID-

But you, with your mind fixed upon

the unknown and seemingly unknow

able ULTIMATE of things, insist that

in the final summing up of all things it

may, perhaps, "turn out" that this was

"evolution." a mere trick of the senses.

and that possibly it may not be what it

In all this it appears that you have both been watching the same process.

fore you. You have both been think-

ing upon the same general subject.

And still the author says "Destructive"

while you say "Constructive." Why is

minds have been occupied with differ-

ent phases or aspects of the same sub-

From all that is contained in your let-

ter it appears to me that you are con-

which has to do with ultimate possibil-

you and the author. As to this phase

consequently no basis for argument or

The author frankly admits that be

does not know anything about ultimates nor ULTIMATE POSSIBILITIES. He

seems to me to make it as clear as it is

possible for language to express it, that

he is considering only those phases of

fen. Mr. Dawbarn, and one or two oth-

ers who contributed to the symposium

raise this same point, but it is clear to

my mind that they have missed the au-

thor's intention, just as I am sure you

have done. The author does not claim

to know anything about the ultimate

destiny of the soul of man. From what

he has said many times, I am convinced

that he has never found anyone who

does really know what may or may not

be within the bounds of "Ultimate Pos-

that the intelligent soul of man lives on

after the change we call physical

death. He also claims to know that

even in that realm of finer things the

same principle (or its analogy) which

he has termed "Destructive" and which you prefer to call "Constructive," ap-

HE STATES AS A FACT, THAT

THOSE WHO DISREGARD OR DEFY

THE LAW OF INDIVIDUAL LIFE IN THAT REALM, AS IN THIS, GO DOWN UNDER SEEMINGLY THAT

SAME PRINCIPLE OF NATURE TO

WHAT APPEARS TO BE ANOTHER

"DEATH." He calls this retrograde movement, or the principle back of it, "DESTRUCTIVE IN INDIVIDUAL

LIFE." If I have understood the im

port of your words you say it is "CON-

To my way of thinking, the author's

terminology, is the better one. It

seems to me to be much more consist

ent with the facts of nature and the

language with which we are familiar.

Webster defines the word "Destruc

tion" to mean "Demolition; the break

ing up of a whole into parts: a pulling

down; ruin; devastation, disintegra

His definition of the word "Princi

ple" is "A source, or origin; that from

These two words taken together form

specifically that which the author is

But I find no definition of the word

"Construction" which would seem to

warrant its use to express a principle

or process which tears down, devastates,

ruins, or disintegrates.' In truth, all its

definitions seem to mean the exact re-

2. I think you have very aptly and

concisely stated the author's position, that, "Individual sovereignty and inde-

pendent, free moral agency, is the nor-

say that in accordance with its limita-

which anything proceeds," etc.

alking about in the book:

He does claim, however, to KNOW

sibilities."

STRUCTIVE."

ultimates, or ultimate possibilities.

Is it not merely because your

an illusion in the great scheme of

UAL LIFE."

his moral sense is paralyzed, and at

the question—Which is correct?

IVE. Which is correct?

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 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 REPLIES TO LYMAN C. HOWE. of logic.

Lyman C. Howe, Fredonia, N. Y .: --My Dear Sir:-Your third letter of the series was awaiting me on my return from Fremont, Ohlo, where the remnant of our family, consisting now of one brother, one sister and myself, met to lay away the earthly body of our oldest brother.

As an incident of this experience and the large accumulation of work during my absence, I find it difficult to comply with the urgent request of Mr. Francis, to "write an answer soon." I will do the best I can, however, under the circumstances, and endeavor to save time by condensing my reply as much

If I have seemed to you unduly anx ious to bring our correspondence to the specific subject of the book under discussion, it is because I have understood from the start that this was the one and only subject before us. cause of my inability to make the connection between your letters and the subject matter of the book clear in my own mind, I have hesitated lest I should anticipate you or misunderstand your

I want to be sure that I understand you, and then I want to agree with you as far as possible. But if I fail to catch your intent at any point I hope you will not hesitate to set me straight so that we may waste as little time and valuable space as possible.

Your last letter, if I understand you, seems to raise one or two vital questions to which I will address myself di-

1. From your own "translations of nature" you "infer that the assumption of a Destructive Principle in Individual Life is a dream of the mystic." In other words, you hold that there is no such thing in nature as a Destructive Principle in Individual Life. That is to say, all is Constructive, according to your clew of nature and individual life.

After expressing this conviction you say, "If it should turn out that there is no such destructive principle.. .. then philosophy whole system of upon which the author predicates his "Great Crime" needs reconship may be entitled to a new trial."

believe you are entirely right in this, and to my mind your proposition sidering only that phase of the subject seems a perfectly fair one. It also seems to me to be quite relevant to the ities which are unknown alike to both subject under discussion.

"IF IT SHOULD TURN OUT" that of the subject there can be no possible there is no such thing as a Destructive disagreement between you and him, and Principle WITHIN THE AUTHOR'S USE OF THE TERM, then as a natural dispute. consequence there could be no such 'crime" as he has alleged, nor any other

for that matter. Up to the present time, however, I do not understand that it has so "turned The question before us, therefore,

what are we to do in the mean time? Those of our readers who have also read the book, I believe, will be able to note the fact that in the matter of "Independence" you have been talking of one thing and the author of quite another. If I have understood you cor rectly, the same is true in regard to the 'Destructive Principle in Individual Life." Here again, you are considering the matter from the standpoint of UL TIMATE conditions, while the author is

Chapters I, and II in Part III, of the book cover this subject very fully and explicitly. I regret that I cannot quote them here, for they make clear the fact (which is apparent all through the book), that the author is NOT considering ULTIMATES. He makes it clear in at least a dozen places throughout the book that he does not assume to know anything of the ultimate destiny of the soul. That, as he says more than once is "the unsolved problem." Even what he terms "The Second Death," or 'Spiritual Death," is not held by him to mean necessarily a total extinction of

the individual as an intelligent entity. But there is something in nature which causes an acorn to sprout and the tree to develop and grow to its seeming maturity. This the author calls "The Constructive Principle of Nature in Individual Life.' What do you call it? There is also something in nature which causes the same tree, in due

course of time, to decay, die, disintegrate and disappear as an individual en tity. The author names this "The De structive Principle of Nature in Individ-What do you call it?

The same is true of animals and men The causes which result in their indi vidual development and growth the au thor names "The Constructive Principle of Nature in Individual Life." But animals and men also, in course of time, go down to death and their physical bodies disintegrate. The principle which is back of this process the author names The Destructive Principle of Nature in Individual Life." You will note the the term "Destructive Principle," and phrase "In Individual Life." It has a they seem to define very accurately and special significance in its connection.

I do not understand that you intend to deny the fact that trees decay, die, disintegrate and actually disappear from our sight as individual organic entitles. But if I have understood you correctly, you call this a "Construct-

ive" process. You watch the acorn sprout and the verse of these. tree grow and you agree with the author that this is a "Constructive" process in nature. You watch the same tree and you see it decay, die, disintegrate and finally disappear as an individual physical entity. You call this mal condition of the human soul." I also a "Constructive" process. The au- you take issue with him on this point? ther calls it "Destructive," so far as the You have correctly quoted his defini-individual tree is concerned. Which is tion of hypnotism. Following this you

tions it seems to you "that all cases and conditions in which the active will of one or more persons reaches, impresses, and controls the will and voluntary powers of another, are hyp-

The author certainly holds that whenever and wherever the active will of one person "CONTROLS" the "will, voluntary powers and sensory organism" of another person the process is hypnotic; and that to the degree only that such CONTROL is exercised is the process hypnotic or subjective.

But you say it seems legitimate to in quire "Where is the limit?" In reply, it seems to me that the author's definition fully and specifically answers your inquiry. But you further ask, "If the effects do

er or the subject, who can decide when or where the hypnotic process begins?' It would appear to me quite as pertinent to ask the same question with reference to a dose of poison. Its effects may not be apparent to anyone in the beginning hold because of this fact alone that IT any good basis for concluding that the poisonous process did not actually have a beginning point, even though no one were able to determine the exact fraction of a second at which that begin-

not at once appeal either to the observ

would, on this account, hold that the process was "Constructive," or especially healthful. In fact, I can see no logical relation between the premise and any of the foregoing conclusions. And yet, your conclusions as to the hypnotic process appear to me to be indentical in point

ning occurred. Neither does it appear

to me that with your intelligence you

Let us take another instance by which to illustrate the full meaning of your logic on this point. is condemned to die by electricity. The electrical machinery is adjusted and the current turned on by machinery in such a manner that no one, not even the victim, is able to observe the exact instant when this occurs. Nevertheless, in course of time it makes its impression, produces its outward manifestations, and the criminal dies.

Now, if your logic be sound, it would appear to me we should have to conclude in this case that it was not electricity that killed him, and in fact that there was no electricity used at all Why? Because we cannot determine by internal conditions nor outward manifestations the exact instant, point of time, when it began to affect its

victim. This, if I understand, is the point you make against the author's position on the subject of hypnotism. I have to confess that it does not seem to me to be well taken. For if so, then according to the same logic we should have to deny our own existence, as well as the existence of everything else in the uni-

In the case of the criminal above re ferred to, neither you nor I would ex pect the attending physician to certify that death was the result of paresis or But if he should do so i would seem to me to be an easy thing for you to prove his error, by calling his attention to the fact that both paresis and smallpox are diseases so insidious in their inception that no man can tell the exact instant when they begin But, if for this reason we must reject these two diseases, then for the same reason we must reject all other dis ases and causes

True, we might go back to those causes which may be traced to antece dents, circumstances, temperament structure," etc., to which you have referred in your former letter, and insist that it was these that killed him. Possibly, in accordance with a certain metaphysical cosmogony, this may be true But it is safe to say this would not sat isfy the attending physician nor the coroner's jury, nor any other person who is fully acquainted with the facts. ere again we come author's position. He would answer all your questions which bear upon this subject, by saying that it is not a ques ion of DEGREE at all which he has

raised BUT ONE OF PROCESS. He holds that hypnotism involves ertain definite and specific PROCESS. it is a process which in just so far as t operates deprives the individual of the use of his own faculties, capacities and powers.

In the merchandising transaction to which you refer, the appeal is at all times to the REASON of the purchaser. You yourself have stated that you are ready to welcome any truth which apthe subject which lie THIS SIDE of peals to you along these lines. But hypnotism does not do so. It goes directly at those powers, which sustain I recall that Mr. Ervin Rice, Mr. Grif-

reason. Again let me repeat that, as in the case of poison, it is a PROCESS that does the damage and not the degree of influence upon the mind, nor the point of beginning that is the vital thing of

You hold that it is the DESIRE that is controlled in the mediumistic process, and not the WILL. You cite your own experience to prove your point On its face it sounds well, but it seems to me to be only a play on words, after all. You consented to lie down upon your back. But you did not rise until your CONTROLS were WILLING for you to do so. You say, "I knew I could rise as easily as at any other time, if could try; BUT I COULD NOT TRY. In that last phrase you have stated the whole secret. YOU COULD NOT TRY. In other words, your WILL to ry was paralyzed. You say it was your DESIRE that was paralyzed. But if, a you say, will is dependent on desire, and your controls paralyze your desire, do they not thereby paralyze that upon which your WILL depends? They finally reach your WILL which is the power upon which you depended to set the physical machinery in motion. It does not seem to me to be material whether they have to paralyze your desire first before they can paralyze your vill, so long as they finally get vour will into their power, and do it by a subjective, hypnotic process.

There may be a fine metaphysical point in your contention as to precedence, but if so, it seems to me to be one which is more likely to confuse our audience than to enlighten them ..

You say that you did not understand that you were expected to refute anything in the book unless you found something to refute. Nor did I, but in your first letter you stated that you had found what appeared to you to be a number of errors, or words to that erfect, and I inferred from this that you had really found something to refute. But if, after a more careful reading you are unable to find anything in the book which you feel ought to futed, then as I understand, our task is finished, and it is proper for us to shake hands across the bloodless chasm, and retire to the privacy of our

respective daily avocations. There are many suggestions and a umber of direct questions in your letder which I should like to respond to. But space will not permit.

Before I close, however, let me say hat I am glad to feel that I have misunderstood your own reference to the "in-

In what I said corcerning the attitude of Mrs. Richmond, I did not intend to convey the idea that "all Spiritualists"

accept whatever comes through her or other mediums, as true. In fruth, I know that the more independent thinkers do not do so.

But the point I make is that if what she or her control says concerning the author, be true, then there is not the slightest basis for Spiritualism to rest upon. For even if her control should Brown, or Ingersoll, is there any way by which the public may be able to verify the statement? In other words, the 'authorship" is still "unknown: still "concealed," and in fact "hiding behind a woman."

In conclusion, it just occurs to me that if in reality you are unable to see any fundamental difference between sickness and health, between life and death, between truth and falsehood, be tween construction and destruction, in the sense the author has used these words, then there is truly nothing for us

But I believe that there is a common y accepted sense in which all these words have their own' specific mean ings, and convey different ideas to the mind. In his book the author makes it lear that he has endeavored to simplify his language to the point where it can be understood by all who read it.

The whole tenor and effect of your letter seems to me to be to fix in the minds of our readers the impression that there is no such thing as personal responsibility. If you succeed in doing this you will have wiped from their lives the very basis of all morality.

As I have said before, it seems to me the author's position is simple and plain. His whole work proceeds from the basis of "Individual Responsibility." At no point does he attempt to evade or obscure it. He holds it up in such unugalified terms that it would seem to be impossible to misunderstand

If we are to discuss "The Great Psychological Crime," should we not try to get at its real purpose? The book was written with a definite purpose in view, namely. TO SHOW THAT ANY PRO-CESS WHICH DEPRIVES A MAN OF THE POWER TO EXERCISE HIS OWN NATURAL AND INALIENABLE FACULTIES, CAPACITIES AND AT TRIBUTES, STRIKES AT THE VERY BASIS OF HIS MORAL NATURE, HIS PERSONAL RESPONSIBILITY.

The book shows that both hypnotism and subjective mediumship do this The author therefore claims that the subjective, psychic process upon which they depend, is destructive to individual well-being and to the moral status. Do you take issue with him? If so

on what point? With cordial good wishes, I remain Sincerely yours, FLORENCE HUNTLEY.

LYMAN C. HOWE.

His Work Is Delayed by Severe Bickness.

I was called to Ellicottville to comnemorate the emancipation of a dear oul-Mrs. Polly Vaughan-whose earth y pilgrimage began September 6, 1811. the had, therefore, been a pilgrim in the valley of time 92 years as we meas ure, and given eleven children to this orld, all of them superior specimens of the higher humanity; of whom Mrs John French, with whom she lived and lied, is one.

Spiritualism lighted her way for forty last, as it was to Mr. and Mrs. Erench in whose home the services were held: It was a sweet, sacred time when we took leave of the silent shadow which re flected so much of a noble and useful life. She was sister of the lates Beales E. Litchfield, known and loved as an author, public speaker for Spiritualism, and rare manly qualities. Though a trance medium for many years, he lived nearly 80 years, a splendld type of intellectual manhood, and the highest morality. Mediumship did not demoralize him nor impair his clear physical health. I have known him over forty years. Mrs. Vaughan was the last of the family of eleven children; her husband, Miller Vaughan, to whom she was mar ried in 1832, passed on before her in 1870. From him she has often had mes-

sages which cheered and blessed her. Returning from Ellicottville, I halted in Buffalo, dined at the hospitable home of Mrs, Dr. Matteson, found her, as usual, too busy with the sick to have time to eat, but never too busy to welcome her friends I was pleasantly surprised to meet Dr. B. F. Austin and his two splendid daughters there, and share a few moments of thought exchange. Doctor looks hale and handsome, and

aglow with the light of Spirituality. I called on Mrs. Atcheson, the medium and teacher, and found her, as usual, busy with sitters for spiritual comfort and instruction, but who always as a smile of welcome to her many friends. A call at my nephew's-my rother's son-finished my visits Buffalo; but I stayed long enough in the windy city to nearly freeze my soul out of its cage, and as result a cold that blockaded my body and brain, and delayed my answer to Mrs Huntley several days longer. When the molecules of the brain and blood are all in a quarrel, and crowding each other out their normal rhythm, it is about as difficult to think consecutively or reason consistently, or write intelligently, as if a hypnotist had his tongs on one's ongue and brain, and was squeezing the normal individuality into sausage neat for a devolutionary fry. Howe being imitative, soon caught my example, and outdid her pattern in sneezing, snuffling, coughing and aching; and she got to a critical point about the time I began to behave like a saint. She is still at it, but I hope has passed the danger line, though she is still very feeble.

If I wanted to scare people out of heir sins by preaching hell, I would assure them it is a very cold place, where olizzards are normal and "storm after

storm rises dark o'er the way." A few days after my seturn from Ellicottville we had a pleasant wisit from Dr. Abram James, who honors Fredonia with his presence as a citizen. He is about 76, and remarkably well preserved, and his mind clear and forceful, notwithstanding he has been a medium over forty years, and much of that time in daily practice, of his spiritual gifts. As proof of his intellectual clearness, he spoke in high terms of The Pro-

gressive Thinker.

INDU CE

Your Neighbor to Subscribe for The Progressive Thinker.

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Christmas Is of Pagan Origin.

This day, so universally recognized throughout the world, is now regarded by many learned men as being of Pagan origin. Whether so or not, the two following poems will be read with interest, and in connection therewith we wish all our readers a "Merry Christmas," with no attending pains.

THE NIGHT BEFORE CHRISTMAS.

Twas the night before Christmas, when all through the house Not a creature was stirring, not even The stockings were hung by the chim-

In hopes that St. Nicholas soon would their heads:

mamma in her kerchief, and I in winter's nap-When out on the lawn there arose such | When out in the nursery rose such a

sprang from my bed to see what was Away to the window I flew like a flash Fore open the shutters and threw up the sash. The moon on the breast of the new

Gave a lustre of mid-day to objects be When, what to my wandering eyes should appear. But a miniature sleigh and eight tiny reindeer.

With a little old driver, so lively and quick. knew in a moment it must be St. Nick. More rapid than eagles his coursers they came.

And he whistled and shouted and called them by name: Now, Dasher! now, Dancer! now, Prancer and Vixen! On, Comet! on, Cupid! on, Donder and

To the top of the porch, to the top of Now, dash away, dash away, dash away As dry leaves that before the wild hur-

mount to the sky, guns let fly,
So up to the house-top the coursers they Went flgs, nuts and raisins, jam, jelly

As I drew in my head and was turning around. Down the chimney St. Nicholas came with a bound

He was dressed all in fur from his head to his foot, And his clothes were all tarnished with A bundle of toys he had flung on his

And he looked like a peddler just opening his pack.

His eyes (how they twinkled! his dim-

ples how merry! with a bound. His cheeks were like roses, his nose He was spattered with mud from his like a cherry; His droll little mouth was drawn up

like a wreath.

bowl full of jelly.

And I laughed, when I saw him, in spite of myself. A wink of his eyes and a twist of his head

dread. He spoke not a word, but went straight to his work,

And filled all the stockings; then turned And laying his finger aside of his nose a nod, up the chimney he And giv. He sprang to his sleigh, to his team

gave a whistle, And away they all flew like the down of But I heard him exclaim, ere he drove

out of sight. Happy Christmas to all, and to all a good-night!' -Clement Clark Moore.

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THE NIGHT AFTER CHRISTMAS.

'Twas the night after Christmas, when all through the house Every soul was abed, and as still as a mouse Those stockings so lately St. Nicholas'

Were emptied of all that was eatable The children were nestled all snug in The darlings had duly been tucked in their beds. While visions of sugar plums danced in With very full stomachs and pains in their heads.

I was dozing away in my new cotton my cap,

Had just settled our brains for a long And Nancy was rather far gone in a

I sprang from my sleep, crying, "What is the matter?' I flow to each bedside, still half in

doze, Tore open the curtains and threw off the clothes; While the light of the taper served clearly to show

The piteous plight of those objects be-For, what to the fond father's eyes But the pale little face of each sick

little dear: Each pet, having crammed itself full as a tick. knew in a moment, now felt like old Nick! Their pulses were rapid, their breath-

ings the same; What their stomachs rejected I'll mention by name: Now turkey, now stuffing, plum pudding, of course, And custards, and crullers and cran berry sauce

Before outraged Nature all went to the Yes, lollypops, flapdoodle, great things ricane fly,

When they meet with an obstacle, Like pellets, which urchins from pop-

flew,

with the sleigh full of toys—and St. Till each error of diet was brought to my view, And then in a twinkling I heard on the To the shame of mamma and of Santa Claus, too.

The prancing and pawing of each lit- I turned from the sight, to my bedroom stepped back. And brought out a vial marked Pulv. Ipecac When my Nancy exclaimed-for their sufferings shocked her-

"Don't you think you had better, love, I ran-and was scarcely back under my When I heard the shap clatter of old Jalan's hoof:

I might say that I hardly had turned my self round.

And the clothes he had on seemed the drollest of suits; And the beard on his chin was as white In his haste he'd put all quite awry on his back,

The stump of a pipe he held tight in his | And he looked like John Falstaff half fuddled with sack. And the smoke it encircled his head His eyes, how they twinkled! Had the doctor got merry?

He had a broad face and a little round His cheeks looked like Port and his breath smelt of Sherry That shook, when he laughed, like a He hadn't been shaved for a fortnight He was chubby and plump—a right And the beard on his chin wasn't white as the snow. But, inspecting their tongues, in despite of their teeth,

And drawing his watch from his waistcoat beneath. Soon gave me to know I had nothing to He felt of each pulse, saying, "Each little belly Must get rid"—here he laughed—"of the rest of that jelly."

I gazed on each plump, chubby, sick lit And groaned when he said so, in spite of himself. but a wink of his eyes, as he physicked

dear Fred, Soon gave me to know I had nothing to dread. He didn't prescribe but went straight way to work

And dosed all the rest-gave his trous-And adding directions while blowing his

He buttoned his coat, from the chair he arose, Then jumped in his gig, gave old Jalap a whistle. And Jalap dashed off as if pricked by thistle.

But the doctor exclaimed, ere he drove out of sight. They'll be well by to-morrow-good

night, Jones, good-night!"

AN OLD SOLDIER.

He fought for his home and country in the cause he thought was right, ing and brave at the call he sprung to bear his share in the fight. many a bloody battle he stood where

the torn flag tossed. For a strong belief and a principle he fought, in the cause that lost. Crippled and old and weary he came to my door to-day.

The fire of his eyes was dimmed by age he was bent and broken and gray. worn-out soldier too feeble for working now -his grateful country turned him out with a pleasant smile and bow.

We have only use for the soldier with a name and fame to carve These worn-out hulks-what matters whether they eat or starve? They served, and their use is over. Bet

ter be dead and gone.

die? They weary us, living on. For this is the Christmas seasonworlds of work in view. Presents to buy for a host of friends (we must do as our neighbors do, And the calls are many and heavy on

Why couldn't they have the grace to

mind and patience and purse, However it pinch we must make gifts better than theirs, not worse.) So we have no use for the soldier, and he can't come in to the fire; He's wet, unshaven and most unclean, his shoes are covered with mire, And he tells us the same old story of

Trying to earn an honest meal on his way to the soldiers' "home." Something is wanting somewhere. There's surely something amiss faith, in a derelict like this! Only a worn-out soldier with seventy For sale at this office.

why he was formed to roam,

Mark you not asking for charity-only for work and for bread. While his Christian brothers and sisters

in fur and satin and gem, Listen devoutly while they preach of Babe of Bethlehem. And open their heavy purses to give a the heathen's call

Bibles-and Christian rum and vice! And I hold them as liars all. For he who "yearns to the heathen" while his brothers around him die Or turns from the bitter need at hand, stands up as a living lie. Good-bye to the worn-out soldier with

his honors white on his head. God keep us all, good Christian folk while our brothers starve for bread! BEATRICE ST. GEORGE.

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hood?

Chrisney, Ind.

horts his hearers, "Shall this delusion, The Progressive Thinker, horts his hearers, "Shall this delusion, promounced by our laws as a crime, be promounted by our laws as a crime, be

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SATURDAY, DECEMBER 26, 1903.

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A Novel Idea of Religion.

A learned author of fifty years ago, who published many books on physiology, hygiene, anthropology, etc., had views quite out of the ordinary on religion. We venture to quote for the delectation of the critical. He said:

Religion, or the combined passions of faith, hope, reverence, and conscientiousness, is often in a state of disease. We have no mad-house without its maniacs from religion. Of complex sentiment the modes of disease are varied. Great efforts are made in revivals, camp-meetings, and on many other oc-casions, to excite this feeling; and we prime factors in its system of popular often see its morbid manifestations. These are, at times, reflected upon the sential condition of national safety and body, producing strange convulsions, swoonings, paroxysms and ecstasies. In and temper of Christianity is essential its mild form it is enthusiasm; in its se to the development of the finest virtues vere, fanaticism; in its repulsive, it is in social and public life, then the policy bigotry. This disease is often acute, which dissociates religion from educa and commonly epidemic. clearly contagious. It spreads like above morality and religion, which rules small-pox or measles, through a community; disappears for a long time, and rules in science and rules out the Bible, then comes back again. It is probably which rules in evolution and rules out kept alive by chronic cases. other epidemic and contagious diseases, some are easier to take than others some are not susceptible, and most have it but once in their lives; there are some, however, who suffer from repeat-

"This is as genuine a disease as I shall have occasion to describe, and its effects are of a deplorable character, moral and physical. It may be treated by awakening other passions; by occu-pying the faculties of industry and ambition; and especially by the cultivation of science and the remaining powers. Women are more liable to it than men, and youth more than persons of mature age: the ignorant, also, much more than the educated; and those who have of a dead past. few thoughts, occupations, and enjoyments, more than those who have

8moot!

Dr. Bristol, Methodist preacher, and the hands of Architect W. J. Palmer. It known to fame as "McKinley's ministor" is read to the core at the possibildecided to build such a structure, and ter," is mad to the core at the possibility of Senator Smoot's taking the place to which he was elected by a great for the building has been purchased at state. All the ministers are opposed to yet.—Washington, Post. Smoot, and the women, under the instigation of their ministers, are sending up petitions miles in length, and hounding their congressmen with letters they

What is it all for? What does it mean? Why do the ministers take such interest in the seating of a senator? Is sons which every girl should know. it not because they believe that the Price, cloth, \$1. church should be first and the law unto

Polygamy as an issue is dead, and Utah is a state because her laws do not theological subjects. Cloth binding, 430 permit that institution. It has not been pages. Price \$1. For sale at this office. proven that Senator Shoot is a polygamist. Yet "McKinley's minister" ex- Price 10 cents.

permitted to override American woman

These ministers ought to know that

people, and the constitution is entirely

and smile-creating, but he is not respon-

sible for that, and unless proved a crim-

inal, notwithstanding the flood of ser-

preachers, he will take his seat in the

members of that body laid bare

like an open book, probably that of

Smoot in virtue, common honesty, free-dom from bribe-taking and "graft,"

would compare favorably with the best

Shows the Theocratic Claws.

The Rev. Dr. Thomas B. McLeod, in a

sermon before his church, the Clinton

avenue Congregational, of Brooklyn, N.

Y., gave full voice to the desires and

beliefs of most Proestant ministers in

regard to the public schools. The posi-

tion of the Catholics has been indicated from time to time, but the Protestant

preachers have been too tactful to open-

ly express their views. The Rev. Dr.

McLeod for some cause has become in-

tensely wrought up over the question of

religious instruction in the public

schools, and in his anger, unguardedly

exposes the claws of his theocratic big-

otry, with which he would rend and de-

The following is the conclusion he

reaches after long circumlocution, as to

the rights of the individual to believe as

"To allow an individual citizen to

count himself absolved from conformity

to the expressed will of the majority be-

cause that will may conflict with his

conscientious convictions, is to invite

anarchy. When the state guarantees to

stitutional rights, it does not extend

that benefit to his whims and caprices;

it does not pledge itself to respect the

imagined rights of the Jew, the Mor-

mon, the agnostic, the anarchist, the

of public instruction godless at the in-

Christianity being thus essential to the highest national virtue, then the man

power to the will needs to be labored

with if he is ignorant, or if not ignorant,

ought to be resisted as the enemy of

free government and of the human

Could the Inquisition put forth a doc-

trine more infamous? If a man resists

having his children instructed in a re-

ligion which turns such narrow bigots

as this reverend teacher into the world,

he is to be treated as an "enemy to free

government," which means as a crimi-

nal, to be punished by imprisonment.

Happily the days of torture are passed.

or this reverend gentleman would have

the dungeon, whipping post, pillory, and

"Now from these two propositions

roceeds by logical necessity the corol-

lary that it is the duty of the state not

simply to tolerate, or sanction, but to

education. If a sound morality is an es-

prosperity, and If the sublime teaching

tion, which puts secular knowledge

in geology and rules out Genesis, which

God, which rules in Herbert Spencer and rules out Jesus Christ, is a suicidal

policy, which, if persisted in, must eventually provoke the common destiny

When we hear that such a sermon

was recently preached before a repre-

sentative congregation in a metropoli-

tan church, was listened to without com-

ment, reported without editorial reply

we almost doubt the boasted intelli-

gence of the age and wonder how it is

that such fossilized specimens of an age

of darkness have been preserved all

these centuries, to come now into the

light of day and herald the dead dogmas

NATIONAL SPIRITUALIST TEMPLE.

The National Association of Spiritual

ists has placed its plans for a national

temple, to be erected in Washington, in

\$100,000 exclusive of ground. No site

"Why I Am a Vegetarian." By J

Howard Moore. An address before the

Chicago Vegetarian Society. Price, 25

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an entertaining story, it contains les

"Religious and Theological Works of

Thomas Paine," contains his celebrated "Age of Reason," and a number of let-

ters and discourses on religious and

"Meatless Dishes." Very useful.

cents.

that it has arranged to expend

of all things godless."

fagots for such "enemies."

Then he has the following:

Further he says: "And this being so,

stance of superstition and paganism.'

atheist, nor agree to make our system

his conscience dictates:

Were the characters of the

socis mons and tons of petitions sent in by

the home of T. J. Cook of this city. About ten days ago, at 6:35 o'clock in the morning, the members of the Cook family were startled to hear the scales being run in the instrument while they were all in the adjoining room. Investigation revealed that no one was at the plane, and the music ceased. Every morning since, at exactly the same hour, the weird sounds are heard, 'although there have been several people

in the room who hoped by their presence to silence, the invisible player. The instrument has been carefully examined, but every piece of the mechanism is in perfect condition.

A MYSTERIOUS MIRROR.

SPOOK IN A GRAND PIANO.

Bowdoinham, Me.-Many people, both of this town and in other places, are greatly interested in a mysterious mirror hanging in the home of Robert War-ren. It is in the room where Mr. Warren's wife died. Mr. Warren is 73 years old, and until recently has never observed the strange phenomena which have appeared in this mirror. In the they have no right to oppose the will of a state as expressed by the voice of its centre of the glass, it is said, a man's head shows distinctly. In the left hand corner, it is declared, a hand is seen, against them. The only serious thing against Smoot is his name, a bad name the fingers showing plainly and pointing downward, and near the large head has appeared a smaller one, the face look-

smaller head looks like that of a young Mishawaka, Ind.—The mysterious maan old man it is said. Beneath the two nipulations of the keys of the plano heads another picture is dimly outlined, have caused consternation and alarm in which portrays anield wood road. Mrs. Warren was a Spiritualist in belief, and through herdast illness she thought she saw and heard strange things. She was a painter, and those who believe in Spiritualism think she is causing these shadowy apparitions to come on the old class. At first Mr. Warren was frightened by these strange visitations, but now he sits contentedly watching to see if they can be messages sent him from the spirit land by his wife.

APPARITION SEEN.

South Bend, Ind .- About a year ago a man named Ritter, living in Bremen Ind., committed spicide in the court house here by taking carbolic acid just before he was recalled to the witness stand. Previously he had been so confused that he possibly feared serious

consequences. Yesterday two women sightseers en tered the grand jury room, where Rit ter breathed his last, but fled hysterical ly, screaming that they had heard groans and shrill cries from an apparition which they saw lying on a table in the room. Shortly afterward came information

that Mrs. Ritter had died in Bremen at the exact moment that the two women had suffered their scare. While the courthouse attaches are

lng outward. The eyes seem to follow not given to superstition, as a rule, the one about the room. Sometimes the alleged occurrence is not without effect.

TWO DIFFERENT PERSONALITIES.

A JEKYLL AND HYDE LIFE.

While She was Changed in Nature by Drugs She Made War Upon Her Own Character-Wrote to Her Pastor Assailing Herself-Mailed Letters to Herself, and Was Enraged Upon Recelving Them.

The Tabernacle Baptist Church at a special meeting at Utica, N. Y., decided to withdraw the hand of church fellowship from Mrs. Martha Owens, a prominent communicant. The action was unanimous and taken without comment. Last spring the minister of the church received an anonymous letter attacking the character of Mrs. Owens, and demanding an investigation. A few days later Mrs. Owens called upon her pastor for advice. She had received a defaming letter, she said, and was astonished when told that the minister, too, had received such a letter. She implored the pastor to investigate, naming a woman whom she suspected The letters continued to arrive, and Mrs. Owens became more and more enraged, engaging the aid of the church deacons. Recently Mrs. Owens was called to

the office of the District-Attorney and questioned very closely about the let-She was required to write from dictation a duplicate of one of the let-

them the product of the same hand. At first Mrs. Owens denied the intimation that she was the author of the letters. Later, with the air of one who had awakened from a dream, she gave the Church Board an explanation, which resulted in the erasure of her name from the church books. She told the minister and the deacons that she had been addicted at times to the use of opium with ipecac and sulphate of potash, and that after taking the mixture had usually lost her self-control and lived another life. On such occasions, she said, she has the hallucination that she is her own enemy-or rather, that she is some one else who has a grudge against the woman she is when her mental condition is not altered by drugs. Her theory is that she wrote the letters while in that unnatural condition and had recovered her senses when they arrived by mail She says that she did not remember having ever seen any of the letters before receiving them.

There seems to be no doubt in the minds of the church heads, the District-Attorney, the handwriting expert nor the woman herself that she was her own accuser—that she is a Dr. Jekyll and a Mr. Hyde.

Certain drugs, are known to evolve sensitiveness to that extent that spirit control follows, and such may have dictation a duplicate of one of the let-ters she had received. The letters and stance. But mediumship induced by her copy looked different, but a New drugs is always injurious, in many York handwriting expert pronounced cases leading to obsession and insanity

A Prophetic Mourning Dove.

Fiend, the pet mourning dove of Dr. Roch R. Gareau, 238 Jefferson avenue, the French Courier, New York. I have Detroit, Mich., (says the Journal of that city) which for several years enjoyed on the subject, and no student can be the distinction of being the oldest bird of its kind in existence, died Friday just at midnight, of old age. The doctor did years. I had hoped to keep Fiend alive everything he could to prolong the life of Fiend, and made her last hours com-fortable by placing her in a little bed made out of his sealskin cap, where he strove to tempt her appetite with heart beats a minute instead of the moist bread crumbs and other delica usual 120. I think her longevity is moist bread crumbs and other delicacies crayed by sick birds.

At the present time Flend's emaciated remains repose in a wreath of brightcolored flowers, placed beneath a glass cover on the center table in the doc tor's parlor, while heaped around her are dozens of little eggs she laid, bearing the dates on which they were laid, and hand-painted designs of all descrip-According to a certificate owned by

Dr. Gareau, Fiend was hatched December 28, 1878, at Montreal. By certain mysterious signs, peculiar to mourning doves, and readily interpreted by the doctor, she has warned him of the death of nine family relatives and twelve cases of serious illness among friends and relatives, so that her master formed an attachment for the bird that was

"I made the statement some time ago stir in the scientific world, and was was the Master's chosen bird."

to celebrate her 25th birthday. "On the day of her death the bird

made 99 respirations a minute, 59 above the normal number and I counted 299 mostly due to the excellent care I have taken of her feet, for most birds die of disease of the feet. She has had as good care all these years as a child.

"Some of my acquaintances have bought mourning doves, but they will find that these birds will not be prophets. One must get a pair of them and the prophet bird must be hatched in the house of the family, to be of any serv-

"In studying this bird for a quarter of a century night and day, I have ascerained that when a mourning dove warns of death, it cuckoos once and falls to the bottom of the cage as if dead. In case of sickness it cuckoos twice; in case of bad news it cuckoos once and shakes its wings, and joyful news is heralded by one short, metallic cuckoo, followed by three others of the same duration. This may sound like a that Fiend was the oldest mourning fairy story, but it is all true, for no one bird in existence," said Dr. Gareau during the morning. "An article published in the Journal at that time made quite a was ever more interested in her, for she

Bright Lad of Sixteen.

People Suffering From Lingering Diseases.-Writes Prescriptions Like a Professional-Knows Nothing of Medlcine, But Compounds Herbs With Skill and a Minuteness of Detail.

Brussels, Dec. 12.-Miraculous cures are said to be performed by a lad of 16 named Edward Pirsch, who lives with his parents and two brothers in the hamlet of Chevelipont. Three years ago the boy became a Spiritualistic medium, and since then he has been treating people suffering from serious lingering diseases from all parts of the country. He has become the leader of a large and enthusiastic group.

Pirsch is an intelligent, healthy-looking boy with dark, dreamy yes. He works with his father, who is a marble mason. During his leisure time he studies languages. He says he receives constant communications from spirits, sometimes from as many as fourteen consecutively. The most important of these is the spirit of deceased Servian priests de doctor named Cypriet, who dictates pre-

Lad of Sixteen Who Claims Spiritual scriptions of herbs which the inhabitistic Powers, Successfully Treating ants say perform astounding cures.

People Suffering From Lingering Dis.

Many of the herbs used are not known in Belgium, and have to be procured abroad. The boy knows nothing of medicine, but the prescriptions are draw up as by a professional hand and are given in minute detail.

Pirsch writes spirit mesages in French and very curiously they are often written backwards. The handwriting is of quite different character when different spirits are: supposed to be speaking.

peaking. ,1.
The boy shows photographs which he has taken depicting what he says are spirit hands. The members of the famly, who are in a good position, have all ecome Spiritualists. They prepare the herbs that are prescribed by the young medium and supply them gratis to all seeking treatment. :

Every Sunday the house is full of patients and seances are held in the evening. Local medical men are up in arms against Pirschis "cure" and the parish priests declare that he is a medium of

Little Spirit Child, Junior.

this afternoon," and on going to my coming from Oregon!"

The article of Mr. J. H. McClure, of mail box at 4:15 that afternoon, I got a Douglass, Arizona, in The Progressive letter from my sister containing a cir-Thinker of October 8, perhaps is the cular of some land firm in Portland, Onstrongest force that impels me to write egon, which had the figures "\$100" in out this experience: During the afternoon of September 28, my little spirit "Well, little boy, you missed it this child Junior, said to me as plainly as any person in earth life could say it: me as joyous and happy as could be, which need to me as joyous and happy as could be, which we will not said to myself." "Papa, you will get \$100 to morrow," saying, "Well! papa, you did get \$100 in and on the morning of September 29, he type, but I told you of it just to show again said: "Papa, you will get \$100 you that I could read it in the mail,

What next-I cannot tell, but that litbruises at the end of nearly one month, and Junior, my spirit sister Mary, and my spirit mother, with ten other spirit friends, all took turns in watching over Charley and advising me as to his recovery which was as wonderful as his escape was miraculous!

Perhaps one little incident illustrating how the love nature of my spirit child caused him to misconstrue a message to his spirit grandmother, who had sent me a message by Junior that Charley is all right and will get well, and I said "Junior, go and tell your grand-mother that I send her a kiss," and in a few minutes my spirit mother came to me and said: "Seldon, Junior says you want me to come and kiss you," and I said, "Oh! bless the little heart, I said to him that I sent you a kiss (meaning by him.) and the little angel took the most natural view of the situation and said: 'Grandmother, papa wants you to come and kiss him.'"

Little do we know how much trouble our spirit friends take to reach us and how many mistakes they must make in trying to help us.

JAMES SELDON COWDON. Washington, D. C.

OUT OF THE "SOMEWHERE."

Up from the inner depths of being, the question rose-Seeded, and planted in each life, this question grows

Who is this "I" and, what am "I"-and from whence came "I?" Day after day, and hour after hour, did I seek reply.

Out of the unknown fared I forth, in the form I wear-Into the unknown shall I pass, when I'm summoned there

Brief are the years, and fast they fly, ere my task is done; Clear is the call that I shall hear, when life's race is run.

Soul of the silence, speak, I pray, to my soul that waits, Give me some symbol, I may know-O,

unbar the gates! Out of the "Somewhere," then I heard, or seemed to hear, Tones of a voice, like drops of music,

falling clear. Forth from life's centered source, that is, and will always be, Part of Primitive Cause, and of love's infinity,

Thou art-thyself-a branch of being, a soul divine, Dweller on earth, enwrapped in fleshthere to serve thy time.

Ask then of Self-thy soul wilt answer thy cry, be sure,

Journey within—the path is peaceful,

and sweet and pure. "Whither" nor "whence," belong to thee—neither time nor space, Up in the "Always" standest thou—for

ever in place.

"Enter thy own being's templed doorwalk with feet unshod— There shalt thou find the answer sought -there, shalt find thy God."

ELLA DARE. Notice to Ohio Spiritualists.

I wish to express through your most valuable paper that the Ohio Spiritualist Association is ready to do missionary work wherever called, and is desir ous to correspond with all societies in

I am forming a circuit and the missionaries expect to start out the first of January, and wish to assist all so-cleties that desire their services at a very little expense to the local societies; this offer is for two months, and by that time we will know whether the plan is practical and will prove a suc-

Let me hear at once so I may have the route formed by January 1. I also wish to announce the O. S. A. conven tion will convene in Columbus, Ohio Board of Trade Building, May 27, 28, and 29, 1904. The West Side Spiritual Church has furnished said building. Mr. J. C. Hemmeter, Cleveland, Ohio has resigned his office as secretary of

the Ohio Spiritualist Association, and Mr. R. C. Baird, of Elyria, Ohia, has been duly elected secretary for the O.S. A. for the remaining part of the year. Mr. Baird will be pleased to furnish any information pertaining to his office and is in hopes to become better acquainted with Ohio Spiritualists. The address is Mr. R. C. Baird, Elyria, Ohio. He is also president of the Progressive Spiritualist Society, Elyria, Ohio. The notice of the liberal offer in The Progressive Thinker and the value of that paper, not only does Brother Baird urge the audi-ence to subscribe for the paper, but has same on board and also premiums and prices; it would be well for other so cieties to follow their example.

MRS. CARRIE FIRTH CURRAN,

President O. S. A. 123 Indiana avenue, Toledo, Ohio.

RESOURCES OF THE PAPACY.

An Enemy to Progress, It Has Any Amount of Money to Carry On Its Ne farious Work. Prior to the loss of the temporal pow-

ers of the popedom, the papal states had an independent budget. The pope, be sides other revenues, enjoyed a civil list of \$800,000. When Victor Emmanuel, however, took possession of Rome in 1870, and the states of the church were abolished, a perpetual allowance—represented by the interest on a capital amounting to \$16,000,000—was appropriated for the papacy and was added to Italy's national debt. The vatican, as it is known, has never

recognized the abolition of the pope's temporal power, and therefore has never accepted the allowance. Its annual expenditure of about \$1,750,000 has to be defrayed from other sources. It is interesting to note the various items of the expenditure. About \$125,000 is required for the cardinals and the diplomatic agencies abroad; \$625,000 for the up-keep of the vatican and its annex, li braries and museums; \$375,000 for charitable purposes and subsidies to Catholic schools in Rome; \$375,000 for bounties and presents, and \$250,000 for sundry objects. To these expenses must be added the maintenance of the small papal army, which is 600 men strong, As to the revenues of the vatican they are mainly derived from the "Patrimonium Petri" and the "Peter's Pence"-two sources different from one

aonther. The former is constituted by the yields of gilt-edged investments and properties belonging to the Vatican, be sides the dues for dispensations, notably in connection with marriages "Peter's Pence" is a voluntary tribute to Catholic Christendom. In the '70s and '80s the "Peter's Penco" enriched the papal treasury every year by \$2,500,000, two-thirds of which came from France. Since then, however, the trib ute has considerably decreased. Never-

What next—I cannot tell, but that little messenger is around me very frequently, and how far he will be able to exert his power I know not, but recently his little brother Charlle, who is at Turner, Marion county Oregon, tumbled down fifty feet into a mountain ravine, and escaped with his life, and no bones broken, and only court plaster on his broken, and only court plaster on his

Editor Journal Gazette:-The report ualism, which he appears to hate tion is proven, the dependent propositions go with them,

He begins with quotations from the Bible, wherein it is forbidden to the israelites when they occupied the Promised Land, to follow after the customs, or in any way worship the gods of the people they dispossessed. "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter. Should not people seek unto their God?"

This he applies to Spiritualism, but cannot the most obtuse see that the sphere.' cases are as different as light and darkness? The Israelites were constantly running after strange gods, and they were cautioned beforehand that when they reached the Promised Land this practice must cease, and they must not consult soothen yers or diviners, or give themselves to idolatrous practices. They might do this through their priests, and there is not a word said about spirits of departed friends, or Spiritualism as it is at present under-

He Admits the Facts

Rev. Fields admits the fundamental facts on which Spiritualism is based: "That there is world of spirits as well as of mortals, I trust we all believe. Most heartly do I agree with those who call themselves Spiritualists, in the doctrine of the existence of spirit as distinct from matter. The Bible abounds with the doctrine of the reality of the spiritual and invisible. "There is no doubt in my mind that spirits, good and is new! had, come rushing into this mundane sphere, though unseen by mortal eye influencing us in one way and another.

On this point there is no contention, for he is a Spiritualist of Spiritualists! His trouble seems to be that it is not "While the air is tremulous with the march of spiritual battalions, and "this has been the belief and teaching of the churches of Christ from the beginning till now." Yet the Spiritualists claim it is "new!" Rev. Fields in this is greatly mistaken. I quote from "Mediumship and Its Laws," which may be considered as expressing the belief of all Spiritualists: "Spiritualism is not

new. History records it. Poets have sang of it in all ages. It forms a part of the literature of all races. The Old and New Testament are inwrought with it. It is as old as mankind." Again, "Modern Spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It holds that the realm of spirit is ruled by law just as law holds supreme in the material It is this difference which makes Spiritualists speak of Spiritualism as new.

It is much "newer' than the story Rev. Fields relates in illustration. The point of this story is that he says it occurred "in a community where I was raised," and hence he was personally cognizant of it. It was about an old 'tartar" of a woman who hounded her husband to death and then at a seance was told by his spirit that he was happier than when on earth for he was in hell. It is more than twenty years since I saw that story in an English spiritual paper, but it was in a dialect that dropped the h's. In various forms

it started in his neighborhood! return of the departed is always under the conditions determined by the Almighty God himself."

Why, then, the antagonism to Spirit- D. C.

of the sermon of Rev. J. M. Fields strange vindictiveness. It is right here against Spiritualism, filled four columns. I cannot expect you to grant that says: "But when the Spiritualists demuch space for reply, and content myself with a small part thereof. Consequently I can take up only the most salient points, and if in these my contenticularly susceptible to Spiritualistic inticularly susceptible to Spiritualistic in-

fluences, then we must part company." Why part company? How does Rev. Fields or any one know that the sensitiveness of mediums is not the very conditions furnished by "Almighty God" himself for our departed friends to communicate with us? Can he produce a Bible text to prove it is not?

Toward the close he gets woefully mixed and declares that his mother 'cannot come back to me,' forgetting that he had previously said of spirits coming "rushing into this mundane

Then he brings up an old objection,

one that has been met scores of times.

"Spiritualism has never given to the world one new truth of religion-a new thought about art or history or science. Astronomers, not the Spiritualists, have called our attention to the new stars. The Raphaels, not the Spiritualists, have opened to us the treasures of art." Spiritualism in its modern form has een before the world a little more than fifty years. Side by side has flourished the various Christian churches. It may have brought forward no new ideas or inventions. Have any of these churches? Any one who bases an objection to christianity on this ground would be declared an imbecile. The church has not given the telegraph, the telephone, electric lighting, steam

sion is in the field of morals, and yet in the past fifty years it has not given the world a single moral concept that Why, then, declaim against Spiritualism because it brings nothing new? We do not, however, admit that it has not brought anything new. Before it was received in its modern form, superstition held its terrible sway over the realm of spirit, and astrologers, diviners and priests held the key to that mysterious world, and could by incantations call the ghosts of the departed from the vasty deep. Now Spiritualists

gines, telescopes, etc., because that is

ot the mission of the church. Its mis-

hold that law rules supreme over the spirit world as the world of matter. There is one new thought, one of farreaching significance. He says spirits can and do return. If this is possible, is it not clearly logical that they can and do influence their friends? If they cannot, what possible purpose has their coming? Is not the evangelist a little arbitrary and presumptuous when he determines the power and purpose of

the Almighty? There is no consolation in this belief, he declares. Well that is not argument, either way. It may not be to him, but to hearts broken with grief over the loss of those dearer than life, when they call to the loved and there is response out of the dark clouds gathered over the yawning grave, there is unspeakable

consolation. Now comes the crowning objection It is not put in the form of an argument. Spiritualism is all a fraud! From beginning in remotest times, among pagans and the holy people, it has been a,

continuous fraud. If this be true, why, then, all this contention? This is the major proposition and rules out all that precedes it. Why does he preach two hours admitting more than half that Spiritualists claim? Why not say at once, it is all fraud and that is the end of the contention? It is true that there are frauds in the name of Spiritualism, and there are frauds in it has been the rounds of the press, and it is kind of Rev. Fields to tell us that the name and to the disgrace of the t started in his neighborhood! church. These do not destroy the gen-There is one more fundamental point uine. The Rev. Fields may fill his pockthe reverend gentleman admits: "There ets with bogus coin, and say that he can is another thing connected with Spiritget nothing but counterfeit paid him, as
ualism that we believe, namely, the
he says he can get nothing but decepualism that we believe, namely, the he says he can get nothing but decep-possibility of communion with spirits tion from mediums he has consulted; and the return of the departed. But the would that prove that there is no genu-

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

Ideal Spiritualist Paper.

Letter From a Prominent Eastern Lecturer and Test Medium.

I consider that in The Progressive Thinker we have a near approach to an IDEAL SPIRITU-ALIST paper, with its grand Symposiums and Editorial, and its varied, extensive and noteworthy correspondence and selections. Spiritualism appealing first to each and all through its phenomena, generally, finds all classes of minds interested, some materialistically and others spiritualistically inclined; some of worldly tendencies, while others are religiously disposed, and some indifferent as to its trending; at the same time others seeing in it a great factor to reformatory results and ennobling philosophy. Hence, a paper like The Progressive Thinker, with its great scope, its free forum, so to speak, and its newsy columns, enlists the interest of every Spiritualist, not to say liberalist, in the land; and I wish it might have to the extent, at least, of a yearly subscription, the support of such to an individual. Yours with best wishes,

J. FRANK BAXTER.

theless, under the reign of Leo XIII, the | "Buddhism and Its Christian Critics." 000 to \$15,000,000. While these presents are looked upon as the popes personal property, they are used to maintain the papacy. The "Peter's Pence" is at the entire disposal of the pope.—New York Commercial.

coffers were fully replenished on the occasion of his numerous jubilees in 1888, 1900 and finally in 1903. The presents given to Leo XIII at each of these jubilees amounted to from \$5,000.

"The Majesty of Calmiess, or Indi-

"The Majesty of Calmness, or Indi-vidual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 80 cents. For sale at this office.

"Never-Ending Life Assured by Sci-

ence." By Daniel Kent Tenney. strong and conclusive argument from

"Death Defeated; or the Psychic Sestrong and conclusive argument from cret of How to Keep Young." By J. M. the basis of science. For sale at this Peebles, M. D., M. A., Ph. D. Price 31. office. Price 6 cents.

* Stepping Stones to Glory.=

THE PATH OF LIFE.

The Path of Life, though hard to climb, Yet leads to Heaven above, Its track is evermore sublime, Gemmed by the stars of love. Though chilling clouds may hover round And darken all with gloom,

The sunny hill is brightly crowned With Illy buds of bloom.

these bodies of fiesh, may seem at times very steep and hard to climb, because of the experiences that come to us here there and all around, that appear heavy and hard to bear, that we hardly know how to meet when they confront us with the obstacles which apparently must check our progress and growth; they may be obstacles to our progress in worldly affairs, to our growth as mer and women of material affections, and we may shrink at the thought that these obstacles must be overcome in some manner, by severe struggles and with a deal of pain; and yet when we come to realize the power of the spirit-that which is moving and surging through intellectual activity and soulful force in effort, and in the aspiration of our begiory in a spiritual sense.

That which appears oftentimes to be a hard and severe condition in life, that many of those who are cramped expression. It is hard to see which held them down. They are determined to rise in spite of these limitations; they are determined to reason upon the things of life in spite of the prison walls around them. Their thought cannot be chained, and it will independent of these crude surroundings and circumstances which environ.

It is a fact, as we may observe if reasoned on closely, that in this twentieth century man need not be held back in do not know that the time will the development of his mentality in any great degree, even though he is forced to struggle with the conditions of poverty and other adverse circumstances.

In this twentieth century a man is sciousness of this experience control in the twentieth century a man is sciousness of this experience control in the world control in the world century a man is sciousness of this experience control in the world century a man is sciousness of this experience control in the world century a man is sciousness of this experience control in the world century a man is sciousness of this experience control in the world century a man is sciousness of this experience control in the world century a man is sciousness of this experience control in this twentieth century a man is sciousness of this experience control in the control in t

The path of life, beginning with this jexperiences to such an extent that they mortal expression of being, through can and do gather up something that these bodies of fiesh, may seem at times stimulates their own thought, that gives quickening power to their own mentality and thus brings it into some sort of expression that helps toward progressive life. We find that human beings to-day may take advantage, to an extent at least, of the conditions of life, and thus make stepping stones, if they will, of those very things which seem to confront and hamper them, to gain a higher force and a grander uplift toward a glorified being which in its manifestation showeth the handiwork and life-principle of God.

Yes, dear friends, we may all find our stepping stones to glory—not the self-glorification that is displayed; not that intellectual activity and soulful force condition or expression which calleth within us—we shall not be dismayed by attention to self and which saith in these obstacles, nor shall we be held manner, if not in words, "I am greater back by the hindrances which hedge our than thou, I am holler than my fellow way. We shall begin to plume our men," but to that glory which is the wings for loftler flights and in thought, result of spiritual unfoldment, of mental activity, of the combination of mentaling, soar above these conditions of pain ity and spiritual force manifesting and sorrow, over the obstacles and im-pediments—not to a position of worldly and which giveth beauty, sweetness, ambition, perhaps, but to the fruitage of holiness and power to the individual be-

It is very hard-and we recognize this -for one to have to meet constantly which is perhaps a bar to our thought with the adverse conditions of this morand stands in the pathway of our prog- tal sphere; to be crowded and hamreas, may after all prove to be a step-ping stone to glory for our spiritual life of mentality, and of all that goes to and our intellectual growth. We will make up the real being, because one is often find in our observations of life limited in time, in wealth, in power of by the adverse conditions of material ones suffer for the things of life which existence, and who at first seem to be we would give them but cannot because held back in the expression of mental of lack of means; it is terrible to see force, find a stimulus coming to them our loved ones suffering upon beds of gles and failures and the achievements simply through the very circumstances pain and illness when perhaps had we of the human family. the means to provide them with proper training and service they might be lifted up to health and happiness. All these things are terrible in the life of humanity, and yet with the present condition thought cannot be chained, and it will of human mentality, they must exist. will always exist.

The time is coming when human be ings will have far less sickness, pain and misery than they have to-day. We come when there will be no physical pain whatever; we do not know that the day will ever dawn when there will be no violations of natural law to the because as a rule he who has the health extent that one may become crippled to go out among his fellow men, even for life through what is called accident, though he has to go from hovel to mine, but we believe a time will come when has the opportunity of exchanging all these things will be swept away and thought or opinion with those whom he that day will come to humanity when meets, and in some way he and his fel- freedom from pain shall be, but before lows find opportunities of picking up it comes humanity must learn its leasomewhat of information as to what is sons, and it is learning them year by going on in the world.

tain any light upon the questions of the comes to realize the consequences of day—when he was debarred from all violated law, and by and by, after he association except with those of his fellow men in a like condition, and as a sorrowful experiences, he will realize tions of the earth as well as individuals this horrible slaughter and confusion that if he puts his hand into the fire it will never learn their lessons well and and bickerings in nations and communitivitude of ignorance. To day that is will be burned; he will understand that manifest the knowledge they have ties that brings forward a combative largely changed, although there are exif he plays carelessly with edge tools gained until they adopt the systems of ceptions to the rule, where ignorance they will cut; that if he comes in confraternal brotherhood in their attenprofound prevails upon even the simple tact with whirling machinery it will inquestions of life. The rule is that hujure, perhaps cripple him for life or be man beings do have an opportunity of the cause of his painful death. These coming in contact with life and its lessons come to him, and by and by When this is brought to bear through forces, and with other individuals and they will make such an impression or the movements, attitude and expres-

verse of ours, and thus avoid-the con-

ages that whatever is productive of we are to work toward it.

trouble and misfortune to the human Every little thought race, with combat and strife between human beings for supremacy or the gratification of ambition, personal or national, it matters not, is only a deathy, destructive agent in the pathway or life of humanity. So they begin to call nations together, to send out their committees and representatives, that they may come in contact and devise ways and means by which differences may be adjusted and human rights maintained and human privileges not be abrogated,

without the shedding of blood. Thus we find that the nations are profiting somewhat by the experiences of the past-by the written and the unwritten history of races and of countries we learn that the human family, through the spirit of tolerance, which s growing, not by any means perfected yet, but feebly like the lily bud down in the mire of the pond, unseen, almost unknows, yet feebly living and putting forth its power—this spirit of tolerance this spirit of arbitration and of spir-itual aliruism is alive, it is growing, and it is reaching out little by little, be cause of the deadly experiences of past

What, then, does this mean? It means that the progress of ages is moving on; that the spirit of life makes for progressive unfoldment and spiritual growth. It means that stepping stones to glory are and have been simply these unfortunate conditions, these unpleasant experiences, the strug-

Nations can not step on to the plane of spiritual unfoldment until they have had their experiences of warfare and of varying conditions of strife sufficiently to compel them to call to their head centers, men and women of HUMANI-TARIAN INSTINCTS and UNFOLD-MENT, those who know that the highest development of the spiritual brotherhood—those who know that true al-truism is not manifested by speech alone—not by profession and expression of thought through beautiful words and rounded sentences—but that the spirit of true altruism is manifested only when we come so into accord with our fellow beings that we are willing TO GO DOWN INTO THE SLUMS AND TAKE A BROTHER BY THE HAND AND HELP HIM ON TO FIRMER GROUND; when we are willing to go out into the quarters of the "sub-merged tenth" of the great population of the earth and bring them up into better conditions-into the free air, clear

give them light. True altruistic expression is found tions and manifestations to each other independent of personal interest and of selfish desire.

at Washington, D. C., before the 1st Spiritualist Association, through Wrs. Wary T. Longley. registration upon his brain forces, that sions of our nations, we shall see a and have had your experiences and are they will be transmitted to his poster-toming together, we shall realize that here with spiritual exaltations and de experience to the glorified condition of the redemption on the outskirts of civilians to have all this swept away and a higher existence. You have your less-

Inspirational Address, Delivered Mov. 15, 1903,

intuitively know how to avoid these lization, that the unfortunate parish in dangers, how to live in consonance with the midst of the monatains of inds, the natural law and to work in harmony poor Chinese lepernon his island for with the operations of this great uni-MUCH A HUMAN; BEING AS ditions that make for inharmony, dis-turbance, suffering, ill health or pain. and when this is realized and under-Just as the human race is developing stood the true spirit of altruism will go along these lines, and science is com-forth like the mantle of charity, beauing into harmony with the people at tiful and fair, for the healing of the na-large and making investigations and tions, for the uplifting of the individual, experiments in order to bring forth that and there will be no sectional strife, it registered not only upon the mortal from a wealthy friend, but they are not for modern convenience and comfort there will be no effort to gain suprem-which will have the greatest beauty and acy, but only the desire to send out the utility with the smallest degree of SWEET, SPIRITUALIZING INFLU-danger just so human beings will come ENCH THAT WILL BLESS MANgradually into a knowledge of these KIND. But we must wait. We cannot gressive march of life, 'Yes, dear things of the spirit which annoy and expect this all to be accomplished in a friends, all these things are stopping fret and which create inharmony and century, or in a hundred centuries; we stones to the higher and more glorified nardship and pain and sorrow. They cannot expect that all this will be the conditions of life that shall in coming will come to learn with the passing crowning glory of our mortal life, yet ages be so helpful to man on earth that Every little thought expressed in self, his grander being in whatsoever in wrath but with a persistent earnest kindly love, in beneficent helpfulness line his talent may deal. He will not desire to rise higher and to do better, to our fellow men, is an aid, it is an be hampered and crippled by conditions you are constantly giving to the spirimpetus pressing the would forward to the desired neight. The upward way is hard to climb, but

we do not or should not expect the de-sire to find a flowery path that leadeth at once to the highest glades of life We should be ready and willing to meet with the stones, brier and thorns along the pathway, and get over them the best wo can.

We must remember that our fore fathers went with bleeding feet over the highways and steep altitudes of time, bearing their spirit of courage on ward to victory in every strife, and looking back upon the history of the ages we may discover that we are tostruggles, of those who went before, and so we are preparing the way and making it a little more easy, a little better for those who are to come after

We need not fret and furne because we can not make the world right ac age, but it is our duty to do our best in making it as well as possible, not only for ourselves and our fellow beings here, but for those who shall follow us by and by.

The conflicts of nations, the terrible experiences which have rent them as un you meet who have no special claim der time after time, all are having their effects upon the lives of countries in the present day, and yet we see warfare. We have wars and rumors of wars almost every year, and have done so for so long that it is disheartening, for have thought that perhaps the wars of earth had closed and that no longer should hyman beings be rent and torn by the terrible conditions of armies and brothers in arms one against another but we find in the present years that wars continue, that strife obtains and that the crash and clash of arms is heard on every hand, but nevertheless those who think deeply upon the sub-ject must know that the apirit of the age is toward peace, toward the altruistic system of association and of deal

ing one with the other. But we are not ready for it yet. The lessons have not all been learned, the experiences have not all been gained. Your brother, your son, and your be-loved companion have not yet been swept away by the hand of strife to bring you up to a consciousness of the horrors of war, but when these things come close home to the hearts of his sunlight and sweet environments—help manity and lives are desolated and them to gain the necessary influences homes swept bare by the terrible carwhich will come into their souls and nage and strife, then you will realize; but never until universal peace prevails posterity.

THE ber that all of these conditions are nec that we may learn the lesson and have pleted we send out our influence, we do our work and are helping on the prohe will be able to manifest his higher be hampered and crippled by conditions you are constantly giving to the spir-then as he is now. He will be able to itual manhood and higher womanhood music of harmony from his life; he will be able to propheny, and when the soul within is glorified into spiritual expressions. massive stone an image of symmetry upon the right hand of any potentate or and beauty that will stand godlike in its manifestation, and prove to the world that he held the abyel within which he has been able to represent in showy stone. And he will be able also its exercise these other talents and tragrance of shirthual explicition which to exercise these other talents and tragrance of shirthual explicition which abilities of his—those which call for abilities of his—those which call for giveth life and new strength and en-mechanical execution and for inventive ables you to accomplish more for your expression—those which individualize own elevation through your efforts to bim apart from all his fellow men, and in doing this he will stand forth godiliko in personality, filted with power of the spirit and different from his fellow do good and to live aright. This is the men, yet one with them, each making glory toward which we may step and men, yet one with them, each making glory toward which we may step and up the particles and parts which compose the whole of life. This will be his accomplishment and his work by and convert the pose the whole of life. The will be his stones, steep though they be to our feet, accomplishment and his work by and convert the left with the work of the life. lives, to bring about the higher unfold-ments of yourselves, to help your fel-march, unfolding the selflood or the low beings, to bring comfort and peace to those whom you love, and we trust something of comfort to those whom

upon your attention. We know that as you wass along from day to day you are doing your perlences to individuals and to counduty as it appears to you.

certain frailties, all have weaknesses and perchance the folly and the weakmay crop out now and then each human life; sometimes the selfishness will get a little the uppermost, and we find ourselves drawing in what is external instead of giving out that which is within for the blessing of others. Sometimes we feel that our children and our particular people should have certain things that others have no right to have, or that they can have certain things by bearing a little heavily upon others, and perhaps we do that which in reality we know we should not have done. We understand that that is one side of human nature expressing itself, but on the whole and

—you may have been in spirit some been able to do and to be in this prestime or other in that same situation ent age.

-that which belongs to you essary and have been necessary in the has the right or power to take it from progressive growth of humanity in in you. Others may help you spiritually, dividual unfoldment and in spiritual and they may thus give you courage, progress. These are all necessary as cheer and blessing that will be of as the emphatic expressions for our minds great assistance to you as the gift of a that we may learn the lesson and have thousand dollars might be to you here form but on the internal mentality as able to make you over in the spirit well, and when this registration is com- world any more than a teacher is able to make you over here; he can help you by stimulating your minds to higher effort and to greater research and study; so they can beip you on the spirit

But you earn all that is yours and it

belongs to you, and, therefore, as you go stepping over these conditions, not sion he will be able to carve from the las selects you out of many to be placed by, but you are to help him. You have sting, ever reaching higher towards the our work to do. You are doing your stars whose light is never quenched, to best, we know, to express your own ward the great sun of eternal life whose soul-life and spiritual power which makes for righteousness and truth.

As with individuals, so with nations. The forward march is on-it can not be stayed, though the stones and the boulders be steep and rugged, though the extries be such as to dismay and wound, We have faith in human nature. We yet the march is on, and because of the have faith in the human brothers and experiences, because of the failures, because sisters plodding along these pathways cause of the conflicts, because of that of mortal life to this extent, that we which chagrins and counfounds people, elleve each is trying to do his best ac because of all which may be even cording to the conditions and circum-blighting and gloomy, the way is on stances around him. True, all have and leadeth to the stars; it is upward and bright, although many have to fall by the way because it gives its lesson and makes its discipline felt.

By and by the whole world will be aroused to a knowledge of the truth and of the right; to the recognition of the rights and privileges of humanity wherever it may be, and because human expression, public sentiment, popular feeling and demand will be such that nations will be obliged to consider the rights of each other, will be obliged to come into contact for close association with the idea and understanding that all shall be conceded to them which is their due. Because in the onward march of human unfoldment countries ture of a higher expression. We be lieve that you are all striving to do your duty; that you have no aim to injure a fellow being that you have no aim to injure and their managers will gain wisdom, jure a fellow being; that you have no wish to injure anything in life, but that you desire to bless and uplift.

AND EXACT JUSTICE FROM MAN AND EXACT JUSTICE FROM MAN AND EXACT JUSTICE FROM MAN CAN AND EXACT JUSTICE FROM CAN AND EX and we know that you will constantly TO MAN, NATION TO NATION, CAN try to do the best you know how, and LIFE BE PROSPERED, CAN HUMAN-But the time is coming.

Source to learn your lessons, per haps not individually, you who are presBut the time is coming.

Source to learn your lessons, per haps not individually, you who are presCOMING GENERATION to do better CONDITIONS OF ERROR, OF WRONG ent, because you may not need that now and to be better than any of you have AND SIN, TO THE HEIGHTS OF MAC-you may have been in spirit some been able to do and to be in this pres. NIFICENT INTELLIGENCE AND OF PROFOUND WISDOM, AND LOVE.

CURES DEAFNESS

OREA ORE BEREDA 19 CERTTR TR THAT IS "ACTION,"

Deafness is the direct result, in 95 out of every undred cases, of chronic categra of the throat and middle car. The effect

of catarra is to fill up and clog the air passages with deposits, these in a short time stopping the action of the Abratory bones. Desiness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the inner car by probing or spraying, and that is the reason why the greatest aurists and physicions flud their skill batfied. But science has discovered a way to reach these beretofore inaccess-

ible portions of the head. This discovery has been named "Aotine." It is a vapor current which passing through the Eustachian tubes attacks and dissolves the elogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvit and stirrup) in this inner ear, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by catarrh, and are the premonitory signs of deafaces. "Actina" never falls to cure this distressing affliction; we have known cases of years' standing to be cured in three weeks. "Actina" layer a preditio for aschmatistics, sore throat, weak lungs, colds and headache; all of which are either directly or indirectly caused by catarrh. "Actina" is senton trial postpaid. Write us about your case. We give advice free, and positive proof of cures. Professor Whenn's 100 page Dictionary of Disease, also sent Free. Address New York & London Electric Association, Dep. TD 929 Walnut Street, Hamses City, Mo. been named "Acting." It is a vapo

MRS.M.N.PERRY, g 19 Drawer (11, Long Beach, California

NEW INVENTION

735

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berg. Paper, 25 cents. ALL ABOUT DEVILS.

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THE GOLDEN RULE.

The Religious Position of the National Spiritualists Association.

To the Editor: -Allow me to express my heartfelt thanks to Brother Baldwin Scientific theism, infinite intelligence, for his straightforward dissection of the Golden Rule, baby christenings, com-Golden Rule, and to yourself for publishing it. He is the first man who has come out and affirmed the position advanced by myself, some years since, that this rule makes selfishness the supreme authority of moral obligation. Its with many other shallow and foolish sayings of the reputed Jesus. It is fortunate that human nature is such that Its observance is impossible. Think of Christian theology" as a true definition an inflated egotist obeying that Rule.

But I am fearful that Brother B. has before me the Declaration, or Creed of the N. S. A., which I understand was readopted at the recent meeting at Washington. It is made up of four believes and two affirms. The last paragraph reads: "We believe the highest code of moral ethics to be embodied in the Golden rule-to do unto others as we would that others should do unto us." Now, If Brother B. belongs to the N. S. A. he thereby proclaims that what he terms "the shibboleth of the Christian all the miracles, and all the religious of theology" is "the highest code of moral chics." I disclaim entirely the supposition that the critical mind of Brother Baldwin could ever blunder into calling a simple precept "a code," or be guilty of writing "moral ethics," as though there could be immoral ethics, or that morals and ethics were not synonymous terms. But the world is told that the above paragraph is the belief of the Spiritist public. Does Brother B. endorse the creed by supporting the organization which made it?

This sixth article was not in the original creed, but was added afterwards as an additional sop to the Christian

At the recent meeting in Washington, an attempt was made to still farther degrade Spiritism by imposing an elaborate ritual. It appears from the meagre report that it was adopted only in part. But it undoubtedly will be, for President Barrett, who was one of the get ters up of the ritual, in his annual re port says, "This convention should de-clare to the world the religious side of Spiritualism and place it squarely and it was because that person did not live reverently upon the basis of Scientific up to the Golden Rule. If Mr. Baldwin Theism." This language of President Barrett is confirmatory of the report that he voted against the creed originally because it did not go far enough in the religious direction; and this recommendation for placing the "religious side of Spiritualism before the world," upon the basis of Scientific Theism" shows that he has not relinquished the purpose to make the N. S. A. a distinct sect. In this, he will no doubt be suc-

cessful. With its "Infinite Intelligence,". "Sci-

entific Theism," baby christenings, "A more devotional, religious spirit," and "the communion service that should follow the address of a settled speaker," it will have what the president so ardently desires; its "phenomena, science, philosophy and religion with no trespassing upon the prerogatives of either branch.

munion service, ordaining reverends, prayers and invocations all arranged in a voluminous ritual defines the character of the N. S. A. as it has been manipulated by its president and his assistants. And, as the late convention enwide theoretical acceptance is on a par dorsed his address, and re-elected him its president, it thereby accepted the entire religious rigmarole of the address as well as the "Shibboleth of the

Now, will Brother Baldwin endorse overlooked one important fact. I have this vast mass of semi-christian fads with the single exception of the Golden Rule? Is "scientific Theism" and relig-lous devotion, etc., to be "reverently" accepted and the Golden Rule kicked under the table?

Modern Spiritism has but two basic affirmations. 1. Discarnate spirits communicate with spirits still in the flesh. 2. The method or laws of communication is purely natural. These two humanity, unless we except pure Bud-

I hope to see Brother B., with his critical mind, come to the defense of pure Spiritism against the persistent effort to convert it into a contemptible, semi-Christian sect.

J. S. LOVELAND. Summerland, Cal.

THE GOLDEN RULE. He Thinks It an Excellent Rule to Go By.

To the Editor: - I see in The Progres sive Thinker of Nov. 28, 1903, that Mr. E. W. Baldwin of Madison, Wis., takes a tilt at the Golden Rule, saying that if strictly lived up to it would wreck

and ruin the world! Whistle him down the wind! It is the noblest rule ever uttered by mortal man, and the purest men and women that ever lived on our planet

believed in and commended it. If anybody ever harmed Mr. Baldwin ever harmed anybody it was because he did not live up to the Golden Rule. He says no man has ever lived up to it, and he seems to think this proves he rule to be bad. There are many that will not live up to it, and there are many that will not live up to the laws many that will not live up to the laws forbidding murder and theft, but this does not prove that the laws forbidding "An infamous Dynamite Roman Catherna and theft are laws forbidding." murder and theft are bad. It only olic Conspiracy Detected and Exposed." proves that the people that violate these

The Golden Rule is not enforced be-cause the ruling class in the government does not want to live up to it They get their bread and fine clothes by violating it. If they would live by their own honest labor, then they would have a better opinion of the Golden Rule. Living up to it would not wreck and ruin the world, but it would reform the world into a paradise It might be a little hard on the worthless schemers and idlers who live by explotting labor in violation of the Golden They would have to live by their own labor.

The Golden Rule, as Mr. Baldwin says, is not lived up to, and that is just why there is so much crime, poverty, distress, strikes and strife among the people. Civilization is breaking down. Society, the ruling class, puts a premium upon crime and rascality, espe cially if the crime and rascality is committed on a large scale. Injustice breeds discontent. It is not right for some to have to toll till they fall down exhausted while others do nothing. It is not right for laborers and their children to have to wear rags and starve while idlers wear robes and feast on the luxuries of the land. It is not right for a rich idler's dog to fare better than a poor laborer's child. These infamous conditions exist, as all know, under the competitive system, and they would not and could not exist under a co-operative commonwealth based upon the Golden J. H. WIMPEY. Goodman, Mo.

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"Romanism Exposed." Two pamphlets Mr. Lower entertained the people a by Rev. J. G. White, author of Startling the hotel with some excellent music. Mr. Baldwin's proof is no proof at all. Facts. Price 10 cents each, or two for

LAKE HELEN, FLA.

February 7 to March 20, 1904-Last Excursions.

Amid the blizzards of the north, it is cheering to hear of the sunny and genial climate of Lake Helen.

The people are coming to this mild climate in increasing numbers. The dwellers at Lake Helen camp enjoyed an old-fashioned Thanksgiving dinner, with turkey, cranberry sauce, chicken, mince and pumpkin ple., Some twenty sat down to Mrs. Spencer's bountiful

table. Mr. and Mrs. David Sherman are occupying the cottage they bounght Mrs. Pratt. which was made ready for

them by Miss May Patten. Mr. A. A. Buter and wife are in the Apartment House for the season. Mr. and Mrs. Bartholomew (the trum

pet medium) are in their new cottage, while Mr. B. is about to erect another, The Cassadaga Hotel smiles with new coat of paint, and Mrs. Sage, the new coat of paint, and Mrs. Sage, the manager, has placed new curtains and drappeds in the mindests. The dained webster, managers) is finished and draneries in the windows. The dining room is being enlarged.

Strangers are at camp looking for lots on which to build cottages. H. M. Clark is finishing his cottage. Geo. P. Colby is in West Palm Beach, voicing the spiritual philosophy to the

people. He is to be called to Jackson-ville, later. President Bond has been in the October 15. He will be much missed—

The boats are being made ready for a

aunch on Lake Colby.

The store is open and people are able to get groceries. Mrs. Pelton, the keeper, claims her goods are strictly orthodox, and rejoices that heretical camp ers are "good pay."m 50.
Mr. and Mrs. Kellogg have opened their cottage, latelynbought of Miss

Keenan.

Olerk Twing end wife are happy in their "dove cote" and glad to get away from cold and windy Lake Erle.

Judge Underhill and family have moved into their enlarged cottage on lessons, of especial value and assistance in those who desire to be benefited by

life of the camp.

The Apartment House is nearly full.

vents, intend to build a cottage at) New lamps have been placed in the streets.

rived. Piping the streets for water is next in order. A good carpenter is needed. Mrs. Witters and Mrs. Vogt are located in Budington cottage. The former is much improved in health. Mrs. Clark, of Elmira, N. Y., is at Cas-

sadaga Hotel. Mrs. Van Duzee and Mrs. Thompson will take rooms in the Bartholomew Whatever had a beginning will have cottage. Mr. and Mrs. J. D. White an end. Then, did my individuality came early to occupy their pretty cot-

Mrs. Barnum has rented the Huff cottage She is a sister of Mr. Littlejohn who still lingers at the camp. Mr. Meyers and Mr. Spencer, continue to haul baggage and lumber. Mrs. Ellwanger, of St. Louis, Mo., is

for a winter home.

Mrs. Spencer has her large dining nity, I am satisfied that nothing he can room ready for table boarders-a good lace to get meals at moderate prices. ready for guests. This hotel has mod-ern improvements, bath rooms, toilet

rooms, excellent beds, not wanted ing—all at moderate prices.

Miss Cole, the photographer, is daily expected. Mr. Lee Spencer, from New about it. If I do not find what I seek about it. If I do not find what I seek I will go on whistling until I find

clutches of la grippe:

Mr. and Mrs. Giddings have been instructing the people by a recital at the botel parlors, of the sariy history of the camp.

My last three excursions will sail mot expect to know the unknowance, from New York City, December 31, January 7 and 21. I shall personally continuously the last one.

Second Approximately 1 artists on Excursion will sail measure the unmeasurable, or prove the unprovable. But I want to learn all I can about God or Nature's infinite

enclosing 4 cents in stamps for postage on Clyde circulars, etc. H. A. BUDINGTON.

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to those who desire to be benefited by etta's advice and listen to the lulially Marian street.

Mr. and Mrs. Carrigue are in the Clark-Hatch cottage, the bright and witty wife adding much to the social life of the camp:

to those who desire to be beneated by etta's advice the development of powers of concentration of thought, clear meditation and superior inspiration.

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Mr. and Mrs. Fairfield, formerly Ad- 25 conts. For sale at this office.

I am very sorry that my article on "Eternity" was so poorly expressed, as to be taken as a wall, or cry of anguish. The timber for the water tank has ar-I did not mean it should convey that impression by any means. I only meant it as an earnest appeal

for light upon what to me was the most important question that ever entered my inquisitive noddle. Was there ever a time when I as an

individual did not exist? If so, then I am satisfied that the time will come when I will not be. Whatever had a beginning will have

ever have a beginning? God, spirit, matter, material, never had a beginning.

Has existed from all eternity in the east-will exist to all eternity in the fu-

ture.

But-things created from them, in Mrs. Ellwanger, of St. Louis, Mo., is cluding worlds, have beginnings and the guest of Mrs Spencer, while looking endings. If man is immortal, is to redo, or leave undone, can change, or take

it from him.
It may be that I am asking too much, want to know the truth in regard to this mighty question, but if there is any evidence lying around loose, that has a

for, I will go on whistling until I find something else that is desirable. In reply to Henrietta Straub, who so

I know the finite cannot comprehens the infinite, but I understand what Eter

nity means, and I am mighty anxious to stay with it, to never drop out. I want to thank Henrietta and others who replied to my article. Opinions do

me some good. So far as it goes the grand and glorious philosophy of Spiritualism is very consoling. I do not worry over the fu-ture, for I incline to the belief, that all

There is nothing criminal in aspiring for truths that are beyond our reach and when I tire of it, I will take Henri song of "Rock me to sleep. Mother." and Duluth, Minn?

The Apartment House is nearly full.

Write Mrs. J. D. Palmer, at camp, for rooms, etc.

Mr. and Mrs. McDonell, of Toronto, Can, have set up housekeeping in the Apartment House.

Mr. Lower entertained the people at the hotel with some excellent music.

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The Apartment House is nearly full.

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Doten. In this volume, this peerless poet of Spiritualism may be read in her varied mods, "from grave to gay, from lively to severe." It is a book to be ment of facts concerning the efforts of the church lenders to get control of the goving poet of Spiritualism may be read in her varied mods, "from grave to gay, from lively to severe." It is a book to be ment of facts concerning the efforts of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of the Year 200," etc. A condensed statement of facts concerning the efforts of the Year 200," etc. A condensed statement of facts concerning the efforts of the Year 200," etc. A condensed statement of facts concerning the efforts of the Year 200," etc. A condensed statement of facts concerning the efforts of the Year 200," etc. A condensed statement of facts concerning the efforts of the Year 200," etc. A condensed statement of the Year 200," etc. A condensed statement of the Year printed and bound. Price \$1.

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, that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to band, 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 according to the inand it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the 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 ttem is cut down to ten lines, and ten lines to two lines, as occasion may re-

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

Keep coples of your poems sent to this office, for they will not be returned

if we have not space to use them. Wm. E. Smith writes from Springfield, Mass.: "The First Church of Pro gressive Spiritualists opened its doors after a rest of two months, to a large audience in Memorial Hall, on September 6. Not quite a year ago when this society organized, some of those who remained on the outside to kick, prophesied its death in less than two months; others delegated it to a warmer climate, but it has moved right along unmindful of false prophets or opposing forces, and to-day it is more alive than ever. Mr. R. Chester was the one under whose guidance this society was organ ized, and for three months he worked Sunday after Sunday for just what contributions might forthcoming Meetings were held in a third story hall, and through the able ministrations of Mr. Chester these quarters became too small, and it was again necessary to look for larger quarters. . These were soon found, and we now have a very commodious location, nicely furnished and heated, and best of all, no debts, This has not been accomplished with out earnest endeavors, both on the part of pastor and people. While we have an energetic and beloved leader we also have earnest workers who devote much time and money to the cause they love, and which they are determined to show forth to the world for the bettermnt of humanity. Our membership now reaches over sixty, while we have many adherents, who are not yet members. We are certain we have now established in our midst a movement for the better ment and advancement of mankind. that is making itself felt. We take great deal of pride in our church and we struggle on feeling assured that greater victories are ours. We wish that some of our Spiritualistic friends who think that the cause is declining could see the audience that comes out to hear Mr. Chester. Our hall has been crowded Sunday after Sunday with some of the very best people of Springfield. His platform work and his readings at his residence are truly phenomenal, and has received great praise not only from the people who know Mr. Chester, but from the secular press as well. He devotes much time to those who are skeptics and has done more for this class of people than any other medium they ever have had here. This society sells The Progressive Thinker, and we sell more of them than any two societies here, and we will increase our supply after the first of the year."

Brother A. C. Priest, of Spokane, Wash., writes that some one has been appropriating his paper in its passage through the mails, much to his disgust. Papers will occasionally go astray the mails in spite of the most careful supervision. We are glad to supply missing numbers when requested to do so by postal. Mr. Priest says: "For two three years my wife and myself have held our public meetings, at which we have been always ready to give our copies of your valuable paper to those who have never read them, with the object of enlightening them and getting them to subscribe; but we have a decided objection to buy coples or subscribe for your paper in order to supply mental pabulum for people who cannot appreciate them."

Otto Sippell, president, writes from San Diego, Cal., giving a graphic account of the meeting of the Second Spiritualist Society at the home of Mrs. C. E. Thing, to help celebrate the 37th anniversary of her father and mother, Mr. and Mrs. L. B. Wells. There was an original address of welcome, by Miss Loreitta Thing, aged 11 years, which contained some excellent sentiments. Then followed instrumental and vocal music, and recitations, short talks from many who were present. Then the little 6-year-old granddaughter Natella recited 'Grandpa's Glasses,' and she and her sister sang the pretty song, 'True hearts never grow old.' Mrs. Thiebaud's guides gave a beautiful talk to the couple. Those present expressed themselves as having spent a delightful evening."

C. E. Tobey writes in answer to S. H. White, objecting to the idea of colonizing the colored race in South America: he thinks they should be taken back to Africa, where railroads are now being built. He says: "Then there is a free negro colony on the West Coast. Plenty of room there, and many blacks ready to go. Not long ago a lot of them went to the governor of Georgia for transportation to Africa. Arrangements could be made with the African powers for homes for such desirable immigrants, and our useless men-of-war ships could carry them across the Atlantic. Take out those big guns, lighten the ships and load them with black humanity, and build up a powerful nation of civilized egroes, and help civilize the barbarous tribes already there. England, France, and all the European nations with possessions there would assist in the work. Yes, Booker Washington is working nobly for the black race. He is a reasonable man. I have lived the most of my life in the South and owned negroes,

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and I certainly wish him success. I don't think he should be censured for eating 'possum with the president; but appearing in public with the ponderous Cleveland, I cannot so easily forgive." Harmony writes from Long Beach,

from this gem by the sea. On Oct. 15, a few earnest Spiritualists organized the First Spiritual Society, and are going along nicely. Mrs. Emma D. Hammin, of Los Angeles, formerly of Topeka, Kans., has been speaking for us for the last five Sundays. Mrs: Lettle M. Allen will finish the balance of this month at the Sunday evening meetings. She has a hall in Los Angeles but comes to us as we need earnest workers. Our Thursday night socials are a success. We have a true, pure, earnest soul as our president, Miss C. J. VanAlstine."

Mrs. M. T. Kessing writes: "That
book, The Seers of the Ages, which I regard as a gift, has arrived all right Many thanks. It is just grand. I wish to say that I was born and raised a Roman Catholic, but left the church over twenty years ago. I was converted to

Dr. Beverly writes: "At Lakeside Hall, next Sunday evening, Mother Virtuzia will lecture. She is the founder of the Circle of Light. She dresses in white from head to heel, thus illustrating the spirit resurrection and life. She is a fine speaker and very spiritual, and her revelations are very wonderful. All should hear these representative speak ers, and attain to the highest and best in this present life. It is the pure hon-est life that tells the tale. The people want demonstrated truth, and your paper has no fear in declaring the latest and best.'

this grand truth.

Mr. Henry Brunhaus, president, writes that the association in Wheeling, W. Va., is in a flourishing condition, and large attendance.

Laura G. Fixen, on Dec. 10, took a steamer at San Francisco, Cal., for Aus-

G. II. Brooks writes: "My address while in Ashtabula, Ohio, will be 24 Center street. I will respond to calls for funerals. I go to Toledo, Ohio, for January. Send all mail and telegrams to 24 Center street, Ashtabula, Ohio."

A special dispatch to the Inter-Ocean from Rome, says: "Pius X. is likely to exercise the prerogative of papal infallibility for the first time since its definition by the Vatican counsel in 1870. Neither Pius IX. nor Leo XIII, ever had occasion to define any dogma, but, it is said, Pius X. will in the near future declare the assumption of the Blessed Mary to be a dogma of faith. It has always been the belief in the church that Mary's body was taken by angels to heaven, so that no particles of it were preserved among the relics of the church, Catholics, however, have thus church, Catholics, however, have thus far been at liberty to believe or not believe the truth of this assumption, which was proclaimed first by St. John Damascene and by the council of Eph-esus. A dogmatical definition by Pius. X. would bind all Catholics to the belief." Verily, what fools in this world

Nellie S. Baade writes from New Orleans, La.: "Go ahead; the paper is all right, and the symposium is grand." The "Divining Rod" or "Dowser." is up for consideration before the Psychical Research Society of London. fesor Barrett has satisfied himself that neither luck nor special knowledge of the surface indications of hidden water or ore, nor special susceptibility to electrical influences, will suffice to explain all the cases of dowsing that he has studied. He thinks, rather, that the dowser possesses a mysterious perceptive faculty, akin to the "homing" stincts of pigeons. "Any particular object sought for-it seems immaterial what that object may be-" excites an impression on the dowser when he approaches it. The impresion may rise to an obscure sensation or to an emotional disturbance, but at any rate it starts the dowser's muscles to contracting, and that starts his rod to shaking-and there you are. Professor Barrett has further observed that "children of nature, simple country folk whose minds are free from preconceived ideas or reasoning,' are the best dowsers. feels justified in drawing the conclusion that "the intrusion of reason or of

end in view." Dr. J. H. Randall writes: "I have been engaged by the Society of the Students of Nature for the next month or two meetings held every Sunday evening at 7:30 at Perl's hall, 1546 Milwaukee ave nue. I also conduct regularly the meet ings of the Church of the Golden Rule at Hall 210, 52 Dearborn street, Sundays at 3:30 p. m. Am doing this work more because I love the work of advancing scientific truths than for any money reward there is in it."

any conscious volition is fatal to the

Mrs. F. C. Kramer, writes from Rock ford, Ill. "In behalf of the Spiritual Science Society of Rockford, Ill., I wish to say that we are flourishing. We have a society of which we are proud. Our members are all working harmoniously together. Our officers are all zealous and fill their places with perfect adaptation to their work. They have proven themselves to be the right persons in the right places. We have been fortu-nate in securing the best of talent. Since the close of the camp season, and the reopening of our meetings, our rostrum has been occupied by Mr. and Mrs. Sprague, Mrs. Mattle E. Hull, Mrs Ella Johnson Bloom, Mrs. Nellie S Noyes, of Boston, Mr. Harry J. Moore of Chicago, and Mrs. Frances Wheeler of LaCrosse, Wis. We have had for eign talent with us twice every Sunday Mrs. Wheeler was with us last Sunday and will be with us again next Sunday Her lectures are given while she is in a trance condition. They are full of good things from beginning to end. Her message work is fine, and very convinc ing to investigators. Mr. Harry Moore, who immediately preceded Mrs Wheeler, is an able speaker, and his lectures are deep, logical and forceful He is an earnest, zealous worker for the cause, and thoroughly competent to fill his place in the lecture field. Las Wednesday evening, the ladies of the society gave a sociable in the hall, and we had a very pleasant time. Mrs Wheeler gave a short lecture, followed by messages. Special music was ren dered by a quartette and others. freshments were served, after which the young people indulged in dancing Our president, Mr. I. S. Getchell, has been ill, and unable to be with us the past two Sundays. He has been earn est and untiring in his efforts to build

up the society, and is highly appreci

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

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

ated by the members. We have a Ladies Auxiliary that is doing a good work and is an able assistant to the society.' Wanted, by the Church of Truth of Denver, Colo., a No. 1 speaker and medium. Address the secretary, I. T. Niles, 2011 Scott Place.

Harry J. Moore closed his engage-Cal.: "Perhaps' you would like to hear ment with the society of Rochester, Ind., last Sunday. Mr. Moore serves the First Spiritualist Church of Battle Creek, Mich., the last Sunday of this month, and his address while there will be 90 Lathrop avenue.

Rising Sun Spiritualist Mission holds services every Sunday, afternoon 2:30, evening 7:45, at Star Lodge Hall, 378 S. Western avenue. Good singing. Speaking and spirit messages. All Welcome. Seats free. Special watch night services, New Year's eve, December 31, 1903, at the mission. A special program for this occasion. Luncheon will be served. Seats free. The first Spiritualistic ceremony ever

performed in Decatur, Ill., took place on

Wednesday night at the home of Burch-

ard Jensen, 414 East Marietta street. The contracting parties were Henry Bauer and Miss Pauline Jensen, and the minister was Mrs. India Hill, head of the Spiritualistic congregation of Decatur. Not much difference exists between the Spiritualistic marriage ceremony and the usual form. The minister stands before the couple and pronounces the words of the form. Some changes are, however, made in the Thus the woman, instead of being asked if she will "love, honor and obey," is asked to promise "harmony, peace and love." Again, the minister does not say, "What God hath joined together let no man put asunder," but substitutes the word "love" for the word "God." This change she explains by saying that if all marriages were made by God, that wording would be all right, but it is an evident fact that many marriages are not made by God. because of the inharmonious spirit and the records of the divorce courts. The couple then join right hands and promise mutual love, and the groom puts ring on a finger of the bride's right hand. Both the bride and her mother are Spiritualists, and the groom often attends Mrs. Hill's meetings. Las night's marriage was, the second performed by Mrs. Hill, who has been an ordained minister for eight years. She once married a couple in Lafayette, Ind., but this was her first in Decatur and in Illinois. Mr. Bauer is the son Mr. and Mrs. Henry Bauer, of 984 Ea William street. He has spent most his life in Decatur and is well known fi the east part of town. He works in Kraft's bottling works. Mrs. Bauer the daughter of Mr. and Mrs. Burchard Jensen. She is likewise well acquainted in Decatur, but has more friends near Brush college, where she lived with her parents until five years ago. Mr. Jensen is a retired farmer. He owns considerable city property, for which he traded his farm five years ago. The wedding took place at 7:30 o'clock. At that time the couple went into the parlor and stood before a window draped with smilax. Mrs. Hill entered behind them and repeated the marriage service. When the ceremony was finshed she made a prayer. The couple were attended by Walter Jensen, a brother of the bride, and by Miss Martha Kresin. Mrs. Bauer's gown was of drab broadcloth, trimmed with white silk and applique. She carried a large bouquet of white roses. The maid, Miss

Kresin, wore blue silk and carried pink roses.-Decatur Review. H. F. Coates writes: "Our meetings at Kenwood Hall, 4308 Cottage Grove avenue, are well attended and much interest is manifested. Dr. J. O. M. Hew itt has lectured for us the past two years and too much cannot be said in his behalf as a teacher. An audience after listening to one of his lectures cannot help but be impressed with the truth of it. Messages are given by my self and others each Sunday. All who can attend will find a hearty welcome. Mrs. Alice Baker, of Cleveland, Ohio, writes: "I have commenced my services with the Truth Seekers Spiritualist Society, Dallas, Texas. I find a small society here of good, earnest workers, so I am hoping for the best results in our spiritual efforts, and for a return of health in the sunny South. I would be pleased to correspond with any society wishing my services for meetings, through the week, and will officiate at funerals. . Address me at 193 Grand av enue, Dallas, Texas.'

Virginie Barrett writes: "I shall be away for the holidays, but letters for calls to funerals or societies will reach me by addressing me at my home, No. 1915 Broadway, Indianapolis, Ind. Mrs. J. B. Harris, from Columbus, Ohio, has heen here holding trumpet and test se ances. She held two at my home, giv ing entire satisfaction."

Berlin, Dec. 12 .- The Meyer girl, of the village of Grambeke, near Bremen who recently awoke from her seven teen-year trance, first went into trance state nineteen years ago, after had fall from a cart. She then complained of a pain in her head, and grad ually went to sleep and remained so for two years. She was aroused, and for a nonth she was herself again, but gradually grew weaker, complained of being tired, and fell once more into the tranc which continued seventeen years, with slight returns to consciousness. ing all that time she took food and drink, expressing her desires by almost imperceptible movements of her hands All natural functions remained normal She was even subject to toothache and colds, and once had the grip. The doc tors who have visited her since her awakening declare that she is now restored to health and that there is no danger of a relapse, but they are puzzled to explain the cause of the trance Naturally the close confinement to her room has had its effect on her appear ance. Her skin is the color of parch ment. Her eyes, so long unused to ight, are gradually growing stronger, but they are changed in color. They were brown when she went to sleep; they are now a greenish blue, utterly unlike any other person's eyes. knows nothing of what has happened during her trance, but her memory of verything that preceded it is perfect. Although now 36 years old, she has still the voice of a girl of 17 or 18.

Miss Mattie Woodbury, of Shaftsburg, Mich., writes: "I have given satis-faction here in Bay City for the month of November, both in private and at the hall, and I desire to correspond with so-cieties in the state for platform mes ages and private circles. I remain here until after Jan. 1, 1904."

AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR WASTE BASKET, b

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at:3 p. in., and lecture and tests at 8 o'clock. Mrs. M. A. Burland,

The Progressive Spiritual Society will have a Christmas tree at their hall 183 E. North avenue, Dec. 27, at 8 p. m. All the little ones attending will be treated to a box of candy by Santa Claus.

One who has heard Dr. Hewitt lec ture, writes: "Societies wishing to en-gage a speaker for a long or short engagement should correspond with Dr.J. O. M. Hewitt, 533; W. Madison street, Chicago, Ill. The doctor ranks among the ablest speakers on the Spiritualistic platform, and besides enswering calls to lecture, will officiate at marriages or funerals.

Thos. S. Kizer, of Decatur, Ill., writes of the serious illness of Mr. Pettibone, the well-known medium for physical manifestations: "The many friends of these famous mediums will be pained to learn of Mr. Pettibone's affliction. He has been unable to do any work in his mediumship since leaving camp last summer. His limbs are in a weakened condition; in fact his entire physical system, due to overwork and nervous prostration. He is surrounded by riends here and has all the care and attention that any one could desire, and s being treated by one of Decatur's eminent specialists, Dr. C. Taylor Ball, who says that he can certainly cure him. Mr. Pettibone thinks he is on the up-grade, but doesn't feel that he is entirely out of danger, and wants to hear from his friends, and desires that they should send out their best thoughts for his speedy recovery. The Doctor says he should not do any public work for at least one year. The Sunshine Club here is moving along slowly but surely, and our mediums are improving in their development."

John B. Chrisney writes: "Now brothers and sisters of the readers of The Progressive Thinker, let us make a united effort this coming year to circulate our spiritual literature wherever we can. Let us sow the seed of this rand truth broadcast, and the harvest will come by and by. Let us encourage Home Circles everywhere we can. We meet at our Home Circle two and three times a week and we have the prospect of developing three or four young people for trumpet mediums. been sitting for development regularly for the past.12 months. Let us work while we can."

Aug. Recht writes: "The Society of Spiritual Truth which meets at Crosby Hall, 423 Classon avenue., Brooklyn, N. Y., had a well-attended meeting Dec. 13 Mr. Delere, George P. Clark and Mr. Rassmussen lectured."

G. W. Wilson writes: "I will give my experience with Mrs. Keguin, of Jefrsonville, Ind. I think she is one of est of test mediums. She can convince the most skeptical hear the independent voices. you are receiving the writing, your loved ones speak in an audible voice to you in broad daylight; such tests Mrs. Keiguin gives daily. She has been in the field for thirty years and over, and is now answering all calls. Her address is 112 West Front street."

Mr. Stewart and Mr. and Mrs. Folsom are having splendid meetings at Howard Hall, St. Louis. Mrs. Folsom has invited all genuine mediums in St. Louis to come to their meetings and feel at home there, as they propose to eradicate all jealousy from our work.

Marcenus R. K. Wright writes: "I ar

73 years old. I have been a Spiritualist since 1848. I was one of the first to visit the Fox family and listen to the rappings. I have made psycho-mental science and phenomena a study. The field is broad and not as difficult of access as it used to be. Any honest man may gain some knowledge of the spirit world if he looks after it in earnest. I haven't usually said much but have een rewarded for my fidelity to spiritual interests with the gift of 'voiced mental speecn.' This is a great comfort in old age, but it is not one to be trifled with. There is a degree of fa-miliarity allowed in intercourse with the dead, but there is a line of restriction which forbids too much intimacy Death is a great change and brings with it a greater transformation of life than even our spiritual friends are aware of. Our supplications for an understanding of all the facts concerning the future are not likely to be fully answered, but our investigations may reward us with such light upon the subject as we are entitled to possess. There is great need of our bringing our inquiries with in the province of scientific research and deduction. This would do away with much quibbling over doubtful inferences and results.'

David Sanders writes: "I will let you know what I think about The Progress ive Thinker. A friend of mine gave me copy of your paper, and it was just what I wanted. I would not be without it for any sum of money. I got the books all right and I am more than pleased with them."

Chester Martin writes: "Spiritualism is old enough to stand alone. It has no connection with Bible or the religion of that book. What is the use of our speakers or writers quoting anything written in those days of ignorance and assumed gods.

Julius Wagner writes: "It is quite surprising and amusing to read the creat controversy of those two intelectual giants, Lyman C. Howe and Mrs. Florence Huntley, in regard to The Great Psychological Crime. So far as I am concerned, I cannot agree with either on all points. Each one has a great deal to say, and with equal force. I read both sides, then decide. Hypno-tizing a medium by a spirit, IS AN ACT-UAL FACT, whether for good or evil. There are no exceptions. Even a medium is like any other subject when hypnotized by a mortal operator, and must obey the biddings of the hypnotist. Spirits can and, do operate and entrance a medium. No matter how morally inclined the subject may be, still he can be made to do some of the most degrading things of which the mind can conceive; precisely the same with cer-tain mediums. With the will power is weakened to a certain extent while in that state. We may call it suggestion, hypnotism or psychology, just as we choose. I rather call it soul force. In this discussion of The Great Psychological Crime some infer that that author is not what he represents himself to be. and does not give his name. Not necessarily so. It does not follow that bechuse a writer gives his or her opinion in regard to a supposed truth that the

name should accompany the same." Dr. Geo. Hardcastle writes from San Francisco, Cal.: "The crime of being a fool, of eating too much, of drinking too little, of drinking too much, of eating a bad combination, of wearing too many

ALWAYS GIVE YOUR FULL NAME | ming, of spitting on the floor, sidewalk, etc., of making a fool of yourself, of trying to fool others and make money out PUBLICATION, OTHERWISE THEY of it, of doing the book 'act,' and keeping your name a secret, of eating onions WILL FIND THEIR WAY TO THE just before going to a party, of a mouth with one or more rotten bones in it, of wearing a plate instead of a gold bridge, of swallowing food not thoroughly masticated, of obesity, of being sick, of being 'cranky,' of being lanky, of being a dwarf, of being sensitive your-self, and yet 'rough' to others, of snoring, of not taking a 'rain' sweat at least once a week, of not doing your own washing, of having teeth that are not clean, of not always being cheerful and happy, of being a miser, of believing in spirits and hiding it, of being a moral coward, and of a thousand and one things too numerous to mention, and not omitting, being an ingrate to the spirit world."

Dr. L. Hawkins writes from Winches

ter, O. T.: "I consider The Progressive Thinker the banner Spiritualist paper of the world. Whenever you receive the name of Dr. L. Hawkins, no difference what the address, you can be pret-sure it is this individual. I have been greatly interested in the discussion of The Great Psychological Crime. The author may frighten away some of the weak-kneed, dry-weather Spiritualists, but he might as well tackle one of our Oklahoma cyclones as to silence this great truth. I can talk with the invisioles at will, and I find it is an immense benefit to me instead of the reverse. I have learned enough to remove an obsessing influence in any part of the world in a short time, without being present or near the subject. If you come up against a case of obsession that is too much for you, send it to me. CHARGE NOTHING for that work. am usually able to help such cases in very few minutes."

Prof. M. De Mork, the gifted magnet ic healer of Bridgeport, Conn., writes: "Dr. Bland's book, 'In the World Celes-tial,' lifts the veil of the future life, illuminates the dark valley of death, and gives abiding faith in a realistic and enchanting realm awaiting the soul. After reading this book one can joyously exclaim, 'O, Death, where is thy sting! O, Grave, where is thy victory.' I earnestly hope this charming book may have a large sale and wide reading." C. H. Figuers writes: "The East End Spiritual Society, 1749 Superior street, Cleveland, Ohio, will have Moses Hull, of Whitewater, Wis., with them the last

Sunday evening of December (27) 1903. We expect a large crowd on this occasion as Moses is a great favorite. I expect to open additional halls next month. There will be a children's lyceum organized the first Sunday in January, 1904, in a large and well-appointed hall at the corner of Wade and streets. There will be an afternoon meeting at same place with C. H. Figuers, lecturer and medium. This meet ing will meet a long-felt want of the South Siders. The location of the other hall has not been decided upon. but it will be in a part of the city where it will not come in conflict with any other society or their work. Both meetings and the Lyceum are missionary efforts of the parent society. We shall make them self-supporting by using the same plans that have enabled the East End to live and flourish for five years, and still has a future before it. All the societies of Cleveland have done a good work this winter and none of them are showing any sign of weakness. There are more and more peo ple becoming interested and some of them end by becoming Spiritualists.
The East End Society has a 'Poor Brother's Fund' of \$25 which will be turned over to the Salvation Army for their winter's work in feeding the hungry. We have raised this money by taking a collection the first Sunday evening in each month, and hope to raise \$100 next year for the same purpose and by the same means. Give the people plain, primitive Spiritualism and

Mrs. M. A. Logue writes: "I do not want to miss one paper. I think the book, The Great Psychological Crime, is doing a grand work; it tells many truths in the abuse of mediumship. It is a valuable work for the thinker. have been a medium since childhood; am now near 70 years. I know the dangers of opening the doors to all who come and I know also the great and glorious blessing, solace and comfort mediumship has been to the tens of

thousands aching hearts." Louise E. Zimmerman writes from Elmira, N. Y.: "It is some time since there has been a report of the work in this vicinity, but it has not been spent in idleness. Home circles and meetings have been held, at which local talent and young developing mediums have been doing good work. There is material here which will be heard from in the interest of our cause, at some future time, all phases of mediumship being in evidence. After a vacation of five months, the doors of the First Spiritualist Church were again opened for the promulgation of our truths, Sunday, December 13, with Mrs. Clara L. Stewart, of Whitewater. Wis., as speaker and message bearer May the good work continue and hungry souls be fed and sorrowing hearts turned to rejoicing in the knowledge 'It is not all of life to live, nor all of death to die,' but continuous progression and the doorway between the two worlds never closed." Dr. Geo. Hardcastle writes from San

Francisco, Cal.: "I have not heard from my letter to you except in the way of receiving The Progressive Thinker as ordered, but no answer to the ques-tions asked. My chum wants the paper himself-this after his having had the perusal of one or two copies. I enclose one dollar to pay for same. By the way, the way you are advertising that colossal 'Crime' you ought to soon get rich if you receive all the 'ad' is worth, and if you only got it it wouldn't then be so much of a crime as it otherwise is. Of course 'any old yaup' advertises the subject of Spiritualism, even frauds of the deepest dye. In this view, then, growth is the result. Dropping this sublect, let me refer to a newspaper interview which appeared in last Sunday's Examiner, written up by the prince of interviewers, Ashton Stevens. It shows what the great mass of the amusement world are getting. Quite frequently such marvelous mediumship is exhibited on the vaudeville stage, be fore audiences of two thousand or more, and the mediums-travel over circuit after circuit of play-houses all over the world. In this way 'newly-fledged' be lievers are made by the hundreds every hour that passes in this day and gener ation, and inside of a year some of them will tell us 'all about what Spirit-ualism is and what it is not.' Demonstrated spirit return and identification sufficeth the best purpose. There can be no dispute as to the meaning of

J. L. Foster writes: "The citizens of Elwood, Ind., have enjoyed a spiritual feast at the hands of our highly esteemed missionaries. Brother and Sister Sprague. They came to us last week and gave us three rousing lectures such as has never been our pleasure to hear Without any disrespect to those whom I had previously heard, I never heard a more forceful and logical lecclothes, of wearing clothes in awim-ture in my life: They surely have also those who send it."

this.'

poured in the oil and the wine of gladness, and made many of us rejoice with loy unspeakable. While they were here they organized a society of twenty, and it is to be hoped that this grand philosophy may go on and on till it perme ates the whole human family. It was our great pleasure to entertain Brother and Sister Sprague during their sojourn here, in our plain and simple manner but we tried to make them feel that what was ours belonged to them. We have seen the time when our hearts overflowed with sorrow and grief: but this was a season of joy and gladness Remember, friends, that these dear people are traveling all the time-one continued strain on them all the time hence need good care."

Geo. A. Haynes writes from Council

Bluffs, Iowa: "Herewith money order for \$1 in payment of another year of the much appreciated Progresive Thinker which I should have attended to before this. I have enjoyed and profited by reading the different ideas and opinions of the many able correspondents of The Progressive Thinker in reference to The Great Psychological Crime In my humble judgment it is probably quite evident to those of ordinary intel ligence, that in the last fifty-five years the question of modern spirit manifestations, in the mind of the Christian and scientific world, without regard to the moral effect on mediums, has brought about a radical change of sentiment of the civilized world, as to the conditions of the future state of existence and in support of the philosophy of Modern Spiritualism as is evidenced in the expression of the secular press and the popular literature of the day! 'Truth is mighty and will prevail.'

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be favored by a lecture by the higher thought advocate, Mrs. Nancy McKay Gordon, on Dec. 27, at the hall, 323 East 55th street, at 7:45 p.m. She lectured last Sunday evening, and gave us a treat, and we are glad to have her with us again. sages by Mrs. Kline and others. We wish to state that the Bazaar held at our hall was a success in every particular, especially so, considering that we have not been organized a year yet The receipts over and above expenses were about \$70. We worked hard for the bazaar because we needed funds to work with and we feel well paid. Our dance ast evening, the 17th, was a pleasant affair, and we will announce in the near future the date for another."

Laura G. Fixen, now on her way to Australia, says: "I subscribe for all the leading Spiritualist papers in America but I consider the Progressive Thinker the most helpful."

John G. Stewart writes from Alamogordo, N. Mex.: "I have been sitting back here on my ranch, not much to do but to read the argument pro and con in your symposium, and what astonishes me more than anything else is the display of talent. I don't believe that it can be surpassed in the world, and as to Mrs. Richmond, I did not believe there was a woman living who could make such an argument.

R. A. Daugue, one of California's leading minds writes: "You are doing a grand work for humanity. You deserve one. I have been for thirty years an editor and publisher, and I cannot understand how you can furnish so splendid a weekly paper for \$1 a year.'

D. W. Hull writes: "Why does not Brother Jamieson make some reply to Mr. Sweringen's statements published some time ago? If he can't explain them, the manly thing would be for him to come out and admit that he cannot This is not my question alone, but one hears it frequently. Let Jamleson come out now and either reply to Sweringen or admit that he may be mistaken. He is ever playing to the grandstand by a parade of his bravery, manhood and honesty. Now let him give us a sample."

Mrs. Lily LeSieur writes about the Band of Harmony bazaar: 'We would like to thank all the friends and members, as well as our patrons for work ing and helping so generously in every way, in making it such a financial success. We had seven booths beautiful ly decorated and three tables of articles. The card reader, palmist and fortune tellers (seven in number), reaped the harvest of all past records. The fish pond, the post office afforded no end of sport. We had a variety of goodies for our New England supper. The tables were very attractively decorated, many thanks to the ladies in charge,'

The First Society of Universal Relig ion (J. C. F. Grumbine lecturer) Boston Mass., gave a most successful bazaar on the 16th of December, in the rooms of the Metaphysical Club, Huntington Chambers. One hundred were realized from the sale of one day. The hall was thronged, and all articles were Much praise is due Mrs. Twiss, Miss Adelaide Badger, Mrs. Hart, Miss Bromley, Mrs. Nash and Mrs. Parker.

Aug. Recht writes: "Mr. Rasmussen the president of the Society of Spiritua Truth, conducted a materializing se ance at his home, No. 1110 Bedford ave. Brooklyn, N. Y., on Saturday evening, The medium was Mr. Thom-Dec. 12. son of Kingston, N. Y. After he was seated in the cabinet, we found on entering that both his hands had been tied down to his knees by the spirits, and atter several attempts were made to remove the rope, it was found impossible to do so. He remained tied in the same position throughout the seance. young man who entered the cabinet had his coat removed and placed on to the medium, and in an instant the coat was thrown out above the curtain. Another gentleman received a message written on his cuff, signed by his moth er. A number of spirits materialized. One was a man who had been a master Mason in life, and after beckoning to a physician who was present, he took his hand and gave him the secret grip of the lodge. Mr. Rasmussen will engage Mr. Thomson's services for a materializing seance every week at his home." Mrs. C. Brayshaw, a leading Spiritual-

ist of Peoria, Ill., has a good word to say for Frank T. Ripley, as follows: "I feel impressed to write a few words of praise and encouragement for our good brother, F. T. Ripley, who lectured for the Peorla Progressive Society for five Sundays. Each Sunday our audience grew so that we had to get more chairs, and our hall was well filled with intelligent people. Brother Ripley's lectures and tests were good. I am glad to say strangers received a goodly share of tests, and they were all recognized. Readings given at home gave good satisfaction. I am pleased to say our good brother's daily life and actions correspond with his spiritual teachings. When he came to us our society was at low ebb financially and spiritually, but it has been aroused to such an extent that our brother is engaged for us during January, 1904. After each meeting Brother Ripley called special attentio to the fact, that we have a grand spiritual paper printed weekly, called The Progressive Thinker. Every Spiritualist ought to have it in their home. It is drawing near Christmas time, and would suggest to the many readers of The Progressive Thinker to send in a year's subscription for a Christmas gift. It will bring a blessing every week the whole year around to those who get it,

Correspondent writes: "Mrs. Alle Baker is lecturing for the Truth Seek ers' Society of Spiritualists in Dallas, Texas. She reports pleasing prospects, and the friends there seem well pleased with her ministrations."

A CHANCE TO MAKE MONEY.

There been selling "Non-Alcoholic-Flavoring Powders" for the past six months and head made \$815.00. Every family buys fitned or fou lookes. The flavoring powders are better in every respect than the liquid extracts, and six lovely to sell. I do not have to cauvass. People send to me for the powders. Any intelligent person can do as well as I and average \$80.00 per week. I get my flavoring powders from the Callifornia Fruit & Chemical Co. St. Louis, Mo Write them and they will start you in bussiness. A CHANCE TO MAKE MONEY.

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of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation.

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That endite critic. Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended."

dently recommended."
Will Carlton: "I have read with great interest."
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The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey thither "Price, \$1.00. For sale by

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breathe a tender sentiment to the cultured soul.

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"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his cariliest com-Prof. Longley, the song, one of his earliest positions. '-J. S. Loveland.

Longley's latest book of songs comprises the tream of all his former books and many new ones, and can be had in decorated covers for 60



PRICES: Batto. Pin. \$1,50: Lapel Button, \$1,50: Sunflower Brooch, \$4.00: Maltese Charm, \$5.00: Maltese Pendant, \$5.00. This jewelry needs no other recommend than to say it is the SUNFLOWER BADGE, the adopted emblem of Spiritualism. As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression. These beautiful emblems are for sale at this office.

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This department is under the man-

- Hudson Tuttle. Address him at Berlin, Heighte, Ohio.

NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be 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

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

Publican: Q. What is the present A. Nine hundred dollars a year each There is a movement on foot to increase this allowance, which is thought too trifling for the work done. The chaplains every morning open the sessions of the senate and house, respectively, with prayer. That is the sum total of their labor. During the time when Congress is not in session they have nothing to do, and during the sessions ten or fifteen minutes' prayer to offer. That is all. Seventy-five dollars a month is royal pay for the service. The chap-lains are not remarkable for talent;

the are not successes as preachers they are given the place because they are failures in everything else. If prayer is of any benefit, there is no body of men in this world who stand in greater need of it than the United States Senate—barring the House. If prayer will help to infuse honesty purpose or stimulate statesmanship, or in the least draw the attention of the Almighty in aid of right and justice, \$900 is a pitiable sum, and the cost of a warship would be a bagatelle. Two chaplains! There should be a dozen and a prace go up before every vote!

been known to have been useful or to have accomplished anything? Never in a single instance. Can a member of either house remember a sentence of any prayer offered during a session Not one. Has a vote ever been gained by a just cause; a wrong righted; a bribe turned aside, by a prayer? In not one instance. The salary will be in-creased, for never an official asked for increase but it has been granted. the people? Oh, no, they have nothing to say about it.

But have the prayers of the chaplains

And yet this chaplain business, in ivil service, in the army and navy, is in direct antagonism to the claim that ur government is free from the church, The employment of chaplains is a senseless custom handed down from the time when the church and state were united, and the chaplain was superior tothe king or the general.

Protestant: Q. Can a child be led to take the veil in a Catholic convent, against her parents' wishes? How many convents are there in the United States?

manded by the church. He forgets that I can't make anything out of it." the church is infallible, that is, never changes in its purposes. The veil is being constantly taken and advice or consent of those outside is not asked; Catholic institutions are everywhere the same and hence the following sad story of a recent occurrence, given by a correspondent of a metropolitan paper is to this point:

Popular indignation and excitement had been aroused by what was known as the Uloa case. A young woman named Uloa, who was heiress to several millions of money, had been placed in a convent during her childhood by her mother, but when she became of age and it seemed advisable for her to return to the world and marry, the nuns refused to release her. The mother appealed to her priest and bishop, who sustained the nuns, and the case was taken into the courts, which decided that the young woman, having reached the years of discretion, should have the remain in the convent or return to her The mother was not allowed to communicate with her, and when she was brought into court, accompanied by the bishop and the superior of the convent, she declared it to be her wish and intention to remain in the convent, take the veil and give her property to the

There is no crime on the calendar more diabolical than this. A young girl hypnotized by those who should protect her, and brought to believe her only way to heaven was by taking the vell giving herself to Jesus, and her money to the church!

This is in Spain, made a nation of brigands and beggars by priestcraft! In America! According to Sadler's Catho lic Directory, there are of convents of all orders between 1,200 and 1,300: Some are in the heart of cities, others in the remote isolation of the country It is difficult to arrive at the number of is purposely withheld. There is one, however, given in full, the "Mother House of the Sisters of Charity." It has 921 professed sisters, 10 postulants 120 novices, or 1051 in all. Taking this as an average in 1,300 such establishments there would be one million, three hundred thousand and more of these "sisters," cut off from the world, and held behind locked and guarded doors

and impenetrable walls. Thirteen hundred institutions in the crimes the blind walls conceal. There United States, where women are ca-joled into taking the vell, and sacrific-States that dares to enact a just law, ing friends, affection, love, everything, which shall compel these institutions to the heart holds dear and sacred. And to open their doors to public inspection.

MR. AND MRS. E. W. SPRAGUE.

and meet the approbation of all. Their labors carry them among all classes, and they always uncomplainingly adapt themselves to circumstances. They are certainly accomplishing much for the good of our Cause.

Messages from spirit land came over | grave.' Do you recognize him?" dritual wires, through spirit telehones to Medium Sprague, who related them to the people who attended his seance in Eureka Hall last night.

"You are borrowing trouble by worrying so," came the advice to a gray-haired, anxious-looking little woman from her mother beyond the grave, and the little woman nodded her head affirmatively, as though recognizing the wisdom of the advice, but she looked as though she would go on worrying just Another woman recognized the sum

nons of a newsboy she used to patron ize, and still another her sister. There were other messages given until the me flum announced that the seance was over, and dismissed the audience.

Mr. and Mrs. Sprague, who are both noted mediums, arrived in the city Satorday and appeared at Eureka hall Sunday night and last night. It had been the intention to give a series of lectures during the month, but Mr. Sprague an-nounced last night that he could not remain after to-morrow, and that closing meeting would be held this evening at the home of Mr. and Mrs. Bright, 711 East Wayne street. This meeting will be for members of the soclety, or those who have signified their intention of joining. The Fort Wayne Spiritualists society, which way formerly large, has practically disinte-grated, and it is the intention to reorganize to-night.

Mr. Sprague, who is a very interest ing speaker, gave a lecture on Spiritualism, and it had been announced that Mrs. Sprague would give a number of "tests." When the lecture was over Dr. D. B. Cary announced Mrs. Sprague, but her husband said that she was suffering from a toothache and he would have to take her place in interpreting the mes

sages from the spirits.
"I hear a voice saying 'Charlie,' and l seem to be drawn to this side of the room," and the medium, after a mo-ment's pause, pointed to an old man who sat near the wall. "Do you know the name?" he asked. The old man nodded, and the medium went on:

"He is a young man. He is standing beside you. I think he went to the other world when he was very young, but he developed. He is your son, is he not?" and the old man nodded again. "Now there is another spirit beside

you," continued Mr. Sprague. She is old, rather under middle size. Do you know her?" The old gentleman did not recognize

the description. "She has a message for you," said the medium, who then recognized the shade as the spirit of the old man's mother, and recited an improvised poem, dictated by the spiritual visitant "My son" occurred several times and the poem was full of good cheer and

"I see a little child walking down the aisle," came next from the platform. "It walks over to that lady back there," pointing out a gray-haired woman near the rear. She looked puzzled and said she did not know of any child relative.

in the other world,
"Now a woman stands beside you She lifts the child onto your iap. Now she pats your cheek and calls 'sister,' "Yes, that's my sister," said the woman addressed, her face brighten-

and it's her baby. "I hear a voice say something like 'Dallie,'" said the medium. No one responded.

"You know how the wires get crossed A. This correspondent thinks that while this was possible in the past, it would not be sustained by law, nor determined by law, nor determined by law, and deter

"I see a lady very much emaciated. her face discolored by disease. She walks down to you," pointing to a young woman in the front row. The woman addressed could not recognize her caller, although the medium gave a full description, and even said the spirit was unable to utter a sound, and had gone from earth because of an affection of the lungs. Repeated efforts at recog-nition failed, and then the medium discovered a boy spirit by the young wo-man's side. "And I hear the word man's side. "And 'Willie,'" he said.

"Why, that's little Willie, the newsboy, who used to belong to our circle, said the young woman. "That's it, exactly, exactly!" ex-

claimed the medium. Another man, apparently the husband of the woman on whose lap the spirit child had been seated, recognized the shade of his brother in the description the medium gave of an appearance beprivilege of deciding whether she should side him. Then the medium had the vision of a battle-field. He described a body of troops in a strip of woodland, facing a heavy fire. "I see you there, like the others, dodging from tree to tree and firing ahead," he said, pointing to the man he had addressed last. "It looks like a skirmish. But now

you close up your ranks and go right into battle. You are fighting one body of troops, but another closes in from your rear. You retreat, but hold your own all the way. Now I see a body of cavalry coming from this direction, cross ing a stream, and you beat your foes back, although they are four to one. hear the cannon roar and the muskets rattle. Do you recognize the scene?

Were you ever a soldier?
"I was," replied the tall, gray-haired man he had addressed his remarks to. "It was our fight at Buck Creek, and I recognize it all."

"Now there is a tall, soldierly looking man with an officer's uniform, beattendants in these institutions, for this side you. He is six feet tall and a fine looking man. He slaps you on the shoulder and points to his wound, and says, 'My boy, I carried this to my

> these institutions recognize no law but the will of the priests. No one outside knows or can know how many are held against their will, in a slavery of body and soul as degrading as pitiable. one outside knows of the horrible

Beautiful Holiday

"ASPHODEL BLOOMS," by Emma Rood Tuttle. Poems of the Quick and the Dead. An Exquisite Volume. Price \$1.00, Postpaid. Address, Hudson Tuttle, Publisher, Berlin Heights. Ohio.

They are doing a most excellent work for Spiritualism,

"Yes," said the yeteran, "I recognize the man you see. He was shot before

Atlanta.
"He was wounded in the side," said the medium, and the veteran affirmed the vision.

This ended the tests, but the medium, still under control, said he would improvise a poem on any subject that might be suggested, preferring to receive the title from a skeptic. Col. John Scott took rank with the unbelievers by suggesting "What is a soul?" while two others called out "Truth" and "Love," and Mr. Sprague recited a lengthy poem pased on these three subjects.

In his address Mr. Sprague strongly defended Spiritualism and spoke a good deal at random. He scored the church for its opposition to Spiritualism, which he said was the religion of truth and He denounced the doctrine of the infallibility of the Scriptures, which, he said, was a mass of contradictions, although it was full of beautiful truths and sentiments. "If we could detach all that is obscene, wicked in the book from all that is good and true and pure and beautiful, could all accept it. It teaches Spiritualism, pure and simple. It tells how Abraham conversed with spirits, and how an angel appeared to Hagar in the lesert, when Abraham, who had ruined her, drove her forth into the desert with her child to starve. Christ was transfigured on the mountain and talked with Moses and Elias. All the old prophets and seers were nothing more nor less than mediums. Why, I've seen a medi-um transfigured and his body surrounded with a bright halo. The Bible tells us how the great medium, Jesus Christ, walked on the water. Well, I've seen a medium lifted from the floor and wafted through the air by unseen hands. Christ was a medium. Why should he not be supported on the water?"

"All great religions," Mr. Sprague said, "were founded by mediums like ohn Wesley. The trouble with them all is that, like the Methodists, as they get wealthy they drift away from the truth."—Ft. Wayne (Ind.) Gazette.

WHOLLY INNOCENT.

. G. Hinderer, an Excellent Medium, Shows the Utter Falsity of the Charges Made Against Him.

The Logansport (Ind.) Reporter Nov. 20 says: "J. G. Hinderer, for a number of years one of the best known Spiritualist mediums in Indiana, was arrested last night at Anderson and ocked up. 'He will be taken before an insanity board. Hinderer has been acting queer for more than a year. He has had trouble with his family and especially his daughters, all of whom volver yesterday and wanted to kill his brother. He went from saloon to saloon and drank heavily during the afternoon. He dropped his gun in one of the saloons and there said that he was after his brother, The police were no., tifled and he was locked up." To the Editor:- I was handed a clip-

ping from The Progressive Thinker, which you copied from the Logansport (Ind.) Reporter, published Nov. 20, locked up, and to be taken before an insanity board, etc.; that I had trouble with my family, and especially my daughters, and that I was out with a re-volver to kill my brother, and went from one saloon to the other, etc. Please publish this with the attached signature of the mayor of Anderson and myself. , J. G. Hinderer, brand the copy attached hereto as published in The gansport (Ind.) Reporter, later in The Progressive Thinker, as a falsehood, with the exception of that I am a Spiritualist and medium. I want my many friends throughout the United States to know that there is no truth in the ar-The very best of feeling and friendship exists in my family; no trouble with my daughters. Witness my signature and sworn to this 15th day of December, 1903, before the mayor of the city of Anderson, Madison county, state of Indiana.

J. G. HINDERER.

The article above referred to is erro neous as to J. G. Hinderer being arrested and tried for insanity. His brother J. D. Hinderer, was arrested for carrying concealed weapons, and pleaded not guilty in mayor's court. The question of his sanity was raised, and I ordered him examined. The commission found that he was sane, and he after wards appeared before me and pleaded guilty to the charge of carrying concealed weapons and was fined therefor, and his fine was paid. J. G. Hinderer has never, to my knowledge, been con-

JNO. L. FORKNER, Mayor of Anderson, Ind.

Mrs. Cora L. V. Richmond in Michigan. Mrs. Richmond made a flying trip to Michigan, leaving Chicago Sunday evenmorning the 13th, in time for her' regu lar service of the Church of the Soul. Mrs. Richmond gave two public ad-dresses in Michigan, and officiated at the funeral services of two ploneer Spiritualists in Owosso.

The people seem hungry everywhere for spiritual food, and Mrs. Richmond was received with delight and appreciation by the audiences that greeted her. The following brief notice is from the Daily Argus, of Owosso, Dec. 10. The audience at Chesaning was very enthusiastic:

"A large audience greeted Rev. Cora L. V. Richmond at A. O. U. W. hall last

evening Her address upon "The New Psychic Era' was a masterpiece of accurately arranged facts, outlining psychle peri ods, progress, evolution, the advent of Modern Spiritualism, a comprehensive outline of the truths underlying spiritual philosophy and psychic laws, and an interesting description of the religious beliefs as expresed by representatives of nations of the world during the concress of religions in 1893 at Chicago, at which gathering Mrs. Richmond was a

distinguished worker.
"From start to finish the lecture was deeply interesting and greatly appreciated. An effort is being made to secure Mrs. Richmond at a future date. To-night she addresses the people of Chesaning at the Spiritual hall."

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

THE HAND OF THE DEAD

vast plain of sand and substrush. The to show that there was nothing ungreat range of purple mountains that stretched across the country like a glant wall battered by Titans, rose as a barrier along the horizon as if to stay She swept her land once the home of countless indians Spaniards and Mexicans.

The Oil Callente river, like a glistening serpent, crent through the yellow clay banks on throughout the yellow overshadowed here and there by the dense willows dense willows. As one traversed the stient land the

monotony was broken by now and then a Mexican appearing mysteriousy from some unseen doorway, or stepping from me sage brush which bordered the trail Light-footed as an Indian, a moment later he would vanish; and you would become conscious of another at your

In the pure air which fanned the cheek with a tender caress was an exhilaration which drove out the cares and weariness of life and flooded the soul with a sense of joy and strength, until it cried involuntarily praises to the Power which had given us life in a land where all seemed given over to

A small party of tourists was congregated on the porch of an adobe case within a stone's throw of the famous Ojo Callente.

Among these was a wise old Profes sor, who knew the history of the cliff dwellers and their mantecedents; he knew their modes of living and where they buried their dead.

As he pointed out the many interest

ing places about them to two women of the party, he aroused the curiosity of the older, and she asked that she might accompany him on his next visit to the ancient burying ground. The next morning found the party ready for a long tramp over the rocky

foot-hills. An hour later, gasping for breath, the party stood about Professor Deans as he related the history of a once large city teeming with human beings, busy tilling the soil, bartering, employed in the industries of their time, and bound by their established

Helen Turner, readily pictured laughing, happy children romping about her in spirit form. She felt their warm kisses on her pale cheek and browyes, even toying with her beautiful only real clairvoyant living," only retitian hair, as if they were strands of cently defrauded one of his clients. bright-colored ribbon to be used for a May-pole decoration.

This sunken basin here, is where neace." the learned man was saying. feet as my mediumship is as yet. "Now I will show you where they buried their dead."

He led the way to a western slope of while the men stood in a group in the background. Not a word was spoken; the sensitive ears of the women.

A startled cry came from their lips

head of the grave and placed near the omic street, Oklahoma City.

FRANK ANLAUF. and good preservation, niwhen there came a gust of windenerhaps: the stroke of an unseen hand, and the lar The Professor, disappointed, deplored

this misfortune, as he had wished to take the heautiful specimen to a mu-

seum of ethnology.

In unearthing the bones the skeleton of a little habe came in sight. It had been laid away to sleep in its father's Thinker has broken the record in callarms, and now each frame was shat ing the attention of its readers to "The tered and strewn about as the Profes- Great Psychological Crime." It has sor selected pieces here and there to be probably awakened a more wide-spread taken as souvenirs of the day.

Helen Turner's relic was a bone of the forearm. She shuddered as it was tossed into her lap. Vainly she tried published for a generation of years. to avoid touching what she must carry ome, or give unpardonable offense to the learned man. Rosa Lee, her comilar token, laughed at the involuntary shudder that ran over the frame of

the dead man's arm tightly, Helen felt as if he were fleeing with her over the vast space to regions beyond. scarcely knew how she made the homeward trip. Hastly she washed her hands, vowed she would return to the dead their own. The thought haunted her through the day, and when night came she crept into bed feeling branded with the blood of the unknown dead. In vain she courted sleep; her brow was feverish; her hands numb; about the heart clung a fear that chilled her

as in death.

At last the tired eyelids closed over the balls of fire. How long she slept she never knew. The old-fashioned fireplace was lit up in a brilliant hue of carmine as the embers of the pitch pine died away in shrouds of gray. room was bathed in a mist of hazy red gray light in which the bones shone whiter than a specter hand.

Upon these her eyes fell as she sud-denly rose to a sitting posture, as an indefinable and unreasonable terror shook her from her sleep. To her straining ears came a sound as of heavy breathing, broken at intervals by a brief cessation or a long-drawn sigh. With all the force of her will she strove to restrain the mad impulse to shrick to restrain the mad impulse to shriek, to leap from her bed, to fly from the dreadful presence which seemed to hang over her. By a supreme effort she calmed herself sufficiently to reason. It was her room make, she told herself; but no impossing or some half-starved Mexican who had sought shelter on the porch; but the sound was in the room!

shelter on the porch; buff the sound was in the room!

Dimmer grew the misty haze in the room. Grasping her friend by the shoulder, she fairly shook, her as she called her to listen. Ross, Lee amused at her friend's feare of the supernatural, listened a moment, and then comfortably settled herself once more to sleep, with the drowsy having that the day's excitement had innertied her, this she tried to do. she tried to do.

she tried to do.

Again she was fast asleed. Slowly a large, bony, white hand passed over her face. Then the great form of a man bent over her. Now he picked up one of the long braids of hair and tenderly led it book on the pillow. Then he he were doubtful of who it was. Assured-a low mocking chuckle rang out in the dead silence of the room. small child came and stood by his side. He picked it up, held it over her face. The baby's lips met her own. A deep moan, a sobbing sigh of the babe brought Helen back to earth. With a spring she bounded into the middle of the room, determined to ascertain the

A brooding silence reigned over the bravery returned. A moment sufficed

Helen stood and listened. Surely no sound was heard now. She swept her hand across the prying man from extering upon the clammy brow as if she doubted her mysterious land which lay beyond—a sanity. Her friend chuckled. Helen

surely heard it again. In vain she besought Rosa to go with her to see if anyone was on the porch.
"It is the wind, Helen," Rosa ven-

tured.
"Listen, there it is, again," cried
Helen, in despair. Summoning courage and strength, she opened the door and peered out onto the porch. The moon in all its glory came from behind a huge fleecy cloud and made all as bright as day. Nothing was there. Closing the door, she now stood as mar-ble. Clearly before her came the skeleton hand from the corner. Slowly it arose from the vallse and pointed to the direction of its ancient resting place and vanished. Silently she sought her bed, leaving the light burning, to lie awake until the gray glimmer of break-

ing day crept through the windows. The early morning found Helen steal-ing forth from the casa with the bones secreted in a valise hurrying to the mesa to return that which belonged to the troubled spirits. She returned home with her soul at peace with the hand of the dead.
COLORADO COLUMBINE.

Oklahoma City, Okla.

When I removed to this wonderful city about a year ago it was with the hope of making some converts to our sublime teachings, as all good Spiritualists will do, wherever they may go. And as I have found quite a good many old-time Spiritualists, and still more interested that could be won by us, if we had an organization, I think it really time to make an effort to bring this about, as all our people here are unanimous on that point. But we need a good speaker and medium to help us accom plish this. If once organized I have no doubt that this city could be made another burg of Spiritualism, as we find them all over the other states, with several hundred members. As it is at present, we are overrun by fake clairvoyants, plamists and other humbugs generally, who reap a bountiful har vest. One of them, calling himself "the

Our home circle has strengthened us in our belief in the immortality of mankind, and convinced some doubters, they met and held council of war and through my instrumentality, as imper

Oklahoma City is one of the livelies communities in this country at present being only fourteen years old, it has the mesa and with the assistance of grown from 10,000 to 30,000 population two Mexicans he begin excavating a since the last census, making rapid adgrave. The two women seated them-selves near the mound of gresh earth, awake people here generally, having come from every part of our country, and any able lecturer stopping off will the click-click of the spade rang out not only be not disappointed, but find more audible as it struck the small an attentive audience. So please boulders imbedded in the rich black let some good medium consider soll. A harsh metallic sound grated on this matter and give us assistance. It seems to me that this territory is un-A startled cry came from their lips reasonably neglected by our workers as they beheld the well-preserved skull where is Brother T. W. Woodrow loof a human being roll toward the Procated. I would also like to correspond

essor's fet.

A + 469

with him, as his home is not far from the here. Address me at No. 516 Pottawat with him, as his home is not far from

BANE AND ANTIDOTE

The Great Psychological Crime, and the Arcana of Spiritualism.

interest on the part of the general reader, and more controversy on the part of its critics than any other kindred work Though personally recognizing its

ability in the presentation of its views, and the candid spirit manifested throughout its pages, I nevertheless hold that many of its opinions, when not assumptions, and many of its conclusions, when not partial and unwar-Shutting her lips firmly and clasping ranted by many accepted facts of an opposite character-are erroneous.

That it is the most seriously studied attack on mediumship that has yet appeared, is conceded by many of the most experienced, intelligent and self respecting mediums and writers among us. I am constrained to hold that the effect of the book on the average reader inaccustomed to discriminate between the strength of assertions as against known facts to the contrary, between the weight of evidence adduced and its incomplete conclusions, that the effect riance with a true knowledge of the principles of comprehensive psychology and a stumbling-block to spiritual prog-The question, however, is not as to

what is my opinion. That is of but lit tle con equence to any one except my self. But I want to call attention, in this connection, to the fact that some time ago the respected Editor-at-Large, Hudson Tuttle, than whom no one has written more fully and instructively, covering the whole field of psychic phe nomena-announced to the reading public, that as one of his first scientific works, "The Arcana of Spiritualism," published, I believe, in 1860, had been out of print for several years, that he would issue a revised edition, provided a sufficient number of subscribers indicated a desire for a copy. As this work which received several European translations, relates very largely and wisely to the fundamental principles involved in the discussion of the matter which forms the bulk of The Great Psychological Crime-the public interested in the subject could do no greater service to themselves and others, than to call just now for the reprint of this philosophical exposition of psychic science. It would prove a valuable antidote to the bane ound in this anonymous Psychological Crime. Let there be a general demand GEORGE A. BACON. Washington, D. C.

"WAKE THEM UP AGAIN!"

To the Editor:-I have a strong admiration for the good you are doing for humanity through your admirable paper. The symposium and subsequent laid it back on the pillow. Then he numbers to date are just calculated to bent his face close over her own as if startle some of our sleepy heads into startle some of our sleepy heads into doing a LITTLE THINKING on their own account. WAKE THEM UP AGAIN, Brother Francis! Wake them up again! With best wishes, I am, fraternally yours,
W. M. FORSTER, M. D.

118 and 119 St. Ann's Building, San Francisco, Cal.

"Talmagean Inanities, incongruities, cause of her awful vision. The room inconsistencies and Biasphemies; a Reseemed to vibrate with mouns and view of Rev. T. DeWitt and Rev Frank sighs as she desperately sought for a DeWitt Talmage's off-repeated attacks lamp and match. With a light secured, upon Spiritualism." By Moses Hull, calm reason asserted itself and her For sale at this office. Price ten cents,

Spiritualist Association.

To the Editor:—I enclose a few items that, if space in your valuable paper will permit, I would like them printed As my physician forbids me any company, this is the only way I can talk. Overstudy and overwork is assigned as the cause of the break-down, but time

will remedy all that. The societies throughout the state seem to have fully recovered from their summer vacation, and at present writing are showing good work. News comes from Seattle that the powers that be seem to show considerable reluct. ance in pushing the case against Mrs. Loie Prior. She, it will be remembered, refused to pay a license. Since she refused, other mediums have done like-We now await results that will decide whether we are to be considered by the courts as a religious body, as our national and state charters claim, or a body of fakirs, as many city ordinances claim. The state board met in Tacoma at the

residence of the President and trans-acted considerable business; among it was the appointing of standing committees for the ensuing year; also fixing the date (August) for camp-meeting. Last year the state purchased ten acres of land on Surprise Lake, about nine miles from Tacoma, on the Interurban, a line from Seattle to Tacoma. It is one of the most beautiful places for a camp in the state of Washington. For anyone desiring a summer outing, a more lovely place cannot be found in the northwest. Anyone desiring to get terms, apply to Mr. Julian Smith, who is chairman of that committee as well is state secretary. Mr. Geo W. Head, 19151/2 First avenue, Seattle, was appointed state reporter. We hope socie ies will note this appointment and send tems to Brother Head for publication n the secular press.

Mrs. Margaret Tetzloff, Mackay, P. D., will receive all gifts in the way of edding. This being a new camp we tope the friends will be generous, as edding will be needed.

Mr. H. L. Klein, vice-president, met with quite a serious street car accident. We are glad to note his almost entire recovery.

The writer was taken sick about the

5th of October. I have not been out of my room since, and until this week have not been able to attend to any correspondence. I would ask that patience be exercised in my behalf as the doctors enjoin complete rest for three months; but will atend to correspond ence as fast as health will permit. MRS. FRANCES A. SHELDON. 911 South E street, Tacoma, Wash.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.1

Mrs. Ruth E. Sargent, of Rutland, Vt passed to the higher life, Dec. 8, 1903, aged 75 years. She leaves two daughers and three sons to mourn her loss Mrs. Sargent was a firm exponent of the beauties of Spiritualism. Services conlucted by the Rev. Dr. Norman Seaver. LINUS E. SARGENT.

Johnnie Mahatma Ray first budded into life Feb. 6, 1898. His mind at once expanded like a full grown rose, seek-ing for the knowledge contained just across the threshold into which he entered on December 8, 1903, laying down all that was mortal to continue his life immortal. He left those sweet imprints of a few happy days on the memory of his mother, father and two brothers, covering his happy retreat by little kindnesses towards all his little friends and playmates. The twig was broken at his spring-time. E. L. R. Dunnellon, Fla.

Passed to the higher life, from his home in Owosso, Mich., James Frazer Yeats. Had he lived until Feb. 14, he would have been 77 years of age. was born in Aberdeen, Scotland; came to America when 12 years old. He has been a resident of Owosso Fifty years; was an active business man and filled offices of public trust. He has been a consistent and earnest Spiritualist for nearly a half-century. The brief illness mar the brightness of his kindly and well-prepared spirit.

bear forward the heritage of his goodly, life. The latter, Mrs. C. H. Allen, is resident of Chicago. She with her husband and two sons were present to peritems From the President of the State form the last affectionate service to the

It was the one joy of the occasion that Mrs. Cora L. V. Richmond, of Chicago, could officiate at the services. Many old and prominent citizens of Owosso were present and testified that the glowing tribute paid to the life and character of Mr. Yeats was fully merited. The funeral service was Satur day, Dec. 12. . .

Another pioneer Spiritualist, resident, Another pioneer Spiritualist, resident, of Owosso, passed to spirit realms during Mrs. Richmond's sojourn in Michigan. The family at once engaged henservices for the funeral and also to accompany the cortege to Holly, some 23 miles by rail where a helf service was miles by rail where a brief service was held at the cemetery. The following is from the Dally Argus, of Owosso, Dec. 12: "Mrs. L. D. Wynkoop, for many years a resident of this city, died of cancer at 7 o'clock last evening at her home on East Williams street. leaves a brother, Stephen Cornell, who with his family, resided with her, and two nieces, Mrs. S. H. Whalen and Mrs. W. H. Clark, both of this city. The functional will be held at 9:30 to-morrow from the house, Mrs. C. L. V. Richmond; of Chicago, officiating. The interment will take place in Holly." Mrs. Wynkoop's life was one of sweetness, good works and loving charity for all Though a great sufferer she was the em bodiment of patience. COR

NOTES FROM A LEADING SPEAKER

To the Editor: - I have thought each veek as The Progressive Thinker came would write to you, and also express a few of my thoughts and experiences along the line of medlumship, but I have been kept busy with the duties of my home and of the office as state pres

I find so much that needs to be done in our state. I find many of our Spirit ualists so indifferent. I am surprised when I ask to see the spiritual paper when I am away from home, stopping with Spiritualists and mediums. TO with Spiritualists and mediums, TO FIND THEY DO NOT TAKE ANY SPIRITUAL, PAPER. I have taken The Progressive Thinker ever since the first issue, authough I have been away months at a time; if they were not forwarded to me they were kept at home so I could look them over on my return Brother Francis, you are doing a grand work of educating the people along psychic lines. I believe The Psy chological Crime has been the means of giving food for thought, and to me it has been a great light. It is a book one needs to read carefully and thoughtful ly. I believe the ground has been well covered by our able writers, and I will sit in the silence, only express myself to you of the great good you are doing Language is inadequate to express my gratitude. Long may you remain on this side of life.

I admire your fearlessness in always speaking your candid opinion and curry favor with none, doing right for right? sake. When I read your article concerning Mr. Kates I thought I certainly would write you and say "Amen!" if othing more.

MRS. CARRIE FIRTH CURRAN, Toledo, O. President O. S. Al

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Materialization-Thoughts for the Benefit of Investigators.

leads into that where those with a clear- clated with them that create condier vision see the spirit forms so fair of tions that make it impossible for the our loved ones gone before us into that manifestations to occur. I have a case mysterious strange somewhere. How in mind bearing on this point. I have a can I open my blinded eyes that their together with his wife took up the in- I asked the same minister if he had ever doors of your soul, doubt not, wait, and

est words as published in recent num upon to make a trip east and he took adbers of The Progressive Thinker, and vantage of the trip to visit every mate-

when two such earnest and able minds

that they are cannot help being beneto the cause of Spiritualism.

seekers after absolute knowledge, but I see, but he had been informed by those have found in my experience at least who had, that those who had passed that I have never obtained very much into spirit life came back so as to be basic foundation upon which to work, come as little children ye can in no wise as the basic principle for the investigation and understanding of the spirit or divine law of being.

No one expects to accomplish anything with electricity without complying with the laws so far as understood of handling electricity; and yet there are thousands of persons like Brother

"How can I span the distance be and yet do not comply with the required tween the two worlds?" you ask the one conditions, or having compiled with at this end of the journey which at last leads into that where those with a clear-clated with them that create conditions to the first continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions, or having compiled with the required his continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions, or having compiled with the continued faith and his willingness to conditions.

the matter over on one occasion they each agreed with the other that the first impossible for any one to impersonate head, and the reason why we have no A few years later the wife was called more mediums like Jesus is because to spirit life, and some months after there are so few that are willing to combrance after reading some of the earnher passing, the husband was called
ply with the conditions required for its
upon to make a trip east and he took adunfoldment. But notwithstanding this

On his return home he was led by a dox. While gathered about the hearthfriend told him of the wonderful things that were coming through the daughter As true Spiritualists we should be of a neighbor, saying he had not been to

My friend at once became interested, and no class of people should have more and wanted to know when he could see faith and trust in the spiritual and un- this girl. "Why," said his friend, "it is seen forces of being than those who are seeking to develop mediumship, or those who are seeking knowledge along these lines. But the facts are that no learner to have the seeking through the seeking through the seeking knowledge along the self-through the seeking knowledge along through the self-through the seeking knowledge along through the self-through through through the self-through through through the self-through through through the self-through through through the self-through through the self-through through through the self-through through the self-through through the self-through through through the self-through through through through through the self-through through through through throug class of investigators are so regardless of the required laws of spirit manifestation as are the majority of those who agreed upon, and as she put her arms on that glorious, wondrous night, class of investigators are so regardless out of the cabinet was his departed are investigating the phenomena of around his neck, she said: "Oh, darling The lowing kine bent humble knee, spirit return. No greater truth was ever thenry, words cannot express the joy the history says, in Galilee. teacher and psychic, nineteen hundred you as we agreed, and proving to you Ring ye bells, ring ye with praise, years ago, when he said: "Unless ye be- that materialization under proper conditions is absolutely true. I have been enter the kingdom of God"-expressed wth you in all your journey," she said, and have tried in every way to materialize, but in all of the many seances that you have attended, this is the first one that the conditions were such that I could come, and yet many of the mediums were genuine, and those who came were able to do that which I

time or even the tenth time trying.

I heard a very prominent minister at Oakland, Cal., declare from his pulpit on two worlds and know that the loved ones long gone from my sight and under-our government, and who is a the world would not have one iota of touch remember me here below? How very strong and electrostical winds.

So I find that in spirit investigation seeking for.

The trouble with mediumship is that but few mediums understand the true conditions that surround them in their unfoldment, and the majority as soon as and all of the opposition of the churches combined, Spiritualism is making a decided advance, and like a snow ball that rapidly the longer it is rolled.

.If each to each be all he can, A very God is man to man. ETHAN W. ALLEN. Los Angeles, Cal.

CHRISTMAS GREETING.

Oh, Christmas bells, your music sweet, Fills the hours with joy complete; Let faith be steadfast, hope be true, Like gleaming depths of ocean's blue; Let memories round our hearth-ston

While friends sincere quaff ruby wine A happy Christmas, one and all: May homes be blessed, sweet voice

Roses blossom round each path. Kindness scatter every wrath, Let all griefs forgotten be, Sing to the blesed ones now free, "Tis Christmas-tide and Love is here, Rejoice and banish every fear.

Ring joyous bells, ring loud and long,

Christ's grand teachings came to raise Let's join in anthems jubilee And wait the bliss that's "Yet To Be." We gather round the laden board With friendship's charm, and pleasan

word-Christmas morn, noon, and eve, In God's great love we must believe. Rose L. Bushnell DonnElly. San Francisco, Cal.

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The Band of Harmony, auxiliary to Dr. Sholdice holds services Sunday Sunday at 3 and 8 p. m. Mr. Shaeffer evenings at 7:45, at 205 Lincoln avenue. will lecture, answer questions and give the Church of the Soul, meets at Room 512. Masonic Temple every first and Chicago Spiritual Alliance Church spirit messages, assisted by other methird Thursdays of the month; aftermeets every Sunday at 3 o'clock sharp, noon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evenand 8 o'clock sharp at Lakeside Hall. corner Thirty-first street and Indiana ing session at 7:30. Questions pertainigators, as well as Spiritualists can ening to spiritual themes, answered by joy a pleasant afternoon or evening. First-class speakers. Tests and mesthe guides of Mrs. Cora L. V. Richmond; name poems given to strangers. sages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and Spiritual services conducted by Julia her daughter Cora, the "Child Wonder," M. Learnerd, every Sunday evening at always in attendance to give readings

> meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor. The Englewood Spiritual Union hoids meetings at Hopkins' Hall, 528 West hall, 355 East 63rd street, near Madison Sixty-third street, every Sunday even-ing at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at

Hanson and others will give tests.

between the meetings. Also free dem-

The Spiritual Unity Society holds

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. ture at 8 p. m. The hall number is 361- H. Freedman, secretary, 518 W. Adams 363 East 43d street. Conducted by Mrs. street.

The Hyde Park Occult Society holds ple, at 11 a. m. Sunday-school at 10 regular Sunday evening services, 7.45 a. m. o'clock, at Alliance Hall, between Kim- The Progressive Society holds servbark and Monroe avenues. Jackson ices every Sunday at 183 East North Park cars pass the door. The best tall avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at meetings. To spread the truth is the every session. Mrs. Hilbert, pastor.

avenue, where truth-seekers and inves- at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong. pastor.

The Woodlawn Spiritualist Society, at

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

avenue, every Sunday evening at 7:30. W. H. Mohlar, president.