The Progressive Thinker partakes of this remarkable prosperity, and was never in a more healthy condition than at present. It is sending out tons of Premium Books; it is bringing constantly to the front questions of vital importance in connection with our glorious cause. It is founding the nucleus of a library in thousands of homes and starting new vibrations constantly among the people. It is emphatically the paper for Spiritualists. It has had fourteen years of uninterrupted prosperity, a phenomenal career in the history of Spiritualism. It has recently created a great awakening in the ranks, and the cause has moved forward a step. Read and keep posted.

# he Progressive Thinker.

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NO. 741.

The most tremendous problems of life and death cannot be solved in five news-

paper articles. Upon the psychological proof—com-parative and experimental—that my own personal spirit possesses a personal form; indirectly rests the scienlific proof of my own personal survival

Hence it is as important for me to know whether my own spirit has a personal form; and for me to know the exact nature of that personal form, viz.,the substance of which it is composed —as it is for me to know the psychological nature of the Spirit Forms who have passed out.

For I believe that my personal Spirit has its own form; and, that my Soul possesses its own form.

And; in order for me to be just to the forms of discarnate spirits, it is necescisely know the exact nature of the forms of my own personal Spirit and Soul, in order to distinguish them from the Spirit Forms which appear to us from the other side.

Then again, our own Spirits, and Souls, not only possess their own forms, but are also, in some sense, creators of elements of human forms, viz., as im-

My treatise on this, viz., that the human passions of the Soul—considered as creative—psychic—forces—were actual creators of elements of human form, was kindly referred to: and, in fact, acers, and journals, at the following

First, by the illustrious philosopher, Lombroso, Sept. 20, 1901; Prof. Albion T. Small of the University of Chicago, Aug. 6, 1901: Prof. Oscar Lovell Triggs of the University of Chicago, Sept. 22, 1901: Prof. Edward A. Ross of the University of Nebraska, Oct. 17, 1901; The Academy of France, F. E. Thomas, Jan. 1902; Prof Elmer Gates, Smithsonian Institution, Sept. 11, 1901; Prof. Lester F. Ward, LL. D., Columbian University; Prof. William James, LL. D., Harvard University, Feb. 25, 1903; Dr. Egbert rnsey, Editor Medical Times, New York, Jan. 1902; Dr. Lyman Abbott, Ed. itor Outlook, New York, Jan. 21, 1902;

Boston Transcript, Oct. 26, 1901; Boston Globe, July 26, 1901; New York Jow II, Nov. 3, 1901; Boston Higher Law, Jan. 1902; Public Opinion, New 1901; The Biological Magazine, Nov. 1901: Boston Post, Nov. 3, 1901; Mind, New York, Dec. 1901; Arena, New York, Dec. 1901; Zion's Herald, Nov. 20, 1901; Universalist 1901; Universalist Leader, Dec. 7, 1901; Boston Ideas, Nov. 30, 1901; Boston Gazette, Jan 4, 1902; Boston Times, Jan. 11, 1902; The Watchman, Jan. 23, 1902; Christian Register, Aug. 28, 1902; Health Culture, New York, Feb. 27, 1903; Banner of Light, Dec. 28, 1901; and many

The philosophy and religion of Spiritualism, and the New Thought, is evolu-

If the knowledge of these two great branches of modern popular Spiritual feeling and aspiration is therefore evolutionary, then it implies our possibility of progress in ideas, and a better in our conception, viz., a possihility of a better revision of some of our old interpretations of the New Thought and of Spiritualism.

Human knowledge (in a religious and philosophical sense) can only be of two

Dogmatic, after the manner of an un alterable verbal (a) oral, or printed creed; as with the books of organizations, i. e., the Koran, Science and Health, the Book of Mormon, Confession of Faith, or Discipline, or Secret

(b) Experimental. The experimental form of knowledge is gained according to the methods, and plans of modern comparative and experimental science In religious matters, therefore, the spiritual concepts of the new thought and of Spiritualism, must (to be scientifically intelligible, and scientific) be based in part upon the methods of "experimental and comparative psychology. But the path of comparative chology though more certain than dog-

ma, is not as easy to learn. Religious Spiritualism-in the loftiness of its sublime aspiration—is quickly thrown into irritability, and anger when attempts are made to modify its concepts, and ideas.

Its wings are plumed for the infinite. It is impatient with earth, and earth's

Hence it is very uneasy, hasty, eager and often full of unjust anger, when confronted with new scientific facts. Thus; in human history, scientific Spiritualism has always had the unpleasant task of teaching religious Spir-itualism, a more profound and saintly

patience, and humility. Thus; that great lamented saint of modern scientific Spiritualism, Frederic W. H. Myers, M. A., Fellow of St. John's College, Cambridge, England, and author of "Human Personality and Its Survival of Bodily Death," was often sneered at, and silently scorned with s malignant cruelty because of his unflinching scientific attitude; and, be cause, he was an evolutionary Spiritual

ist: not a dogmatic one. The fact is; that if Frederic W. H. Myers (in the face of the opposition of well-meaning Spiritualists, who should have helped him) had not sustained, his own, strictly scientific enthusiagm in Spiritualism, from about the year 1873, when he talked the mat ter over with the late Lord Mount I'emple; and nearly on to 1903, when his posthumous work appeared; it is obvious that his great learned book would never have led the respectable worldin the face of so much ghastly impos have looked into the claims of Spirit-

And: whatever of good these person al articles of mine may or may not do in the direction of awakening an inter-est in Spiritualism, and its philosophy it is obvious that they would never have been written, but for the stray spars of strictly scientific interest in

the subject, first awakened in me in the early winter of 1875-1876, by Lord Mount Temple, at his town residence, Stanhope street, Hyde Park, London Eng., and which, in my own case, was subsequently developed in experience, which Prof. William James of Harvard, edited, and gave to the world some

years ago. Hence, my foregoing articles on this subject, desired to make clear two

(a) That the dignity and lofty mental and moral worth of the medium's own spirit was deserving of as much study, as that of the medium's spirit guide and particularly in the matter of the unconscious, self-creation of mental and physical forms, by the medium's own

mighty form-creating spirit.
(b) That; in attempting to solve the great mystery of spirit forms, that the great question of spirit identity, must ultimately, and absolutely depend upon the more profound question of one's own unchanging psychological identity.

Thus; among the primary questions
to be answered, by a medium desiring

to see the form of her own mother, or father, who have passed out, is this one, viz., What psychological relation of identity does the image of my motherin myself—bear to my own spirit?

For; upon the fact, that the image, of the medium's mother, remains absolutely correct, and exact within the medium; and, also, upon the fact that the medium's own Spirit also has the power to get, keep, and reproduce the image mother, at will, rests the only possibility, whereby the medium could

identify her mother at a seance. An irreparable injury, either to the image of the medium's mother, within the medium; or, to the medium's own spirit, would render the medium absolutely incapable of recognizing her own mother: should her mother appear to her at any time after her transition.

This is because the medium's power of identifying her mother, depends upon the power of the medium's own spirit, to get, keep, and recall, or reproduce, from within herself, the image of her mother who has passed out. This image was first created in the medium by her sense experiences; before her

Thus; if my senses, i. e., if 1 had never in my life touched; heard, and seen, such men (as Garibaldi; Sir Henry Bossemer; General William Booth; Presidents Harrison, Hayes and Cleve-land; Phillips Brooks; Blaine; Beech-Monsignor Capel; Edward Everett Hale: Lord Mount Temple; Sully; or Ingalls) I should never tifying image, by the means of which my spirit could identify them; either before, or after they pass out.

Utterly destroy the images of these men (which exist within myself as the image of the medium's mother is within the medium so that no form of them is left in me, which I can compare with their own real selves, forms, shapes, or figures) and I could no longer say that had ever seen, touched, or heard

such men. It is the business of my Soul to create the nerve-conditions possible for the getting, keeping, and reproducing of

And, it is the business of my spirit to interpret the meaning of the images after they have been obtained by

The definitions of Soul, and Spirit, will give further on. The five foregoing chapters were in tended therefore to also prove three

(a) That in attempting to solve the Great Mystery of Spirit. Forms, pro found scientific and analytical study should first of all be given to the psy chological and neurological conditions of the medium.

The dignity of the medium's own Spirit demand that this study and philosophical attention should first be given to it; and, particularly in the direction of the medium's own unconscious Spir itual capacity to create spirit forms.

After this has been done, and the me dium's own spirit has been treated with becoming dignity, profound study, and scientific reverence, it will then be time to treat with equal delicacy and dignity the nature of the great mystery of the

spirit form of the medium's guide.

By following this patient method, we to not incur the chagrin of having to go back to the effete ideas of medieval nec romancy, rather than forward to the constantly widening concepts of a grander, comparative, and experimental modern, evolutionary science

(To be continued.) SALVARONA.

#### AT FIRST.

If I should fall asleep one day, All overworn. And should my spirit, from the clay, Go dreaming out the heavenward way

Or thence be softly borne, pray you, angels, do not first Assail mine ear With that blest anthem, oft rehearst,

"Rehold the bonds of Death are burst! Lest I should faint with fear. But let some happy bird, at hand,

The silence break; So I shall dimly understand That dawn has touched a blossoming

And sigh myself awake. From that deep rest emerging so, To lift the head And see the bath-flower's bell of snow The pink arbutus, and the low

Spring beauty streaked with red Will all suffice. No otherwhere Impelled to roam, Till some blithe wanderer, passing fair

Will, smiling, pause—of me aware—
And murmur, "Welcome home! So sweetly greeted I shall rise To kiss her cheek;

Then lightly soar in lovely guiso, As one familiar with the skies, Who finds and need not seek -Amanda T. Jones.

# The Light Among the Wills.

### A Charming Marrative.

Most Beautifully Suggestive is "The Light Among then." "All right," said Mr. Weston, spring come to me. I have hoped, and prayed ing to his feet, "you come with me and waited, and I will not give up. I may be the forms I long to see why the power does not come to me. I have hoped, and prayed and waited, and I will not give up. I may be the forms I long to see why the power does not come to me. I have hoped, and prayed we will find out if we can," and followed beautifully suggestive is "The Light Among the long to be and I can't see why the power does not come to me. I have hoped, and prayed and waited, and I will not give up. I we will find out if we can," and followed beautifully suggestive is "The Light Among the long to be a suggestive is "The Light Among the long to be a suggestive is "The Light Among the long to be a suggestive is "The Light Among the long to be a suggestive is "The Light Among the long to be a suggestive is "The Light Among the long to be a suggestive is "The Light Among the long the long to be a suggestive is "The Light Among the long is a narrative founded on facts alone, and every by his guest he disappeared down the cellar stairway. Some time later the two men returned, Mr. Weston flushed Spiritualist should read it.

(Concluded from No. 740.)

While these scenes were being enacted in the Daley home, something of a different nature was occurring in Mar tha Weston's home among the mountains. One morning as Mr. and Mrs. Weston sat at the breakfast table eating the usual morning meal of boiled potatoes and corn cake, Mrs. Weston suddenly exclaimed: "I am goin' ter send for Martha ter come home. The doctor says 'twill be two weeks now be fore Charlie can get about, and I can have that for an excuse."

"What do you want an excuse to send for her for? Why ain't she wall enough where she is?"

"I've been readin' in the paper that them Spiritualists up there are goin' to hold a big meetin' next week, and 1 wouldn't wonder a mite if Laury went and took Martha with her."

"Wall, I guess you needn't worry about Laury's takin' Martha to any place where she hadn't orter go. "Huh! I don't know about that. b'lieve from what Laury told me herself that she has gone over to Spiritualism and Marthy seems to have a natu ral bent that way and always did-she

don't get it from me nuther."
Mr. Weston helped himself to another piece of johnny-cake but vouchsafed no reply. After eyeing him critically for a minute, his wife continued, "I won't have any Spiritualism brought inter this house while I'm in it, now I tell ye. It's the devil's own doctrine, and Marthy goes to meddlin' with it, thrash her if she's as big as the side of the house. I won't have any spirits in this house or any such works er goin'

'What's that?" exclaimed Mrs. Wes ton, looking about her wildly. "I dunno-something tumbled down stairs I guess-perhaps it's spirits."

"Spirits!" said Mrs. Weston in a tone "The cat sits on the doorstep washin'

Whack! whack! whack! three loud knocks came at the back door. "Go to the door, Silas, and see who is

Mr. Weston threw open the doorone there! His wife seeing Mr. Weston's look of surprise, came and looked

"I know," she said snappishly, that miserable Dutton boy a cuttin' up

"Wall, I guess not, for he has gone to , to work in a mill." "Well, what is it, then?"

"That's fust what I want to know was the curt reply.
"Mother!" called Charley from his

bed in the next room, "Mother, something has been rapping on the head-

"Oh, fudge!" said Mrs. Weston, scornfully. "It is a rat in the wall. "I'm not afraid-raps never hurt any

one yet, unless they hit him, but they were not in the wall, but upon the headboard, for I felt the bed jar, as well as "I will get you a paper-The Coming

Conflagration, that came last night and it's got a nice piece in it about the devil the battle of Armageddon," and Mrs. Weston hurried away. As she entered the kitchen a strange sight greeted her eyes for every chair was turned upside down and the room was filled with a yellowish smoke and a very peculiar odor. In considerable alarm Mrs. Weston righted the furniture and began clearing the table but one after another the various necessary utensils disappeared and she spent the larger part of the forenoon in a .vain search for them. There were loud blows upon the walls and floor for which she could find no explanation, and when noon came and brought Mr. Weston, his wife

"You are sure there was no one around?" asked he, as his wife concluded her story for the second time. "I know there warn't." was the decided answer, "and what I want to know is, what did do it?

"I dunno, unless it was spirits." "I don't b'lieve in spirits," said Mrs Weston, angrily, "and I won't nuther it's the devil, that's what 'tis "Wall, if you knew who did it, who "The devil is a mighty handy feller to

voice at the open door, and Uncle Ezra stepped in. "If a feller is mentally lazy he wants ter keep a pocket devil; 'twill save him all the trouble of searchin' for the truth." For a moment Mrs. Weston looked at

her husband in dismay, then throwing aside her reserve she poured into Uncle Ezra's ears the story of the day's happenings. At the conclusion of her ac count she demanded sternly, "Now what does it all mean, I wanter know?"
"Wall," said Uncle Ezra, after due de

liberation, "I rather guess it means ye're goin' to learn a lesson ye don't "Wall, what is doin' it?" persisted

"Wall, I heard ye say as I come in, that 'twas the devil, and I judged by yer tone that ye would b'lieve it anyway, so I shan't dispute ye," with which remark he followed Mr. Weston out doors where they held a long conversation be-

hind a friendly wood-pile. "But, why," said Mr. Weston, as they parted, "should such things be done? It looks ter me like going inter pretty mean, tricky business."

"Wall," I dunno 'bout that. You know, Silas, better'n I do, that 'twill take a good many hard knocks ter get Sary mellered up. I wouldn't wonder a mite if it went against the grain of them that's cuttin' these capers, but they probbly think that the end to be gained justifies the means and nothin else could do the work. If Sary: Weston ever b'lieves any different than she has done, the new ideas will have ter be

"Wall, I guess you are right there," laughed Mr. Weston. "Copie over again to-morrer, won't ye?"

As night drew near the noises in the old farm house increased. The sounds suggested the tdea of tin palis and pans being thrown upon the house roof where they rolled noisily down, falling upon the ground with a clatter. So real did of intense scorn. "I should think it all seem that both Mr. and Mrs. Wes-you'd be ashamed of yourself, Silas ton went out and watched several Weston. It's that plaguey cat, and I'll times. The noises continued, but noth-have her killed right off." sharp whacks as if stones were being her face," and Mr. Weston pointed to thrown violently against the house something metallic and heavy seemed to be constantly rolling down the chamber stairs, small articles were thrown rooms, shadowy forms glided here and there and the house was filled

with strange pungent odors. Mrs. Weston took her Bible from its accustomed place and sat down to read -the light went out, and continued to go out as often as it was lighted provided she tried to read. At last she went to her room and began to pray. She was dead in earnest-there was no mistaking that fact, but the Lord was apparently deaf to her entreaties for the tumult kept on. At last she gave up and went to bed. An hour later she was in a different frame of mind, when her husband appeared ready for bed she exclaimed vehemently, "Silas Weston, are you goin' ter hed with all

this racket goin' on?" "Wall, I dunno as there's anything can do about it," was the somewhat

"Wall, if I was a man. I'd not go ter bed till I'd hunted 'round-ye haint done anything."

"I haint, have I? I haint chased all around this house three times with a pitchfork, have I? If you think it's folks a doin' it you better get up and catch 'em yourself. I'm' tired, and I'm goin' ter sleep, devil or no devil, and he went.

The next day as Mrs. Weston was washing the dinner dishes—as many of them as she could find-she was sur ing, "I'll write to Marthy now, and send door yard. While Mr. Weston took care of the horse, Mrs. Weston gathered the letter to the office by Uncle Ezry." the best food the house afforded, and placed it upon the table before the elder who had grown older and stouter during the time that had elapsed since he last visited the Westons. There were stern hard lines around his mouth and his countenance looked more forbidding greeted him with genuine joy and excit-edly poured into his ears a history of ter, the Elder had thought and talked ter, the Elder had thought and talked so much about the vengeance of the Lord and the awful fate of the ungodly, that his soul was getting quite God-like -judging by appearances. As soon as the Elder had finished his dinner, Mr. Weston came in and the three sat down to visit. After some talk about meet ings bere and there the Elder asked zing of night-flying insects were the

"Who is working on your house, Brother Weston."

"Who—what—I—there ain't any-body," stammered Mr. Weston.
"What's all the pounding down suller, then?"

Mr. Weston looked at hig wife appeal-lence which testifies to true friendship lay things off onter," said a cheery

ingly, but as she was mute, he answered so much better than words. At las

and triumphant, the Elder pale and shaky, for Mr. Weston's account of the recent disturbances and the mysterious rappings going on about him had proved too much for the Elder's nerves. He sank helplessly into a chair and sat in silence for some time. At last he asked abruptly, "Where's that boy?"
"He's sick abed and has been for

quite a spell," said Mrs. Weston. "Can't he get up?"

"Where's Marthy?" "She's gone up North with her Aunt Laury, and I've been tryin' to make Silas write to her and make her come home. The last letter we had from her she had been to a Spiritualist meetin the night afore and I think that's a smart piece of business for

"That's jest it," said the Elder, tri-umphantly, "that's the cause of all this trouble. It's all the devil's doin's! Marthy has forsaken her God and the faith once delivered to the saints and has gone over to the powers of darkness

"By thunder!" exclaimed Mr. Weston as he sprang to his feet and confronted the astonished parson, "I will not set still and hear anybody say such thing as that about Marthy. the purest, kindest, best girl that ever was, and I'll not hear one word against her from anybody. As for this devil business, I've thought it all over and I've made up my mind to a few things. In the first place if God made the devil e either made him mortal or immortal If he made him mortal he would have lied long ago unless God preserved his life on purpose to let him cut up, in which case God is as bad as the devil. If God made the devil immortal then he can't kill him and the chances are that some day, if he isn't now, he will

be as powerful as God himself."
Mr. Weston paused for breath and his wife burst out: "Silas Weston, it is mighty. Strongest he whose love is you give up the devil you'll have ter strongest. Living or dying, here or give up the Bible, and God, and everything-they all go together!

"Wall, I dunno about that; you and I the love which is pure and peaceable, don't know everything, Sarah Weston. have disagreed over this devil business. But I can't stop to argue, them pertater bugs have gotter be 'tended to," saying which he left the house.

After he had gone the parson got slowly up and extended a hand to Mrs. Weston and said: "I am sorry for you, Sister Weston: I am afraid the Lord and better things than they have yet athas delivered you over to Satan to be tained; then you will be able to show tried. Cling fast to your faith and you them the way of living it. Remember shall yet sit down with Abram, Isaac and Jacob in the kingdom of God." "Are you goin', Elder?" asked Mrs.

"Yes. I feel that I cannot longer main now. Brother Weston has got entangled in the wiles of the tempter and given heed to seducing spirits. A person who gives up the devil gives up ev-erything, as you said," saying which Elder Drake departed to return no

Several days after these events took place Mr. Weston entered the house one afternoon and found his wife sitting in an eary chair with her hands folded helplessly in her lap. Her countenance bore a martyr-like expression, and her whole attitude suggested passive endur-

"Silas," she called appealingly, "I'm just about tuckered out. I've prayed and prayed, but the Lord don't pay no 'tention to me as I can see. I Marthy-seems as if I could stand it better if she was here. I shan't say anything to her about Spiritualism if she holds her tongue to me. She can b'lieve what she has a mind ter. I 'spose, but I won't believe it, I can tell ye, and you needn't think I will. I wouldn't b'lieve it if I knew 'twas true. "Very well." said Mr. Weston, laugh

It was Martha Weston's last night with her aunt Laura and Mrs. Austin. The white muslin curtains were drawn and the lamp was burning brightly upon the little table in the center of the neat and pleasant sitting-room, and the air was sweet with the odor of many flowa peculiar faculty for gathering flowers were sitting up late, and the little country village was quiet and its streets de serted. The monotonous roar of the little river as it fell over the dam where its waters were made to move the machinery of the gristmill and the few shops the town boasted, the occasional yelp of a stray dog, and the buz-

the night. The friends had been for

some time wrapped in that congenial si-

"What!" said the Elder, sharply; "I should think you'd better find out, Martha spoke and her tone was low and almost hear the voices I long to hear but something is lacking-only one lit tle touch I fancy and the line of communication will be established. Oh dure what I shall have to until I am sure that I can receive communication from our spirit friends. I want to be able to comfort those who have no hope of ever seeing their lost ones again. I want to spread this blessed truth among my fellow-beings. not shrink from the way, however hard it may prove, if I can only feel that I am making some lives brighter and better."
As Martha ceased speaking there

came three distinct raps upon the wall near her. The light flared up and went out, and there over against the wall ap peared a hand of light and it wrote upon the wall in letters of light: "Peace to thee. O troubled spirit. Never count the battle lost. Find this hour thy hour of triumph, and this day thy pente-

The hand was gone and a low strain of music broke the stillness of the room. So clear and sweet was it that the lis teners felt themselves strangely moved by its power. Louder and clearer and stronger it rose until the whole room seemed to vibrate and thrill with the strange wild melody until it gradually dled away in a note of triumph. Several times this was repeated while the isteners sat spell bound. Then Martha suddenly cried out, "The power has come to me-the light has come and I can see. A voice says to me, 'Write.' Mrs. Gray hastened to relight the lamp and then found paper and a pencil which she brought and placed in Martha's hands. Instantly the hand of the unconscious girl began to move rapidly over the paper and when at last the pencil rolled from her fingers, Martha looked into the face of her aunt and smiled joyously: Mrs. Gray took the paper to the light and read aloud: "God is love. Love conquers all things. Love hereafter the strongest power is love. Therefore keep your soul full of love, and kind, merciful, helpful, and tender soul full of love you will be a magnet and draw to yourself all things desirable. Love your fellow-beings with a love that gives no place to jealousy, anger, evil surmising and speaking, no selfish greed for position or gain, then you will be able to help them to higher the background. that every act of your daily life testify for or against the cause you advocate. Remember that whatever you sow, that you shall also reap. This is Nature's law and from it there is no possible escape. Never shrink from re-ceiving a truth because it is disato you-it would not be disagreeable if you did not need it. Do not

deceive yourself; you cannot sow discord and reap peace, you cannot sow hatred and reap love, you cannot be harsh and uncharitable and find mercy and tenderness. If you sow seeds of sorrow, and trouble you must reap the harvest. Speak not ill of your neighbor and require him to speak good of von-measure for measure shall you re Your future destiny lies in your own hands and your choices will determine what it shall be. If you want to find a heaven hereafter make for yourself a heaven here, now. Again I entreat you to be loving and lovable, forgiving and helpful, and kind and just to every living creature. With a pure soul abhor the sin but be merciful unto the sinner. These things I have told you for your own good and the good of

many. Be not afraid to speak the truth and always remember love will win." For several minutes the friends sat in deep thought and then Mrs. Gray. glancing at the clock, said smiling, "We have had our prayer and our sermon and now before we say good-night I propose we have our hymn." Mrs. Austin arose and went to the organ and soon three clear voices sent forth upon the

midnight air a glad triumphant song: No more I sit in darkness, the light of heaven I see. The veil is rent asunder, my lost have come to me.

Their love has proved triumphant o'er death and time and space, I've heard their voices calling, I've seen

In hours of pain and sorrow they bid In ev'ry hour of trouble I know that they are near,

doubts and fears have vanished, exultant now I.sing. where is thy sting?

[The End.] Bethel, Vt. MRS. I. L. LEWIS.

family moved to California. I always imagined it looked very much like the medium had got the treasure. Thirtyber, 1903, the spirit of Mrs. L. came to me and said she had departed this life just seven hours previous, and had come to confess to me that she had defrauded me, and that the treasure was not near as large as she had expected in my face and called me a fool for so asked her what made her do so treach easily believing what an Indian would crous an act. She answered, "My hus tell, so with much disgust I dropped the | band said I would be a fool if I did not keen it all." I then asked her why she came to confess and she answered that Mrs. L. with her family moved into the she was unhappy because my spirit

A Prominent Spiritualist Passed to th

Realm of Souls. Suddenly, Jan. 13, 1904, of heart failure, the veteran Spiritualist, Thomas Lees, of 1021 First avenue, Cleveland, Ohio. Brother Lees was born in London, Eng., May 21, 1831. Came to America in 1853, residing for a time in Chicago, and while there married Miss Annie E. Bainbridge; from Chicago he moved to St. Louis, Mo.; from thence to Toledo, Ohio, where he first began to investigate the spiritual philosophy From Toledo he came to where he has resided for nearly forty years. In early life Brother Lees was

and until his investigation into the phi losophy of Spiritualism was a thorough believer in the creeds of orthodoxy. About the time Brother Lees came to Cleveland, A. J. Davis came to Cleve land and started what has ever since been known as Children's Spiritual Pro gressive Lyceum of Cleveland." Its first conductor was a Mr. Jewett, long since passed on. At his retirement, Brother Lees, then one of the foremost workers in the Lyceum, took the conductorship and no more worthy brother

a member of the Church of England

has filled that honorable position. Some time ago Brother Lees and his old friend and co-worker, Mr. Hudson Tuttle made a compact between them that when one of them should pass on, the remaining one should officiate at the funeral of the one gone before, but owing to illness in the family of Mr. Tuttle, and circumstances over which he had no control, Mr. Tuttle could not carry out his part of the compact, so by request of the family, Mr. I. W. Pope, a life-long friend of both parties, offi-

ciated in Mr. Tuttle's stead. In part he said: "Our brother. Thomas ees, of whom I am to speak, was one of my earliest acquaintances. We have been co-workers in the cause of Spiritualism for nearly forty years. In the early days it cost much socially and financially from a business standpoint to acknowledge and live the beautiful truths of Spiritualism, but to-day we can say of our Brother Lees that he was ever faithful to what appealed to him as truth, and had the strong moral courage to live the best he knew. His pen n hand ever ready to aid in spreading the spiritual work. Our arisen Brother Thomas Lees, was one of the foremost pillars in the Children's Progressive Spiritual Lyceum and during his years of labor in it between three and four thousand children received their carly religious teachings along the lines of Spiritualism, and from that number we have yet to hear of one who has become a criminal or been arrested for any crime. But among them we find poets, philosophers, teachers, artists, doctors, lawyers, and all useful, law-abiding citizens. This history alone is a monu ment of itself to any man, far more en during than any of metal or stone. It is true he was assisted by many noble earnest souls in his work, and while many others have been prominent in the foreground, the systematic guiding hand of Brother Lees could be seen in

"In the earlier days of his work he counted among his friends and assistants, such men as Judge Paine, Judge O. R. Tilden, Judge R. P. Spalding Hon

J. H. Wade, and many others of promi-"Brother Lees was a quiet, unassumng, dignified gentleman, kind and thoughtful toward all. If he was reriled, he reviled not again; his soul was the soul of peace, his life a benediction. He followed the requests of the Nazaene. He visited the sick, aided the needy. He has lifted the spirit in darkness to the light and to eternal truth. He has pronounced the blessings upon the marriage vow. He has pronounced the benediction at the grave of loved ones, and left the sorrowing with the consolation of a greater truth on earth, no death but life eternal. He has christened the babies with the eternal spirit of love. He has ordained many servants of the gospel of love and truth. His influence has been like the rays of the sun, dispelling the clouds

and warming the hearts of mankind.
"He was one of nature's students, the physical as well as the spiritual The slow process of Mother Earth and the grave were revolting to his sensitive nature, so he chose the retort

rather than the grave.
"Such has been the life of our arisen brother, his influence has gone out in loving kindness to all mankind as the perfume from the beautiful flowers which cover his casket, and may still be felt by all who may seek."

As the clouds lifted, the soft, gentle rays of the setting sun crept in through rested on the face of the tenantless clay. The speaker closed by reading a poem entitled "The Release," the last verse of which is as follows:

'For me the present thought is that I And whatsoe'er the future hath to give will accept with thankful, trusting

Asking but this: That I may still bear In deeds of love to thwart each human

Of earth's great family be a member

The deceased leaves one sister, a son

MRS. M. F. POPE

S. HARTMAN.

and daughter, and two grand-children, his wife having passed to the higher life

who brought her to see and she answered, the spirit of Mr. II., who was a prominent business man in Wheeling for sixty years, he having told her sho to the one she had cheated and

make the confession with all speed.

This narrative of facts can be veri-Wheeling, W. Va.

True politeness is perfect ease and reedom. It simply consists in treating others fust as you love to be treated yourself .- Chesterfleid.

Nothing destroys authority so much as the unequal and untimely interchapge of power, pressed too far and

A Treasure Captured on the Mundane

Sphere Confessed in Spirit Land -Treasure Not Restored.

SPIRIT MESSAGE.

In 1870 the writer lived at Glen East on, and as he and his two little boys were on their way to a literary socety at Fork Ridge, they saw a wonderful of the field, the old rotten log lying phenomenon, i. e., a literal cross on the across the rayine, not far from the log at Fork Ridge, they saw a wonderful full moon, expanding in all four direc tions to the hill tops coving the whole

prominent citizen of Moundsville, Mr. prior to abandoning Virginia to the L. who wife was a medium, but the vis. white man. When the control depart it was in no way connected with Spirited I told Mrs. L. what had happened usilsm, and while talking to said mediand we finally agreed to go conjectaty.

terrupted by an Indian guide, who said, "Can you remember where you were when you first saw the cross on the moon?" to: which i ansewered yes, when he proceeded to describe the rail fence alongside the road, the pasture field inside, the ravine at the east side an upright stone projecting two feet above the ground, and so many paces from the stone to the east, the Indians. Some time later the writer visited a buried a rich treasure in the times

um the writer related to her the won- and locate the treasure. On the folderful phenomenon he saw on the lowing Sunday I took with me my old-moon, when he was very suddenly in-est son and we went to the spot above described and found everything tallied with the description given by the In-dian, even to the diameter of the rotten log, and honest like. I went and reported to Mrs. L. what I had found and was about ready to propose when we both would visit the place, when to my utter astonishment the medium laughed matter.

neighborhood of the treasure, having friends accused her on her arrival and rented a small piece of land to serve as called her a fraud, having cheated their change of power, pressed a blind, the following year the same father out of the treasure. I asked relaxed too much.—Bacon.

# A Moted Case in Court.

"God hath chosen things that are not to bring to naught things that are."—I. Corinthians, 1:28.

The divine method for evangelizing mankind, as set forth in the above text, appears to have been satisfactory to Paul and early Christianity, but is not adapted to the civilization of the twentieth century. Thinkers to-day rely upon truth—things that are, and repudiate as evidence things that are not.

I propose in this article to expose a leading falsehood which has long been treated as fact, and has been employed with prodigal liberality by our teachers, in advo-cacy of Spiritualism. I refer to the alleged transfiguration of Christ and his interview with Moses and Elias in the presence of Peter, James and John.

The story is told by the writers, respectively, of the books accredited to Matthew, Mark, and Luke, and briefly stated, is as follows:

One day Jesus took with him Peter, James and John, to a mountain, and there was transfigured before them (whatever-that may mean) and Moses who had been dead and buried about fourteen hundred and fifty years, and Elias, who about six hundred years previously had disappeared in a chariot of fire, came and talked with him in the presence of those witnesses.

Those writers do not agree upon all details but in substance there is uniformity in their statements.

Before proceeding to an examination of the story, it is proper and just to state that modern research tends to show that none of the biographies of Jesus were written until from one to two centuries after his death, and probably not until a much later date. . I premise further that none of them are signed by the names they bear, and each has the caption, "The gospel according to" [not by] Matthew, etc. I understand this word "according" to mean: 'A relation of events in accordance with their respective statements. I premise also the well known snow ball tendencies of aggregation and enlargement, by all stories that are rolled down through several generations; and finally that during the first centuries of Christianity men in general were both ignorant and oredulous.

I seek no advantage from the tendency of modern thought to assign Jesus and his disciples to the realm of fiction, but for the purposes of this argument will assume that Jesus, Matthew, Mark, Luke, John, Peter, James and Paul were historical characters. I will assume further that they were all honest, sincere men, that each portion of the Bible was written by the men whose names they bear, and that each believed he wrote nothing untruthful.

The case is now ready for trial. We will therefore organize a court. Editor Francis shall preside. We will have no lawyers to badger witnesses and make the worst appear the better reason, but will allow the court itself to conduct the examination.

#### THE WITNESS MATTHEW IS CALLED.

Question .- Please state whether or not you were acquainted with Jesus of Nazareth?

Answer .- I was well acquainted with him and was one of his twelve disciples.

Q .- State whether or not you were present at an interview between Jesus, Moses and Elias, mentioned in your Gospel?

Q.—Who if any persons were present on that occasion? A .- Peter, James and John. I so stated in my narra-

Q .- Have you in your book stated that either Peter, James or John told you about that event?

A:--I have not: Q .- From whom did you obtain the information you mentioned regarding that event?

Question .- Are you or not the author of the New Tesament book that bears your name?

Answer,-I am. Q .- Were you one of the twelve disciples?

A .- I was not. I was converted to Christianity after the death of Jesus. Q.—Have you any knowledge—personal knowledge—regarding an interview between Jesus, Moses and Elias,

mentioned in your book? A.—I have not. I know nothing about it personally. Q.—From whom did you obtain the story?

#### LUKE CALLED.

Question .- State what, if anything, you know about the life and acts of Jesus of Nazareth?

Answer.-I know nothing about them personally, was not one of his disciples, but became a Christian after

Q .- From whom did you obtain the story mentioned in your book regarding a seance before Peter, James and John, at which Moses and Elias were materialized? No answer.

#### JOHN CALLED.

Q .- State your connection with the life of Jesus of

Answer .- I was one of his twelve disciples and one of his most ardent friends and admirers. .

Q .- Did you write a biography of him? A .- I did, a very elaborate one.

Q .- State whether in that biography you made any mention of being called with Peter and James to a mountain and there witnessing a seance between Jesus and Moses and Elias.

A .- My biography makes no mention of any such Q .- How many books of the New Testament did you

write?

Q .- In all those books is there any statement whatever egarding that story? A .- There is none.

#### PETER CALLED.

Question.-State your connection with the life and acts of Jesus, and the number of books written by you? Answer.-I was a leading disciple and wrote two of

Q .- State what part, if any, was taken by you aside from your writings regarding the spread of Christianity? A .- I was one of the earliest preachers of Christianity,

missionary and a very zealous one. Q .- Have any of your speeches or sermons been pre-

A .- Several of them were reported and are found in the book called "Acts of the Apostles."

Q .- State whether or not in those writings and speeches any mention is made of a seance between Jesus. Moses and Elias, in your presence?

A .- There is none whatever. Some people have imagined that I referred to that event in the 17th and 18th verses of the first chapter of my second epistle, but that is an error. I wrote in those verses about a voice I, with others, heard from heaven, but nothing about Moses and

#### JAMES CALLED.

Question .- State your connection with the life and Jesus eques it in amportance.

# The Transfiguration of Jesus, and His Seance with Moses and Elias, Where Not Historical Facts.

with Moses and Elias? A.—I did not!!

#### PAUL CALLED.

Questique. How many books of the New Testament lid you write? et

A .- Fourtcenie Q .- Stiffe whether or not you were acquainted with the

general council in Jerusalem, and lived with them a

long time" at Antioch (Acts 14:28). Q .- Have any of your productions in favor of Christianity, aside your fourteen books, been preserved?

A .- Several of my speeches are found in the book of

Q.—In allithose books and speeches is there mention made of a seance between Jesus and Moses and Elias? A .- There is none.

#### JUDE CALLED.

Question, -Did you, or not not, write one of the books of the New Testament?

to a meeting on a mountain between Jesus, Moses and Elias? - . . . . .....

#### A .- There is none.

JUDGE FRANCIS' CHARGE.

The jury in this case consists of the readers of The Progressive Thinker. To all such I say; Ladies and Gentlemen: - The transfiguration and in-

terview with Moses and Elias in the presence of three witnesses, if founded in fact, is one of the leading events in regard to all mankind. man's history, a landmark of time, toward which all eyes should be turned with gladness unmingled, and all hearts

away in the cemetery.

But if Moses and Elijah who had been dead many hundred years, were still living, others must live also who have passed through the experience called death, and in timony, and none of them, except Matthew, Mark and the absence of negative testimony, the proof became absolute that a future life is the destiny of all.

This interview, however, established another most important fact, namely, that under favorable circumstances. discarnate man chin visit men incarnate and converse with them. It stablishes still another fact, discarnate man occupied of earth, so closely that he can be recognized.

This was the first materialization mentioned in authentic history. Possibly the experience of Jesus himself may

Q.—In that lidok did you make any mention of being mitted through inadvertance or otherwise, little if any called with Petgr and John and witnessing an interview consideration is given it. This has been the rule and practice since Alfred, in all civilized courts even when the

matter in dispute has no more than a nickel of value. In the case under consideration I can find no reason for

relaxing this rule, but many for enforcing it.

The statements of Matthew, Mark and Luke are clearly what is termed in law "hearsay" in all particulars. They have not the merit even of second-hand evidence, for none of them claim to have heard the story from either of the real witnesses, Peter, James or John. They were doubtless honest men, and told the story as they heard it, but their informants are unknown.

Now where shall we look for the best testimony procurable, and thereby observe the rule of evidence I have stated? Manifestly to Peter, James and John. They were the witnesses especially chosen to be such; and so far as alleged were the only persons who saw it. I charge, therefore, that those three men who were easily procurable, were the only persons on earth by whom the story

can be proven truthful. Peter, James and John have appeared, but upon this subject are as silent as mummies in an Egyptian crypt. They wrote eight books of the Bible, but in them all not a word of this interview can be found. Peter and James also made speeches that are preserved, but they contain nothing upon the question. Paul wrote fourteen books

and was on intimate terms with the disciples, but apparently never heard of the event. He believed in a future life and cited the resurrection of Christ in proof of its existence. Had he known of this appearance of Moses and Elias he was too good a logician to omit all reference to it, for that would go farther than a score of resurrections to establish the reality of a life beyond the grave. The resurrection of one man and he a God, proves nothing with

Jude wrote also but says nothing. You will consider carefully the testimony of John, the throb with satisfaction and joy. Up to that date our race beloved disciple, the successor of Jesus as son to Mary, had groped in darkness along the line of existence, sometimes dazzled by hope—which is a combination of desire you for a moment believe that if he had witnessed that and expectation, and sometimes lost in the Sarbonian bog wonderful transaction—the most fur-reaching and startof doubt and apprehension. Thus generation succeeded ling occurrence of his life-time he would not have generation; age followed age, but the lights and shadows | tioned it? So painstaking was he in his history that he continued in alternative activity. Man possessed no prior knowledge that he should live after his body was laid would as soon believe that Napoleon could have written a

tamount to and the legal equivalent of, a denial, which is can appear in a body that is real, tangible and apparently rendered doubly forcible by the silence of Paul, and the permanent? A finaterialized body resembling the one he added fact that the phenomenon has never been duplicated either by ancient or modern manifestations.

Mr. Editor, I believe my undertaking has been fully acbe an exception, but that is in dispute. Nothing in Mod- complished. Let me hope that the practice of citing ern Spiritualism can parallel that event. Here, in pre- falsehoods on behalf of Spiritualism may cease. We can sumably daylight, were recognized two men long since always rely on truth, for that is intellectual wealth, and dead, and so real and tangible were they, and so plainly is found in abundance among our own mediums. There did they converse that one witness, Peter, believed they is no necessity for poring over ancient writings to prove had come to stay permanently, and proposed to build resi- that spirits commune with men. The old can give little, if dences for them. so Certainly no other event in the life of any, light at all. Why, a man can learn more of Spiritualism in one hour, with a medium of 1904, than is possiworks of Jesus?

Now to establish the reality of any event the rule of law ble in a lifetime among the myths and traditions of bar-dent follower. I was one of the twelve disciples and an aries, the best testingny procurable must be introduced and dent follower. I wrote one book of the New Testament, ordinarily no other will be received, and even when ad-

#### BY THE WINDOW.

was sitting by the window, The sky was all agleam With the lovely glow of splendor That offtimes glints a dream.

The glorious hand of an angel Flung heaven's gateway wide; And I caught the dome of wonder

From a glimpse on the other side. knew when I sat there thinking Of those I loved the best. freed soul passed the portal

For a long and longed-for rest; Passed through the pearly archway To that land where flowers enfold; Passed into bliss immortal. No longer to be old.

Oh, joy! when sunrise opens, And the light it does inclose Will lead me through the portal To a glad and sweet repose;

know that I shall find him In that world so pure and fair, My own beloved darling

With a kiss on the ambient air. Days of grief forever ended. Freed from woes and bitter ills

To wander 'mid the sunbeams That deck the Emerald hills; feel each soul remembers The friends it left below.

It whispered long ago.
Rose L. Bushnell DonnElly. San Francisco, Cal.

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# In Tune with the Infinite

mentioned the crowing of a chicken (John 18:27). I would as soon believe that Napoleon could have written a history of his wars and omitted the mention of Austerlitz. Why, the idea is absolutely preposterous.

Every witness of the New Testament has given his testimony, and none of them, except Matthew, Mark and Luke, has said a word in favor of the truthfulness of the story. All rests, therefore, upon the hearsay statements of those persons.

I charge that all the circumstances considered, the silence of Peter, James and John upon this subject, is tantamount to and the legal equivalent of, a denial, which is

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# IOW A.

Annual Convention of Jowa State Spir-Itualists Association.

The third annual convention at Clear Lake, Iowa, was called to order at 10:30 a.m., Jan. 21, 1904 by the president, John D. Vail, of Marshalltown. There was a fair attendance for first day. After the usual forms of opening the convention, the president appointed

the following committees, viz., on credentials, on finance, on resolutions, on president's report. After a few remarks by Bro. Moses Hull, Mattie Hull, Will J. Erwood and others, the convention adjourned until

After opening exercises in the after-

2 o'clock p. m.

noon, President John D. Vail read his report, which was full of the past year's work, and many recommendations for The report tells of over 200 meetings being held, under the auspices of the state association during the year, at an outlay to the state association of less than \$25 for speakers and mediums, and that there were six local societies organized to which charters were giv-

received their charters yet, making a total of eleven chartered societies and three without charters. President Vail reported an increased interest in Spiritualism and also in or-

ganization, many now were in favor of organization who a few years ago, were President Vail also reported favorably on the circuit plan of work, which was recommended by him at the last annual convention, and asked for permission to give the plan a trial, which he did in two instances, one of which was a complete success; the other failed in a measure for the reason that the local societies which were selected would not guarantee the amount necessary regularly, but thinks that the local societies will become more in harmony with the plan, if persisted in for a few years, and it will grow in favor the longer it is used, but it has to be managed by one capable and willing to accept many rebuffs, many discouragements, but if the plan is once adopted by a few local societies, it will not be

abandoned until the local is able to keep a speaker all the time. President Vail reported that since the first year there had virtually been no subscriptions to the state association. That the first year a private subscription was given in monthly payments, amounting to nearly if not quite \$500. The second year did not exceed \$60 and the third year \$40, and that this convention must raise as large an amount as they did the first year or no work could be expected. Hence, on Friday, under the head, "Good of the Association," President Vall secured seven subscriptions of \$60 each to be paid monthly, besides several other smaller subscrip-tions to be paid monthly, amounting in all to over \$500. This amount is to be used entirely in missionary work, in the world, and that even though some efficient and impartial manner in which pushing the work into new fields and of us may not endorse all of its methstrengthoning the old societies. The ods, we fully believe in and second its Respectfully submitted, strengthening the old societies. The ods, we fully believe in and second its largest portion of the previous subscriptory movement. The defended in sending 2. Resolved. That while we do not delegates to the N. S. A. convention. think forms and ceremonies the most Horeafter the delegate will be required essential parts of Spiritualism, we be to pay his or her own expenses or it will lieve that a modest system of usages have a been provided by the N. S. A. as the world in the modest system of usages. have to be paid by the N. S. A., as the would unity and otherwise improve our convention voted against the paying of work; especially would we recommend

Recommendations of the president, mission of members into our societies

2, If not able to keep a speaker continually, that they apply to the state the clergy. secretary to be placed on a circuit and agree to pay \$15 per week for speaker and entertainment, the speaker to give

in every family. 4. That lyceums should be organized

etc. That every society organize

members who feel their responsibility, than 50 who do not have any. 7. That a manager of speakers and the circuit work be secured if possible,

and work up another, etc.

8. That the secretary be paid

en, and two local societies that had not expenses. candidate is prepared to logically ad-

> them: 10. The president's recommendation tion to get a law passed for their protection, was laid on the table.
>
> 11. The president recommended

> cieties be organized, even before the local society of the place is in shape to 12. That the per capita tax be increased, which was laid on the table. The committee on resolutions re

ported the following which were passed without opposition: Your committee, to whom was entrusted the work of forming and preenting a series of resolutions express ing our opinions on the issues of the absolutely opposed to any kind of proxy all-around wonker. As secretary of the day, our determinations, as a State system.
Spiritualist Association, has tried to do 11.

the result of its deliberations: the loyalty to Spiritualism; and the innewspapers which have advertised and saw her at the Waukesha, Wis., camptelligence and the integrity of the Nanoticed these meetings; to the Clear meeting, she had algreatly improved tional Association of Spiritualists of Lake Spiritualist Society for the many America, we fully endorse its efforts to favors and courtesies extended, and to Spiritualism before the officers of this association for the properly

the adoption of a general form of ad-

local society was able to do so, that they employ a regular speaker and have meetings twice every Sunday.

In a country of the ordination of our children; of the ordination, or setting apart of our public meetings twice every Sunday.

In a country of the ordination, or setting apart of our public son, Otranto, Delegates to the N. S. A., 1904: John workers, and of marriage, and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and of marriage and other Delegates to the N. S. A., 1904: John workers, and the

two lectures on Sunday and one during that we see the necessity of an educathe week. That home circles be maintained

and recommended them to write to carrying out this systematic education John W. Ring for his paper and rules, of our workers, we endorse, recommend

choir, and always have music and sing- Whitewater, Wis. ing.
6. That in the organization of a local society it be done under strict rules and usages; that it is better to have 10

one who can speak and do good test work in the field until they can build up a circuit for a speaker. Then place one on that circuit and they will go

small salary. The convention voted to That the Morris Pratt School was better supported. The convention 7. Resolved, That as civilized peopassed a resolution, That the State ple do not kill each other, either legally Spiritualist Association of Iowa will not tained either a certificate or diploma showing them to be equipped for such der called capital punishment. work, from the Morris Pratt School faculty, or from some other institution of der, arson and plunder on a large scale, learning, of like character. The certifiand as it always results in the triumph icate or diploma must show that said

dress and use good language in their work in such a manner that the educated public will not be shocked to hear to assist the magnetic healers' associa-

that ladies auxiliaries to the local so-

such ceremonies as usually devolve on

3. Resolved, That we, the Spiritual ists of Iowa, are thoroughly fired of ignorant platitudes on our platforms; tion of our workers which will at least make them the peers of the average lawyers, doctors and ministers. 4. Resolved, That for the purpose of

and assist with our influence and means the Morris Pratt School, located at 5. Resolved, That as we regard our religion as the best with which we are religion as the best with which we are acquainted, it is our duty to live it, and higher plane in Iowa.

JOHN D. VAIL, President. to teach it to our children; and, that we therefore urge that wherever a halfdozen or more of our children can be assembled together and interested, we

should establish Sunday-schools after the general system of what is commonly called the children's progressive ly-6. Resolved, That as vaccination is a filthy, disease-breeding and health-de-stroying operation, and, perhaps, no stroying operation, and, perhaps, no evening of that day. The reception was preventative of small-pox, we are ut an enjoyable affair. Besides the enterpay the secretary for actual time and terly opposed to all laws compelling an tainment given by the little folks and otherwise free people to submit to having matter from dead or diseased men worthy of our support and ought to be and animals injected into their persons.

> or illegally, and that as we fondly hope opposed to the system of legalized mur-8. Resolved, That war is only murof might, and never in the triumph of right only when it happens that right is on the side of might, and that as na-tional difficulties generally have to be settled by compromise even at the close of war, and that as differences can be settled as well by arbitration before war as after, we regard war as the evening sessions. murder on an immense scale and much

worse than individual murder, as nanations should be converted into armies for producing what nations and individuals need, and that the navies should be used to transport useful and needful

11. Resolved, That the thanks of tion he has won golden opinions. its duty, and submits the following as this convention are due, and are hereby the result of its deliberations:

tendered to the railroads and the hose was a good medium when I first tells for courtesles extended; to the met her, one year since; but when

> believes in her integrity end honor. She is "not without honor" even "in her W. A. WILLING, MRS. D. L. KIRK, Officers elected: John D. Vail, prostwhere she was born and still lives. dent, Marshalltown: J. N. Randall, vice-

MOSES HULL,

or E. H. Vandenburg, Clear Lake; Mr. W. | establish the circuit plan of propagan-

D. Vail, Marshalltown; J. N. Randall, Ottumwa; W. A. Willing, Northwood. Alternates: Alma Hauser, Liscomb; Dora C. Crosby Des Moines; Mrs. A. H. Gale, Mason City.
There was much, educational work done by lectures and tests. Lectures by Will J. Erwood, Moses Hull and Mattie

Hull; tests by Mrs. Eva McCoy and Will I Erwood The annual meeting closed on Sunday evening at 10 o'clock in peace and harmony, it being the most beneficial annual meeting ever held in Iowa, and the most harmonious. If we are not mis-

taken the cause of Spiritualism has been greatly benefited and raised to a

Additional Report by Moses Hull. The third annual convention of the Iowa State Association of Spiritualists was held at Clear Lake, in the northern part of the state, Jan. 21-24, inclusive It might be said that the meetings be gan on the 20th, as there was a public reception at the Elks Hotel on the some of the older ones, encouraging speeches were made by Mrs. Hull, Rev.

Will J. Erwood, President John D. Vail. Mr. Randal, who is now vice-president of the association, myself, and others, The weather was against us from first ordain any one who has not first ob- we are approaching civilization, we are to last; I do not think the mercury got up as high as zero once during - the whole convention. At one time the government thermometer registered as that the attendance was not so large from different parts of the state, nor from the city as it would have been un-der other circumstances, but bees were never more industrious nor more cooperative than were the delegates as sembled. As for the citizens, those

that could of them came and enjoyed I never attended a convention of more intelligent nor of more harmonitions are larger and more important ous workers. The evening and Sunday than individuals.

9. Resolved, That the armies of the Erwood, Mrs. Hull' and myself, and nations should be converted into armies were all well-weeked by the audiences. Tests and readings were given by J. Erwood and Mrs/Eva McCoy, of Mar-

shalltown, Iowa. 🗀 a

articles as needed.

10. Resolved, That as the present needs no word of commendation from needs adopted by the N. S. A. in regard me. He is well and favorably known throughout the West. Mr. Erwood is throughout the west. in many instances discord, we are dium, but he cannot be excelled as an Wisconsin State: Spiritualist Associa As for Mrsi McCoy, of Marshalltown, she was a good medium when I first Since that her improvement has been marvelous. If she continues to improve during the curent year as she has in the past, she will be the equal of

The president in his report, argued president, Ottumwa; Dora C. Crosby, that the only way for Spiritualism to secretary, DesMoines; W. T. Hamilton, rid itself of fraudulent mediums and reasurer, Wellman. other barnacles, was by a thorough and Trustees: Mrs. Jennie V. Shaffer, Ottologo organization. Recommendations of the president, mission of mission of

any medium in America. Besides that

her life has been such that everybody

own country"-the town and country

da, which had been only partially suc-

cessful. The plan was not easily inaugurated on account of the tardiness, and in some instances the failure of certain societies to co-operate. They had, however, employed prominent among the missionaries employed was Jennie Hagan-Brown, who did her work well collected money

enough to pay herself and to place quite a sum of money in the treasury. George H. Brooks, Harry J. Moore George W. Kates and wife, and other speakers had done good and efficient work in the state. During the year several new socie-

ties had been organized and obtained charters; others were now ready to send in their applications for charters. The association had, during the year issued missionary certificates to George H. Brooks, T. W. Woodrow, Jennie Hagan-Brown, and J. P. Johnson, And mediums' certificates to Mrs. Eva Mc-

Coy and Mrs. Rena Hoeck On organization he recommended about the same as was recommended by the N. S. A. The report contained ointed words on the persecution of mediums and healers in this state. It was urged that Spiritualist speakers should atend more closely to Spiritualism in their administrations, and let side issues-issues on which we are liable to

In conclusion the president urged the local organizations of societies and lyceums wherever practical. He also urged more harmony and a more thorough consecration to the cause; more philanthropy and more practical char-All in all this was a grand conven-

differ, take care of themselves.

tion, and all went away with renewed courage, and more than ever mined to do a co-operative work for the good of the cause. MOSES HULL.

SEND ME FLOWERS WHILE I'M

LIVING. Send me flowers while I'm living. Nature's choicest sweet perfume, That I may sense their mode of giving From Mother Earth their charmed

Shall have passed from earthly view

I'll not need them then, 'tis true. Send me flowers while I'm living, Place them not upon my bier, Do not wait until that sad time To remember friendship dear. Give me now some sweetest token Of your kindly love for me, That I may know of ties unbroken.

Ere I pass the mystic sea.

When my spirit's passed the portal

Do not wait until this mortal

et me grasp those heart vibrations Springing from the living goal. Bring mortal blessings yet untold, Send them now while I am seeking My mental vision to unfold. When I've passed into sweet dream

Send your gentle, loving sweet

thoughts, Let them vibrate soul to soul—

When I've left this earthly clay send the flowers of your heart-thoughts Out to me—I'll grasp their theme, And return those kindly tokens Of life immortal which we dream P. O. HUDSON,

When my spirit's fled away

land.

When I've reached the heights immor 452 Seneca Building, Buffalo, N. Y.

# ECHOES OF THE SYMPOSIUM

LYMAN C. HOWE.

The Great Psychological Crime

A Comparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks. will Champion the Cause of Truth as reflected in 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.

#### LYMAN C. HOWE REPLIES TO MRS. FLORENCE HUNTLEY-

Ars Florence Huntley: -My Dear Instructor:—Your last let-the author says: "The exact and scien-ter was anticipated and answered be-tific significance or meaning of this fore it was written! But a few points were overlooked, for I sensed the proposition to limit our correspondence to TAINTY." Now this and other quotaness. Still I may trespass a little more, SPIRITUAL OR SECOND DEATH is a if I find the case demands it. You very reality; that it does occur; and it seems kindly help me out by leaving some points in question to our readers to set that science knows that this spiritual tle, and I am agreed to all you say on that point. Neither do I challenge any dividual life. But the inference seems of the witnesses you have put on the to be that possibly there may be some relate of those ugly experiences. But they do not change my view at all. In fact, though mediums have not taken vidual evolution in progressive immorme into their confidence, and rehearsed to me in detail their darkest pages and most secret sorrows, I have known something of their complaints of the mischievous, lying, meddlesome, and annoying pranks of certain Diakka who I have heard some accounts of trials which appeared like genuine cases of obsession, apparently by evil disposed,

in human misery. That such spirits exist, and, for a period, longer or shorter, indulge their perverted instincts, and abuse negative sensitives, who have not yet developed the superior conditions of mediumship, I do not dispute. I think nearly all WAY in all that is known of human life Spiritualists believe in such wicked and individual evolution, and that way meddlers, and pity their victims. It is also quite likely that many dark deeds has got out of the reach of science only and sad experiences, never come to the knowledge of even confidential friends. The same may be said of thousands of families who have "skeletons in the SIDE," and not get into "the last closet," and live in the world with the ditch," to take my chances of picking where "holy matrimony" ordains the authority that murders love, prostitutes help building an individuality that may sanction of law, and Christian approval, helpless sensitive woman, and covers defy the agents of destruction, and live conditions that would cause all good on forever. veil were lifted and facts laid bare. evil and matrimony a blight upon the sion that there is no such thing as a civilization of the world; nor that all "destructive principle of nature in in-married people abuse themselves and dividual life." And again you say, as their privileges, and that marriage is to my denial of the destructive princi-

and even malicious spirits, who delight

"Come and see the man who told me all I this is a radical mistake. It is true I ever did." But the prophet had only that in my first denial, I spoke of life subject and the operator are bound by illustrations of the have forgotten? Have they ums is but a fraction over seven years?

It seems to me that these witnesses have proven but a very small part of the statements contained in the book. So far as it appears from your account of their experiences, they do not even prove that mediumship is destructive in its essential nature and influence, or that there is any destructive process that even approximately destroys the individual life of any human soul.

You still insist that I do not correctly represent the author's meaning as to what science knows of ultimates. It ultimate destiny of the soul to impeach seems to me you must have failed to the testimony of the book. Since in this grasp and analyze my expressions. I life the destructive principle seems to do not insist that he dogmatizes on the act as a help to the development of in-ULTIMATE DESTINY OF THE HU- dividual life, by removing obstacles in MAN SOUL. Neither do I. But he its way, it would seem probable that talks of ULTIMATES, as if he did "contemplate" that THERE ARE ULTI-MATES, and that science is after them with all the means within its reach: and that it has traced the individual in clearing the way for its own advance life into. If not beyond, the "second death." This is even further than my ERENCE TO ULTIMATES. suggestion as to the ultimate bearings of the temporary factors in the evolu- lief, that all human souls are immortal; tion of individuality.

science knows," indicates that science does know something, and then what follows; "Total individual extinction," demonstration that death does not follows; "Total individual extinction," demonstration that death does not is manifestly "contemplated" by the auchange the individual life. Then all of thor as the probable ULTIMATE OF the destructive processes that ultimate in physical dissolution, must be count my interpretation of the author's land of out. They are natural, inevitable guage is in any way disturbed by your and conservative of the individual life latest exegesis. Eternity, immortality, if that life is a continuation of this as ultimate destiny, and the totality of all the author teaches, it seems to me the things, seem to be out of the reach of same law holds good all along the line. science, and all human knowledge; and This is no HYPOTHESIS, or theory so far as I can see must forever remain having no proof behind it. It is a million years and find the testimony author of the book and the "School of of nature invariably sustaining one conscience." Until some new light is sistent relation of cause and effect, and thrown upon these facts, my claim that a continuous advancement of individu- IT HAS TURNED OUT that there is no alization, as the most definite expression of progress, and such individualization steadily rising from the mechanisms of physical nature, to the orderly the antecedents of the ages have con- umship,

tinuously pointed.

In one of the quotations you make, two columns somewhere tions show that the author holds that way to my conscious SCIENCE DOES KNOW that death is complete extinction of the instand. I accept your word for all you thing still left over that may some time and somewhere, rise-again, and continue the original process of indi-

If the author means to be understood that science is not quite sure that there is any such SPIRITUAL OR SECOND DEATH, I shall be glad to be corrected, and rejoice that it are permitted to torment their victims. that, after all, the "Destructive principle of nature in individual life" may b limited, and not a fundamental and eternal reality. That science after all DOES NOT KNOW that it reaches the altimate destiny of the soul. Then there is hope for us poor sinners who have trusted in the righteousness of nature and the blessings of mediumship. Nevertheless, if this destructive principle, has continuously acted in ONE WAY in all that is known of human life downward toward spiritual death, and by GETTING BEYOND THE SECOND DEATH, and total individual extinction, I would rather be on the "SAFE myself out of the mysterious depths of

You claim that "It is a similar HY POTHESIS" to that presented by the does not prove that love is an author, upon which I base my conclu-

told her a very few of all her life acts and death as factors in a common proand experiences. They tell you that cess of evolution. I referred to the "ulthe "Book is true from beginning to timate bearings of these factors" as all end, and that they have proven it." tending in one direction, but I did not Have they proven that a hypnotized predicate this upon any HYPOTHESIS subject remains a victim after the of the ultimate of the soul. In a later death of the body, and that both the letter I undertook to show that in your a fatal tie that neither can break with- cess of nature in individual life." there out the consent and co-operation of the was no indication that any harm had other? and that even then it sometimes happened to the spiritual. individual. requires years of struggle before they All of the destructive processes re can free themselves from the bondage ferred to were simply and only DEcreated by a hypnotic experience that STRUCTION OF PHYSICAL ENVIR-ONMENTS that had become proven that the average life of medi-STRUCTIVE to individual advancement, and nature employed her de-Have they proven that mediumship in structive agencies AGAINST THESE all of its phases, and in every degree of OBSTRUCTIONS, and NOT AGAINST development, progressively paralyzes the intellect? THE INDIVIDUAL LIFE AT ALL. The destruction was to PROTECT, CON-SERVE, AND ASSIST THE INDIVID-UAL LIFE in its continuous course of PROGRESSIVE EVOLUTION. It required no hypothesis or theory, of the ULTIMATE DESTINY OF THE SOUL. It had reference to the IMMEDIATE, PRESENT, effect upon the individual If there is no evidence that the destruction of physical environments. ultimating in death of the body, is destructive to the individual life, there is no need of any HYPOTHESIS of the the same is true of the individual after the death of the body, and that all of the destruction that "science knows" is in the interest of the soul, to assist it ment, and this WITHOUT ANY REF

It is true that I have a theory, or be but I do not predicate my reasoning, or The repeated expression, "So far as argument upon that, or any other the But when we look over a period of statement of FACTS, as attested by the such principle in nature as the author represents, holds good.

I must omit several important points in your very interesting letter, and reexpression of intellect, and moral and call them at another time. I want to spiritual consciousness, it seems decid-offer more testimony. It should be edly probable that the next million borne in mind by readers that I endeavyears will continue the same order, and or to accept the author's definitions, as advance along similar lines, to far as he has given them, and that his wards the same conclusions. If this or- definition of mediumship covers three der continues forever, we must infer specifications. CONTROL of the that the ultimate, though never to be WILL, VOLUNTARY POWERS AND reached, since there is no end to eter-nity, must be if it were possible to be obtained, in the same direction that all rational speaking, impressional mediumship, clairvoyance, clairaudience, emotional insanity, delusional insanity,

materializing, independent writing, trumpet speaking, etc., all as MEDIUMSHIP.

Hence, all of these phases must be taken as destructive to health, paralyzing the street of the street. ing the brain, demoralizing the intel-lect, and ruinous to body and soul. How, then, can one practice medium-ship daily for ten, twenty, thirty, and even forty years, without developing a single symptom of intellectual, moral, or physical injury?

A single exception might not disturb the rule; but hundreds of them do. In my last I presented two cases that seem to show that mediumship DOES NOT necessarily injure body or mind. Abuses of it, like all other abuses, of course are harmful. I will now offer more testimony! In answer to a series of questions to

Clara Watson, of Jamestown, N. Y. the following are her answers: Question.-How long have you been a medium?

Answer.-Thirty years. Q.—How frequently have you been under spirit control or impression? A.—Times without number; more or less every month during all the years. Q.—Have you ever realized any injury to your physical health as a result of mediumship?

A .- No. Have always been healthy. Q.—Has mediumship weakened your

strengthened it. Q .- Have you realized any influence from mediumship that weakened your power of intellectual concentration and logical thinking?

A.—No. But have been greatly aided

O.—Has mediumship weakened your power to do business of any kind in our normal state?

A .- No. but been a helper. Q.—Have you ever been troubled with evil or obsessing spirits? A .- No. All influences have been of the most exalting nature.

I have known Clara Watson over thirty years. She is a vigorous writer, as readers of The Progressive Thinker ealize, and she has ber own opinions and declares them as freely and independently as any Theosophist could de sire. Her testimony does not support the destructive principle credited to all mediumship.

E. W. Sprague testifies: Question.—How long have you been medium? Answer.-Since September, Was controlled the first time I sat in a

Q.-Are you ever entranced? A .- I always spoke in a trance when began; sometimes unconscious; but oftener conscious, but helpless. lecture, viz., Inspiration,

Q .- How often have you submitted to spirit control? A .- The first six years, once, at least, every day. Since that time there have been years in which I have been controlled from once to nine times in a day. There is hardly a day now that I do not the "Great Psychological commit

Q .- Have you ever realized injury to your health as a result of mediumship? A .- My health has been much better It improved at once, when I began to practice my mediumship. I have been

in perfect health ever since. Q.-Have you ever experienced harm to your intellect as a result of medium-A,-Not to my knowledge. I think it

nas greatly increased my mental powers in every way.
Q.—Has mediumship injured your memory?

A .- Not in the least? Q.—Has mediumship weakened your ability to think clearly and to concentrate your thoughts at will? A .- No sir. It has greatly assisted

me to do both. Q.—Have you realized any tendency of spirit control toward any immoral-

realized any tendency of spirit controls toward any immorality. Mrs. A. Atcheson testifies:

Question .-- How long have you been a medium?

Answer.-Fourteen years. Q .- Are you ever entranced?

Q.-How often have you been controlled by spirits? A .- Whenever I give up to it.

(This answer is too indefinite to erve the use desired.—L. C. H.) Q.—Have you ever experienced injury to health from the exercise of me--No, never. But have gained

health. Q.—Has mediumship injured your memory? A .--- No.

Q.—Has mediumship weakened your intellectual powers? A .- No. It has helped me.

Q.—Have you experienced any disability to think consecutively and concentrate your mind at will when in the normal condition?

A .- It has never affected my mind when in the normal condition. Q .- Have you ever been troubled with mischievous or evil spirit? A .- No, never.

Q.—Have spirits ever tried to allure or impel you against your own mora A .- No. never.

I have known Mrs. Atcheson ten years or more, and I think I can safely vouch for the integrity of her intentions and the truthfulness of her answers. She gives her time and talent to the cause, working in and for the spiritual society, giving private sittings and public lessons in her parlors, and lecturing and giving tests for the socie ty at Niagara Falls every Sunday evening, and shows no signs of mental or physical decay, or moral devolution. E. W. Sprague is too well known to need my endorsement. I have known

him thirty years or more, as a man of solid qualities and reliable character. Mary T. Longley testifies: Mrs. Longley's splendid letter in the Symposium leaves little to be said of ner mediumship. But I wrote her for a

few points in answer to my questions as Question.-How long have you been a medium?

Answer.-Thirty-five years. Nearly all the years in continuous work as a medium. Q .- Are you ever entranced?

A .- Thousands of times. Q.—Have you ever realized any injury to physical health that you could reasonably charge to mediumship?

A .- As one in any continued and exacting business, or profession, must of necessity feel a tax on the physical system, demanding rest and time for recuperation, so I have at times felt tired and in need of rest-had a spell of nervous prostration eighteen years ago, and rallied with greater ability for work. Q .- Have you ever experienced any

mental deterioration, such as loss of memory, inability to think consecutively, loss of power to concentrate your mind at will, or inability to assert your reason and individuality as a conso quence of the exercise of your medium-

A .- I have been mentally stimulated.

educated, blessed in my mediumship. Never had school education after 12 years of age. My spirit guides have teachers-especially

John Pierpont and John Warrest. They have been educational and spiritual guides in the highest interpretation of the word guidance. I think my reason-ing powers are fairly good. As for my it is not and never has weakened. My family know me as a strong-willed individualized entity. Have had splendid memory. Hence at Banner circles spirits could use my brain to give names, dates and other facts for identification. & I am naturally skeptical Never very credulous or Want logic and fact.

been my helpful

In the letter accompanying these answers Mrs. Longley says (6) I have been a trance, personuting, test, talking, writing medium since Feb. 16, 1868. When 14 years old first entranced. Have been in deep trance condition so as to appear lifeless-or very nearly so for periods lasting from 2 to 48 hours, in my early years of mediumship, never fully unconscious of mortal surround ings however. Was message medium for Banner of Light 14 years; for Voice of Angels 3 years, for Light of Truth about a year. Have given sittings and circles for many years during my me diumship."

The nervous prostration in Mrs. Longley's case does not count as a witness for the destructive process in medium ship. It is quite a common experience among overworked professional men; and the fact that it was 18 years ago and that she rallied from it with great to work AS A MEDIUM, and also in secular pursuits, and is still at work, as the efficient secretary of the N. 'S. A., and giving trance lectures as her time permits, and shows no decline of intellectual vigor, is pretty conclusive evi-UMSHIP IS NOT A DESTRUCTIVE

Although this letter is already too long, there is one more point that I feel ought to be considered without delay. It illustrates the tendency to misunder stand and misconstrue when the writer is entirely sincere, and fail to correctly interpret each other's language, how can we expect our readers to understand our meanings? I will quote verbatim from your words:

"One of the most interesting state ments contained in your last letter is his: 'In the fifty years that I have been associated with mediums in a large variety of phases, and under many varyconditions I HAVE NEVER MET WITH ONE SUCH CASE. You are ere referring to cases which illustrate the destructive effect of the subjective process." After quoting my words you proceed to relate several cases of distress that have come to your knowledge, and offer them as testimony against my statement, and giving me credit for truthfulness, you assume that the reason for my ignorance is that these suffering mediums have not given me their confidence. Your quotation of my words is accurate; and the statement that I was "referring to cases which illustrate the destructive effect of the subjective process" But your application of it is entirely IN-

NOT referring to any cases of obsession, or vicious controls, or the secret sufferings of mediums from the influ-ence of wicked spirits. The cases to which I referred were distinctly stated in my letter. It was specified that the two cases I referred to were those related in the book at pages 218-19, one a man, the other a woman, both splendid types of intellectual manhood and wo manhood; and in less than two years from the time they began the development, each was ruined, each was reduced to "maundering mental wrecks more pitiful than language can picture.

CORRECT AND MISLEADING. I was

These two cases as illustrating the destructive effects of mediumship, are what I wrote of when I said I HAVE NEVER MET WITH ONE SUCH The testimony of your witnesses who have suffered in silence reminds me of a witness in the long ago, who said:

"Come and see the man who told me all I ever did."

This is a radical mistake. It is true I the sequences of immorality. The sequences of immorality is a sequence of immorality. The sequences of immorality is a sequence of immorality. The sequences of immorality is a sequence of immorality. The sequences of immorality is a sequence of immorality. because my language was "subtle" or 'vague," that you could not understand it. But your mind was on the destructive process, and you regarded any and every experience that seemed unfavor-

able to mediumship, as applicable to the case in question. Did these mediums that gave you their confidence show the "maundering" idlocy that these two cases are represented to show, as a re sult of two years of mediumship? I repeat, I HAVE NEVER MET WITH SUCH A CASE; nor do I recall of ever hearing of one, until I read the

'What I will not that I cannot do." You seem to think you have turned my words against my argument, in that I said I COULD NOT TRY. But I COULD HAVE TRIED IF I HAD

WANTED TO.
DESIRE IS NOT A CREATURE OF THE WILL, but its CREATOR. It, in turn, is created by antecedents and circumstances over which the will has had no control.

Definitions: I. Personal Accountability. Individual dependence upon, and responsiveness to, all the causes in the Cosmos that reach the individual through antecedent and environment. This includes rewards and punish

2. It depends upon cause and effect perpetually relating the individual to Nature and Society.

"Is crime a necessary factor in, or aid to, the evolution of man as an intelligent soul?" Answer. I think not. But it repre

sents a condition from which SOME SOULS cannot escape without the experience of the reaction, the discipline of pain and repentance. With increasing interest in the problems of two world relations and admiration of your genius, and generous spirit and fraternal good will, I remain your dull pupil in search of knowledge.

LYMAN C. HOWE.

A Perfect Regulator of

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Letter From Parkland, Pa.

To the Editor: -As many of the readers of The Progressive Thinker knew Parkland in the days of yore when it and from its rostrum many of the best speakers in the land sent forth inspired utterances of the grand truth of Spirit nalism to large and appreciative audi ences, a few thoughts from this beautiful rural spot may not come amiss.

As to why it failed to continue as such, into the details I will not enter; suffice it to say, it was turned into at excursion ground; amusement made the first consideration; the meetings secondary, the latter growing less and less until Parkland finally ceased to be a camp-meeting place. Yet a few earnest souls ever believed

in its resurrection on a higher spiritual basis. And we feel sure the thought of these went out on waves of light, and met the thought of those who also felt the need of a Spiritualist camp-meeting in this section. On July 5, 1903, a grove meeting was

held here under the auspices of the First Association of Spiritualists of Philadelphia, Pa., followed that ing by services in the hall. After that two meetings on each Sunday wer held here during the summer, with Richard F. Adams as chairman. following speakers and mediums willingly gave their services: Captain F. J. er, Mrs. Minnie Brown, Mrs. Elizabeth T. Alloway, Richard F. Adams, Prof. A. Stevens, Mrs. S. Snyder, Mrs Elizabeth Cutler, Mrs. Mary J. Jennings, Hon. Thomas M. Locke, Mrs. Sa rah E. Phillips, Arthur Groom, Stanton Metlin, C. H. Barry, William Grosseck, Mrs. Luce, Mrs. Sarah Anthony and W. Rawson. These meetings had the desired effect

of arousing a greater interest in the reestablishment of a camp-meeting at this place, culminating in the organization of a society for that purpose, on Sunday, August 30, 1903, when a little band of earnest Spiritualists and friends of the cause convened in the hall. And though King Sol did not show his face during the whole day, yet we knew he was shining behind the clouds, and those who did attend felt no depression of spirit from the dampness outside, nor ack of a large assembly, for they came with the thought of a great purpose.

Beautiful flowers adorned the ros-

rum, adding grace and beauty to the scene-among these a vase of great golden double sunflowers occupied a prominent position. A membership of 42 names was

formed, and the following officers were elected: President, Richard F. Adams; vice-president, Prof. A. Stevens; secre-tary, Miss Elizabeth M. Fish; corresponding secretary, Mrs. Thomas M. Locke; treasurer, William R. McGlenn, all of Philadelphia, Pa., except the secretary, whose summer and winter home

Since the organization of our baby society, a business meeting has been held in the city of Philadelphia on the third Saturday in each month, to look after coming camp, which we propose to start next summer on the Heights, instead of on the lower grounds, south of railroad, where the old camp was held. For this purpose four lots have been donated, with the promise of others "Pioneer There are in the grove near Cottage"-known to all the first residents of Parkland, as the home of Mr. and Mrs. John B. M. Fifield, ardent Spiritualists, who have since found another home in the higher realm; and this beautiful residence is now the sum-

mer home of Mrs. Mary J. Jennings. At the first business meeting held in the city, our society was named Parkland Heights Spiritualist Camp-meeting Association. Since then it has been de cided to add the name of Home, as it is the wish and design of Mr. Adams to also establish in connection with our camp-meeting an orphanage and home for needy Spiritualists. As this meets the approval of the members, it will be chartered under one name: Parkland Heights Spiritualists Home and Camp-

Various committees have been appointed by the president. The most important being one on charter, one on constitution and by-laws, another on land, and still another on entertainment and benefit.

A fee of two dollars for membership was fixed upon; this to include dues for the first year.

At each business meeting more new names are added until our list now has enrolled upon it the names of 83 members. We are also very glad to say that these represent several different socie-

Several mediums have offered to give seances; entertainments are being held for the purpose of raising necessary funds, and we feel that all things are working toward final success.

With its hills and valleys, its wooded land with many beautiful streams running through; with the historic Neshaming creek gently flowing at its feet, Parkland offers many natural advan-

tages for a spiritual camp-meeting ground. It is on the direct line of the Philadelphia and Reading railroad, some twenty miles from the former city, with several trains stopping daily; this same rail-road dividing the lower grounds from

the Heights. On the lower grounds there is a hotel, store, hall, auditorium, and a large pavilion, beside some 70 cottages—the latter built on ground rent and occupied during the summer by families mainly from Philadelphia, representing many

denominations of belief. On the Heights larger and more substantial houses are being built, each one building on his own ground. These now number 23, while at the present time two more are under way; and some eight or ten are planning to build this coming spring. Many of these are permanent homes. This winter ten of these are occupied, and also four of those on the lower grounds.

It was deemed advisable to accept an offer from the owners, and lease the lower grounds, with all privileges except hotel and ground rents-for in or der to bring our camp up to the high standard we earnestly desire, it is posi-tively necessary to first eliminate some objectionable features which have crept in. Richard F. Adams, who was elected

to preside over this new organization, is a member and trustee of the First Association of Spiritualists of Philadelphia Pa., and during the past summer won many friends here by his earnest, sincere devotion to the cause: and we feel that the right man, at the right time, has been called to fill the right place; that powers will be unfolded to nobly meet the requirements of this responsi ble position. In this work we desire the co-opera

tion of all friends of the cause, and those desiring further information may communicate with the corresponding secretary, Mrs. Thomas M. Locke, whose, whose city address is 605 North Seventh street, Philadelphia, Pa., or with the secretary, whose address is given below, and all questions will be cheerfully answered.

Other places have their grand campmeetings, and now we aspire to have one. And we feel that the angel world is now with us: and the name of Park land shall yet resound with honor and glory throughout the length and

readth of this whole land. And now, friends, I feel that we have

begun a great work, a sacred work! And if we are but true to ourselves, we will be true to it; and being true to a just cause we will attract from both the seen and the unseen side of life all the help we need; and from this apparently small beginning a mighty spiritual force shall go forth to enrich the world. ELIZABETH M. FISH,

Floral Heights, Parkland, Eden P. O., Pennsylvania.

# HOW ROSE VALENTE **ACHIEVED A FORTUNE**

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A young lady of Medina, N. Y., has recently ad an experience which has made her envied by all her friends. She is Miss Rose Valente, o 2 Center Street. A reporter to-day asked her for the facts. She modestly refused to discuss the matter, and simply handed him the following later which she wrote to a prominent educator and which fully explains the story. "I write you this letter as a statement of my uccess after taking your instruction in book



keeping and to inform you how pleased I am with the position you secured for me.

"When I first wrote you, I had no idea that bookkeeping could be learned so thoroughly and so easily by correspondence. My friends laughed at the idea, and I had always thought it necessary to attend a business college to learn bookkeeping, but such is positively not hour to the study each evening, and in three weeks' time. I had a much better knowledge of bookkeeping than the average student who attends a business callege during the same period. I know this to be true because I questioned a oung man who was taking a course in a firstlass business college, and he did not begin to have the practical information 1 had.

"As soon as I finished the course, I accepted a position that you gave me. I went to work ith a great deal of nervousness. After the first day this passed away because I quickly found out that the practical hints which you taught me enabled me to take hold at once, and by the second week I had charge of a set of ooks which would stagger many experienced bookkeepers. The fact that my employer has aised my salary twice within the past three months is the best proof that my work has been satisfactory. I advise any one who antici-pates taking a course in bookkeeping, to take your course. It would be impossible for any one to attend a business college and get the same attention that you give your students. I have learned that if one attends a business colthat amount to nothing when he begins practicai work. Your course covers the entire field.

When I accepted this position I seemed to have just exactly the knowledge I required. "The advantage in taking a course by corre-

spondence is that when fou wish to refer to it. you always have it handy, while in taking a personal course you must depend upon mem ry. During the first few days, I was compelled to refer to the course. After I did this a few ines. I had no trouble

"I enclose an express money order to pay my tuition. Your offer is certainly a fair one. I should like to know the business college that will allow its students to pay their tuition fter the college places them in a position They do not do this.

"You must pardon me if I appear too en-thusiastic, but several of my friends treated this matter as a joke when I decided to take it up, and the joke is now on them. Had I gone to a business college I would not be through low stands, I have a nice position and did not have to pay a cent for instruction until you placed me in a position.

"Again thanking you for what you have done for me, I am very gratefully yours,
"Rose R. VALENTE."

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tains information that, more than anything else will help you succeed in life.

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MAN EARS—CLERYGYMAN FUR. white, like that of Christ.

According to the Post-Standard, of According to the Post-Standard, of Syracuse, N. Y., angels at Earlyllie have been discovered by Rev. J. C. Smylle, burst into my room. I called Mrs. rector of St. Edmunds' Protestant Episcopal Church of New York, who has startled his congregation by an announcement that on the occasion of a thems.

"By degrees the voices rose and trip to Syracuse he had at the Madison

has put them on paper for use in pub-

dream, and suddenly there stood at the avenue. 

Spiritualistic phenomena.

"When I awoke on Christmas morn

"By degrees the voices rose and county village listened with human bearing to the heavenly music of an enchanted, enthralled with ecstatic rapture. We could see no one, but there

Smylie and I simply must have subject "I heard it one night near Earlyille, a ive minds to rise above that which is place near Syracuse," said the clergy- objective. The nearest house is twenman, in explaining the miraculous octy feet away. The voices were circu-currence. "The singing lasted fully lating over our heads and all about us." fifteen minutes. Then it slowly died Mr. Smylie's church is at One Hunout, and I fell into sleep. I began to dred and Seventh street and Morris

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Convent Life and Experience. Some light on the inner workings of convent life is shed by the following account as given in the daily press. It shows that not all is peace and heavenly devotion in the experience of inmates of these institutions. The account reads:

Omaha, Neb .- Annie Connell. who entered suit against the Convent of Mercy, of this city, for \$30,000 alleging her health was broken as a result of hardships imposed upon her while she was a sister of mercy in the place, tonight said: "I served two years' novitiate in the convent and was admitted as a full sister in 1891. At that time I took the vows of chastity, obedience and poverty. I turned over a small amount of property and was assigned to the duties of teacher and cook.

"The rules governing the convent provide that sisters shall receive food and clothing and proper medical attention during illness, but the vow of obe dience annuls all this. The will of the Mother Superior is law. This was taken advantage of and I was made to work at arduous labor eighteen and twenty hours'daily.

"In 1898 my health gave out and I was forced to go to Hot Springs. The convent would not pay my expenses and I had to procure my living from the sisters down there, my parents paying my transportation. When I returned to the convent in 1899, the Mother Supe rior adopted the same tactics. Or course I became ill, and proper medical attendance was refused. They would not follow the physician's instructions and even neglected to bring me food

When I became a nervous wreck from the treatment I applied to the late Pope Leo for release from my vows of to be a good motto. Equal rights is juspoverty and obedience. The release was granted in 1903. I then left the convent, and since have been dependent upon charity and have spent most of the time in the hospital in Council Bluffs. I am still a member in good standing of the Catholic church, and ion. A Tale of Southern California."
many Catholics sympathize with me By Carlyle Petersilea. A pure psychio

NISHES MUSIC FROM MEMORY
TO HIS ORGANIST, WHO TRANSCRIBES IT FOR PUBLIC SER. white-robed man. I confessed that I did believe, and from that mo-SCRIBES IT FOR PUBLIC SER- ment I have been a believer in such

The celestial music produced such was no mistaking the character of the an impression on the clergyman, he voices. The voices were the sweetest says, that he has been able to retain I have ever heard. They were female the harmonious strains in his memory, voices, my wife thought. The singing and in reply to doubters he has sung continued for ten minutes and then the notes to the church organist, who slowly died away in sweet cadence.

"Now, how do you explain it? Mrs.

taught in the convent and also for dam-The Progressive Thinker, taught in the convent and also for damages resulting from the loss of my health."

Orthodoxy Run Mad.

An instructive example of the spiteful, misrepresenting, and obstinately vicious nature of a mind miscultured in orthodox sentiments, is afforded by a crank anti-socialist editorial writer in a recent issue of the Chicago Chronicle. In his petty religious spite and prejudice, he (or she) gives vent to the following, anent the celebration announced by Hull House, this city, in honor of the birthday of Thomas

The celebration is in complete harmony with the teachings and practices of that socialistic institution. The exaltation of the infidel as a person most worthy of emulation is a primary and fundamental lesson in discontent and disbelief. From disbelief in divine law and authority to disbelief in the laws of man and the authority of organized government is a quick and short step. The most active and malevolent enemies of law and social order are infidels, for the doctrine of infidelity is the doctrine of religious anarchy. It aims to destroy belief in and reverence for the source

of all authority.

The infidel is an anarchist at heart, whether he is known by that title or masquerades as a socialist. 'The individual who has no respect for divine authority will not be subordinate volunta-rily to the authority of human beings who are mere creatures of divine will.
Infidelity and its hideous offspring anarchy find their disciples among the

degenerate, the weak-minded the harebrained and the intellectual dependents who rely upon others to think for them. The unfortunates who seek the protection of Hull House under the impression that it is an eleemosynary institution are excellent material from which to make converts. Having given the public this exhibition of the apotheosis of Thomas Paine, it is now in order for tion "in honor" of the birthdays of those "martyrs to the cause," commonly known as Haymarket anarchists.

Many Christian people are Socialists. Jesus himself, were he on earth to-day, would by this writer be anathematized as a socialist, an anarchist, etc., etc.

Texas Stepping to the Front. Mrs. Isa Wilson Kayner is engaged

by the Texas State National Associa-tion of Spiritualists as State Missionary, and all places in the state desiring her services should communicate with Secretary LeRoy Hutchings, Spiritualist Temple, Galveston, Texas, as to terms and dates. Mrs. Kayner's work in Bowie, Texas was pleasing and suc-cessful. Sunday, Jan. 24, she took part in a special meeting in Galveston, at the Temple where Mr. John W. Ring, publisher of the Progressive Lyceum, esson paper for lyceums, presides regu Services were held in the afternoon and at night. Mrs. Maud Lord Drake, the well-known medium of Kan sas City, Mo., Mrs. Isa Wilson Kayner and Dr. J. M. Temple, of St. Augustine Florida, assisted in the meeting, and each proved the standard of their me which is well known to the Spiritualist public everywhere. The crowds that thronged the Temple Sun-

day felt that they were spiritually Mrs. Alice Baker and her son Milton are holding successful meetings in Dalas and the surrounding towns. Mrs. Laura B. Pavne is carrying on

Miss McCarty, of Colorado, is located for the winter in Houston, where her work is well spoken of. Dr. J. M. Temple is in Galveston, do-

ing a fine work. There seems a general look-up in Spiritualism in Texas.

The Bench and the Bar.

The woman's legislative committee of Illinois have issued a neat little booklet on the "Bench and the Bar on Woman's Suffrage." To many this little book will be a surprise, with its 175 favorable opinions by the best and brightest minds in our state on the enfranchisement of woman.

We can give the best idea of the book by a few quotations:

E. H. Gary, Chicago, former County Judge of DuPage County, Chairman Board of Directors United Steel Corporation, says: "I am strongly in favor of extending to woman—the right of suffrage.

Richard S. Tuthill, Chicago, Circuit Judge Cook county, says: "There are many strong arguments against universal suffrage for men or women, but in my judgment none against the latter which do not equally apply to the former. I believe that the suffrage ought to be at once, and as a matter of common right, extended to all propertyowning women who have reached the age of 21 years, and with a proper educational requirement to all others." Robert G. Ingersoll says: "No government ought to exist for a moment that rests on the crushed right of one

human being."

Geo. H. Monro, Joliet, says: "No taxation without representation, I believe

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#### MATERIALIZATIONS.

CHILDS, AT DENVER, COLO.

To the Editor: -By invitation of Mrs. lelen Fairchilds and Mr. L. B. Tilley, the writer attended a private materialzing seance at her residence, 32 W. about 7 to 8:30 o'clock p. m.

In that time thirty full forms were completed so as to speak to us, and more than half that number came out of like those whom we have seen of her ous to instruct mortals in the great of love and wisdom.
truths of the life beyond and of Spirit During the evening the writer had

turned into the cabinet he whistled a of knowledge.

tune fairly well, following the melody
of the music box. The apparel of all ulneness of these wonderful manifestawas very different; no two being exact tions, were undoubted. It has been the breadth. The color of the lights seemed putable.
to me to be very similar in all and This brief description but faintly outrise in the evening to that when it the subject.
reaches the zenith at midnight.

Hoping that many doubting ones may reaches the zenith at midnight.

ries. The desolate planes of thought in which some had lived in the past and The desolate planes of thought in also in the present were apparent, and their need of loving attendance and insire to be about the Masters work of must be a most wonderful medium. We loving ministry. They were certainly suggest that she start at once for Los "spirits in prison," the prison-house of Angeles, Cal., and capture the ONE an unenlightened mind. Others had THOUSAND DOLLARS offered by Robseen much of the spirit realm and were ert Hale, 831 Wall street, of that city. very wise, affectionate and evidently desired to aid us to learn more of light and of truth. They loved to observe our progress in the awakening to truth,

advanced spirits who gave the names of brilliant lecturer and poet: very kindly and encouragingly.

time she came out of the cabinet, she his theme.'

READ! REFLECT!

ETY OF WAYS.

The Progressive Thinker.

stood by the sensitive, two or three feet from Mr. Robert Hale, of Los Angeles, from her where she could be plainly Cal., in which he offers to "give one seen, sang two stanzas of the song, thousand dollars to any person who will "Waunita," in clear tones which could produce one materialized spirit." He WONDERFUL RESULTS REPORTED be heard in all parts of the house. She seems to think that because he was AT A SEANCE WITH MRS. FAIR is one of Mr. Tilley's guides, and when fooled by one fraud materializing me-CHILDS. AT DENVER, COLO. she first came to these seances she dium, all are frauds. could not speak our language. She

now uses dt quite well. tells seance at her residence, on Sunday who came with him interpreted for ne. notes, talk, and some of them sing. The evening, January 10. It lasted from The latter could speak several landed medium is Mrs. Mary A. Keeler, who is guages, and his tones indicated that he strictly honest. also was of foreign nativity. Starlight, the Indian girl, was dressed

the cabinet into the room and some native people, and when the writer walked ten feet from it. Two Indian asked her to shake hands, she replied girls danced with ease and naturalness, that she could not, for if she did she as if they were very happy. There was "would fall to pieces." joyous disposition shown by all and Utina, the ancient guide of the me-

an inclination to give kind and helpful dium, was ablaze with gleaming jewels advice and thoughts and also many whose white light scintillated so as to promises to aid us to advance in the fill the room with a soft radiance. She knowledge of truth. Some were desire often addresses the seances with words

Communion, and thus prepare their light enough in the room to see his minds to accept the cold facts of the pencil and paper weight, and make real conditions of the deceased people notes of all of the separate manifestain the ethereal realsm. They spoke tions but not enough to see the written with evident desire to observe truthful words distinctly. The seance was comness, in kindness, and "with malice to menced by singing, "Jesus, Lover of My wards none."

Soul," and other spiritual songs fol-The manifestations were those of lowed, and the solemn and impressive grown people except one boy, the son of acts and influences were elevating and Mr. Tilley, who came out and as he re-

ly the same in appearance, and the col- privilege of the writer to see similar ors were very diverse. The majority materializations on nine other occa-of the forms showed spirit lights gleam-sions, in all of which his son came and ing every conceivable shape, and the talked to him so that he felt that there sizes of them varied from a very small could be no mistake. The grand truth circle to long bands around the turbans that our loved ones do continue to live and also crescents and stars from one and do come to us with every possible inch across to four or more inches in opportunity, is thus shown to be indis-

about the tint or strength of that of the lines the impressions made in the sefull moon, as seen from the time of its ance, and inadequate justice is done to

The influences, psychically and men-tally speaking, of all who appeared, dirthat all of their fears will be resolved fered very much, so one could readily into confidence of a happy reunion with discern or sense the varying degrees of their loved ones in the summer land of mental and spiritual progress which the ethereal realms, and that their fuech had attained, from that of the play. ture may be much brighter and their fuellives filled with greater joy by this decamera, but to one side and near it. that of the far advanced entity who scription of these manifestations, I am, had been in the spirit realms for centuries. The desolate planes of thought in Denver, Colo.

ONE THOUSAND DOLLARS. The manifestations given above are struction inspires one with a great de- most marvelous, and Mrs. Fairchilds

Words of Appreciation. The following words of appreciation ove and wisdom.

of the premium book, Religion of Man,
Two of the forms were those of far are by Augusta Cooper Bristol, the

"Night" and "Morning," and said they
"It is an important book that I have
came from another planet. They expressed delight at meeting us, and gave of Science. It can not fail to greatly us much encouragement in our search instruct and enlighten all who read it. One gentleman got a photo of his wife for truth. They came across the room, It is admirably arranged and system that was so perfect a likeness he told bringing many bright lights, and spoke atized. Of course it is the Ethics of me he would not take five dollars for it. quite audibly. Three others gave us Science that claims my attention, rath the names of Moses, Elijah and Elisha. er than the 'Religion of Man,' when I times unintentionally as she sat on her than the 'Religion of Man,' when I times unintentionally as she sat on her than the 'Religion of Man,' when I times unintentionally as she sat on her than the 'Religion of Man,' when I they all appeared at once in much The names of moses, Enjan and Elissa. er than the Religion of Man, when I times unintentionally as she sat on her They all appeared at once in much open the book. But that is because I chair, eyes closed as in a deep sleep, strength, were clothed in ancient appeared to have the first half of the The photo of her messenger or cabinet parel, gleamed with many bright lights, book pigeon-holed mentally, and do not control, Clara Collingwood, was also kept their distance and spoke to us need it in order to appreciate the statements and conclusions of the second One gave us the name of "Yolanda," part of the book. But it will not be so came out to the writer's table and told with most readers, and the book is addisappeared three times. The second terizes the author in his treatment of lars.

time, she heard her mother's name, and

to her from her mother: "You have

remain much longer upon this earth,

band having died, and came to Ma

seen one, with a train past due, full of

people, what could I not do? How full

of thought and feeling for a few seconds at this trysting place. What if the

physical body went down, that would

duty, and when I lifted the obstruction

See what fine knowledge was dis-

played. In two minutes later I met one

be no loss or sacrifice to me in this

and if you wish to see her, you must go

THE FACT THAT SPIRITS CAN AND was told that her mother at that mo-

DO COMMUNICATE WITH THE ment was standing by her side with her

MORTALS OF EARTH IS ILLUS. hands on her shoulders. Her mother's

TRATED IN AN ENDLESS VARITRATED IN AN ENDLESS VARIThe Spiritualist delivered this message

To the Editor:—I enclose you clip- sister residing in Middle Georgia. Her

Macon, Ga.-A story that reads like Janie says that she was so much im-

She is a negro woman; was born ous towns and citizens of Middle Geor

the wildest fiction came to light in Ma. pressed by the solemnity of the occa-

con upon the arrival of Janie Parsons sion that she immediately wrote a num-from 22 Adelaide street, Indianapolis, ber of letters to authorities in the vari-

in the south just at the close of the civil gia, asking them if such a person as

war, and her mother on her deathbed. Drucilla Parsons resided there. She

to the north and was transferred from living on Hawthorne street in Macon

white people to colored people and from She wrote to Drucilla Parsons and colored people to white people, until asked her many questions about her

to her at once.'

ping, which I wish you would publish in name is Drucilla Parsons. She cannot

J. A BAIR.

she grew up and married Charlie Por- mother and herself.

ter, an upholsterer in Indianapolis. She

many marvelous things that they said sister.

A SPIRIT VOICE.

How It Prevented a Terrible Disaster.

To the Editor:-During the past five

The Frisco railroad lands you near

One morning wishing to make a cer-

the common road, I heard a voice clair-

around it all.

To the Editor:-- I have read in The

Now if he will come to Washington D. C., I think he can be convinced that Another one could not now speak our there is one materializing medium who language, excepting a few words, but is not a fraud, and that at her seances he spoke German quite fluently and one spirits materialize in full form, write I will give some of the happenings at

her seances: The seance is opened by Eliza Plum, the daughter of a former member of Congress, who passed to spirit life while residing here. esses the circle. The next one is Dr. Charles Holland, who passed to spirit life from Boston a good many years ago. He is master of the materializations. The two children of Dr. Theodore Hansmann, an intelligent and reputable physician, come to him one jus after the other, and talk to him in the most loving manner. His spirit wife comes to him and they talk together in German. (The medium does not speak German.) Col. D. W. Wood, a practic-ing lawyer of this city, and who was Colonel of the 20th Ohio Regiment during the civil war, gets remarkable materializations. His father, wife, sister daughter and two sons come to him and talk with him and his two sons, sing with him beautifully, and the youngest one besides singing, plays on a mouth organ which his father hands him. Mrs. Pool, a clerk in the postoffice, sings with her spirit husband who comes to her in materialized form and they talk to each other. My father and mother sometimes come to me together and my oldest son and his spirit wife accompanied sometimes by their spirit daughter, making three materialized forms that are with me at the same time. My wife materializes, talks to me lovingly, and writes beautiful and

tend get similar demonstrations. Dr. William Keeler, husband of the above-named medium, is a spirit pho tographer-said to be the best in the world. Col. Wood has received some The camera is pointed to a dark screen, and the photos are thus taken. He has a photo of Wm. McKinley that is as good as any he ever had taken while in earth life, and one of John A. Logan, also a good likeness. The photos of his own relatives on the spirit side are all recognizable. On Christmas night a party of six-

loving notes. I have three other sons

who materialize, talk to me and write

loving messages. Nearly all who at-

three ladies and three gentlmen-met at the Keeler residence to try the experiment of photographing materialized spirit forms as they might appear in the opening of the cabinet. Mr. Keeler had his doubts about being able to photograph them, but would try. The materializing medium, Mrs. Keeler, went into the cabinet and became entranced. Mr. Keeler turned his camera on the opening when the curtains parted and a spirit form appeared. He succeeded beyond his expectations. All present got photos of many of their loved ones. Now, Mr. Hale, if you want the truth

about materialization, come to Washhim that she had been about 1800 years mirably arranged for its purpose; and ington City, D. C., and you can get it in the spirit realms. She appeared and a marked equilibrium of spirit charac- and it won't cost you a thousand dol-RUFUS SUMERLIN. Washington City, D. C.

#### ..... and did, she laughed at them, but was A Valuable Testimony. finally persuaded to attend their meet Professor Flournoy, of the University ing. She did so, and then for the first

of Geneva, after due consideration, thus declares his convictions: "The question of immortality and intervention of spirits maintains its scien-tific importance, and deserves to be dis-

cussed with calm serenity, with the independence and with the analytical rigor which are proper to the experimental method." Spiritualists ask no more than this It is what they have contended for for the past fifty years. They have said to

all opposers: Investigate before you condemn. Those who have been the most bitter in opposition have been those who knew the least, while those who have honestly and impartially investigated, without exception have become convinced of the genuineness of the manifestations, if they have not accepted its philosophy.

#### The correspondence satisfied Janie never heard anything about her relathat Drucilla was her older and only tives and only knew from hearsay that sister, and that she was in very poor LOOK OVER she ever had a mother, as she was too health and not expected to live much OUR PREMIUM LIST small to remember the occasion when longer. Janie immediately closed out she was given into the custody of her interests in Indianapolis, her hus-GAREFULLY. About one year ago she was invited She is now cooking for a family at 207 to attend a Spiritualist meeting in In- Appleton avenue, and declares that she dianapolis. When she heard of the will not again be separated from her

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# A Man's a Man, for a' That!

Robert Burns, as Viewed from the Standpoint of Emma Rood Tuttle.

not feel so?—but who are so hedged family of seventeen! What chance with environments that the struggles of could there be for him in such a nestthe climb up the mountain, to the sun-full? light which floods its top, seem at times

There was the chance that is given
overpowering, and the soul too often by nature that superiority will assert itcrouches, face to face with the skeleton self. And it did assert itself magnifiinto the dream-face of a well-rounded seventeen, ran away from his brother's life—a life full of usefulness, beauty, printing office to escape his tyranny, gotruth-sometimes crowned with the blossom-wreath of a world's apprecia- Philadelphia, where the lad made a tion. As an inspiration I will paint a comic show of himself trying to apfew word pictures of some of the royal pease hunger, and lose no time, by eathuman products of this world, who ing from a loaf in hand and carrying cleared their way to the top of the two more—one under each arm for anmountain:

two more—one under each arm for anmountain:

two more—one under each arm for anmountain:

to hear a voice—a weird voice uttering hungry. He knew his own business at a truth which should be written in letters of gold. It breathes the hope and in the sound of my voice whose heart triumph of a burdened, but not crushed will not say, "Three cheers for the soul.

brave young giant! Never mind his pov-

It is tender with love and musical erty! with the rhythm of poetry, seeming to a man for a' that!''
come from a spirit endowed with rare
When the stunted

It is the voice of a soul walking on hood, what but faith in the prevailing the wings of the wind, while the body power of good could have kept him up? to which it is chained must wrestle At eight years of age he worked in a with material things for bread. Some factory; it was destroyed by fire and times it is "jollying" humanity; giving that threw the little fellow out of a job. it a song and dance tonic to orighten up. Then he tried to earn his living by its face, and again it bursts into the straw plaiting. After that he was ertremulous pathos of sorrow which only rand boy in London, and when out of a tremulous pathos of sorrow which only heaven can cure. Listen to the voice!

"No fear more, no tear more To stain my vanished face."

part of life; to bread-winning—to the after years: muck of soil, tools and weariness. "A man's a man for a' that."

Hark to the voice! You are charmed with the sweet Scotch idiom. It comes winding down the years of more than a century, warming our hearts with its resonant sublimity and making our eyes rain tears for the singer whose name is now fondly cherished in all

It is the voice of Burns-the poet of of bluebells and heather. It swells in over the sloughy lowlands to a sure volume as its notes roll into the pres- footing on the sunlit mountain of ent new century; we hear, clear and Mount Use .. distinct, as if trumpeted by an angel. for the encouragement of the oppressed, these words:

'What tho' on homely fare we dine, Wear hodden gray, and a' that; Gie fools their silks, and knaves their

A man's a man for a' that,-For a' that, and a' that, Their tinsel shows and a' that;-The honest man, though e'er sae poor

Is king of men for a' that." uneasiness, and disquietude of this man's the king of men, laddic! weary life, for I assure you I am heart- away! work away! the bustle of the busy, nor the flutter of his sombre boyhood, half orphaned, the gay. I shall never again be capable willing to do anything to help his mothof entering into such scenes. I foresee er along with the family, what could that poverty and obscurity, probably, have kept the heart of the child-man await me and I am in some

is nearly out, but I shall borrow till I food; but he did not have them because get more." He had not yet discovered he wanted an education more. He, too himself. But he sang on at his work, caught the winged hope which the poet A genius, with thousands of unsung of Ayr set flying among songs thrilling his whole being!-one hills of Scotland more than a century destined to voice them, and set them ago, "A man's a man for a' that!" It flying adown the years, singing to mill- grows sweeter with age and will conchained to the wheels of poverty and cruel odds as long as human souls aswant, yet demonstrating the golden pire to climb sunward and Godward. thought which afterwards fell from his 'A man's a man for a' that!

speare was born, and where, according faces.

plaster-a true nesting place of Genius, had been born with better chances I who seems to delight in hatching her might have been somebody; but it is offspring in by-corners,' We can imagine the pretty little Wil-lie emerging from the unpretending ringing down from the highlands of dwelling in common garb, frolicing with heaven with a message to every doubt the other lads in the meadows bordering heart: "Keep heart, laddie! —lady, ing the Avon, with no indication of the keep heart! A man's a man for a intellectual god, growing in the start, that, laddle, and an honest man's the like the common run. An oak is not king of men, now and forever!" larger than a violet when it is a few

[Written in memory of the birthday them for the first time, that one would of Robert Burns, which was in Ayr, bloom for a few days and then disappear, while the other would grow for centuries, towering an hundred feet
I speak to those who were born at the above the sweet blue blossom.

base of Mount Use. My words are to Did not Franklin feel the supremacy encourage the ones who feel that there of man over externals in his early is enough in them to achieve some of struggles to free the intellectual giant life's desirable victories—and who does within him? The fifteenth child in a

of Defeat, instead of looking hopefully cently from the time he, at the age of ing first to New York, and "A man's a man for a' that!" I seem Mount Use. He could not go ahead Never mind his oddity! 'A man's

When the stunted child-laborer, who gifts, but struggling in the bonds of grew into the English poet Gerald Mas-unremunerative labor. grew in his poverty-steeped childsituation often went without a meal to buy something good to read.

He knew, even then, that the great city was teeming with an aristocracy Again the dream of early death debrutalized by opulence. The poor parts and the external part of the young starved that the rich might surfeit, and Scotchman again turns to the material yet, with his face sunward, he sang in

> "Hope on, hope ever; yet the time shall When man to man shall be a friend and brother, And this old world shall be a happy

Where all earth's family love one an-

Hope on, hope ever. Nothing but the consciousness of the Ayr. We hear it afar off, faintly ming-truth which the bard of Ayr uttered ling with the singing river in the land could have floated him triumphantly

He knew full well-

"The rank is but the guinea stamp, The man's the gold, for a' that.

In truth, we are born to our destinies, and when nature plans a genius she will not be repressed. Poverty cannot thwart her more than the mud around the lily bulb can stain its starry blossom when it hangs high above it on its strong stem.

The chances, to human eyes, were

against young Abraham Lincoln, when, Not always was the voice of hope a in the log cabin he laid himself down to buoy to the spirit. At one time, before rest on the poll bed, built in the corner this great Scottish singer had published of the room, to sleep, and dream, and a volume of poems he gave expression wonder how he could ever be anybody. to despondency in a letter to his father. —a man among men. Poor? Yes! It was when he was learning the busi- Awkward? Yes! But there was royal ness of flax dresser. He says: "I am material in the lad. We query if the quite transported with the thought that spirit of the poet of Ayr ever whispered ere long, perhaps very soon, I shall bid in his ear, "Keep heart, laddie! A an eternal adleu to all the pains, and man's a man for a' that! An honest ily tired of it. \* \* \* I am not formed for When Garfield was struggling out of

measure buoyant? What kept up his courage prepared, and daily preparing, to meet when trudging on the tow-path? When them."

He adds. in a postscript: "My meal He wanted better clothes, and better hearts, so cruelly tinue to cheer the strugglers against

The world wheels onward with its freight of souls. Some are oppressors What genius, struggling against the —some are oppressed. Some are burbarriers of unfavorable environments, talized by want. Some are cruef and has not felt the truth that the man is miserly—some are kind and just. We the gold, externals are but tinsel. Washington Irving—what a beautiful groans of the dying while we hear, alname our literary bachelor was graced most in the same breath, the shouts of with, once visited Stratford-on-Avon on victory, and the clanging bells of joy, a poetical pilgrimage. He writes, "My We wonder if all worlds roll onward first visit was to the house where Shak- with such a pandemonium on their sur-

to tradition, he was brought up to his Is there any one within the sound of father's craft of wool-combing. It is a my voice who feels that the world is small, mean-looking edifice of wood and against him? Any one who says, "If I no use struggling against such odds!

EMMA ROOD TUTTLE. weeks old, and who could guess, seeing Berlin Heights, Ohio. 

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# tain elevation in the distance, after go of the would be Robbers on the track ing a quarter of a mile from town on and with a "good morning" to him, I

years I have visited the Ozark Uplift, a beautiful strength came to me.

Territory, every, part yielding grand rethese trains—there were two—must sults in geographical and geological have been more than 25 miles distant facts, and fruitful ideas in social life. from me, and there were two—must facts, and fruitful ideas in social life.

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audiently, urging me not to go farther that way, but to go up around on the railroad. "We have work for you to How often have our lives been in jeopardy, and some kind spirit hand Now that was a reasonable proposition, and I joyfully retraced my steps has saved us. I well know that mine back to town, west on the railroad, ex- less thus been saved several times. The universe is a unit. Eternity fills necting that something of interest

would be presented to me. After going every day. Spiritualism is just as practwo miles out I found my work-an iron tical as we wish to make it. Recently on the track, placed skillfully at the the 'Frisco company manager generouscurve, and the picture, too, of "death" ly gave me passes enough for my pres-for me. Had I ever faltered with milient needs. D. P. BOND. tary generals? No! Now, with an un-Liberal, Mo

# The Life of the Soul.

Numerous definitions have been given of the word "soul" by different schools of thought and various teach- grandeur of eternal expression and of being. ers in our own ranks of the spiritual philosophy, and the interpretation we shall give may differ somewhat from that with which you have become familiar, because many of our public teachers-and perhaps many of those who are unseen by mortal eye but who inspire those teachers from human entity as it is under the conditions and processes plain why.

#### THE MEANING OF SOUL.

What these teachers claim to be the soul, in the development and perfection of the principles of life as manifested through intelligence, consciousness and activity, we personally claim to be a spiritual entity; and the soul animates this aggregation of elements, forces and activities which you call the human being.

As we have learned in our studies upon the spirit side of life and now understand it, the soul may be likened to A FLAME OF LIGHT, brilliant and beautiful in appearance, if you could behold it-potential in its power-and that principle which, coming in contact with the universe of activity, gathers to itself the elements, forces, particles and atoms which are necessary for the building up of form. The soul-flame attracts to itself these magnetic forces and elements, and is the electrifying force which permeates all life. This is our conclusion, after giving close study to the subject for many years.

#### VIVIFYING LIGHT.

We are taught that the great source of all life and being is itself light-glorifying, vivifying light-that permeates all being-the entire universe-and makes its power felt. That the soul of humanity is the offspring of that central fount and source of all light; that this great central sunif we may so call it-contains the potency of all intelligence and activity and all the various principles which we understand by the terms love, truth, wisdom and power; and this luminous central force produced that which we call the soul life of sentient, conscious being as manifested not only in the form of man but in various forms and degrees in this life with which you are familiar. Emerson has most beautifully addressed the infinite life as the "Oversoul"-grand, glorious and glorifying-brooding upon the waters of the great deep; and above all that the universe contains, permeating these with its life-giving

#### THOUGHT OF THE EARLY MAN.

In ancient days it was the custom for the early man to worship the sun as the great luminary of life itself, as the vivifying force of all being, and, knowing nothing of the interior qualities of spiritual life, this primitive man, real-'izing the potency of the sun in its course, bowed before it and made sacrifices to that grand central power of light. In this there is a substance and form of truth, for even primitive man, groping for an understanding of nature and of his own life and being, was intuitive in many directions. He felt the force of life, yet could not interpret it. He felt the mystical qualities of its vivifying power, but did not realize whence it came. Starting within him were which he could not take up in his hands or come in contact with in his rude existence, in the varying forms and conditions of material life. But the greatest power, the grandest expression of force and of beauty, of helpfulness to himself and people, he saw in the rays of the sun.

#### PRIMITIVE MAN VIEWING NATURE.

In the spring, he beheld the frozen waters of the deep breaking up and changing form and manifestation, comhis thirst; he beheld the ground, arid and cold and dark as it had been, springing up with beautiful flowers, which covered it with a carpet of splendor. He realized that which is the most vitalizing, that which is the most powhere was a principle of life which though he did not understand must have been helped into expression by the the particular substance or object of interest. The eswarming and vivifying rays of this grand sun. And so, as sence of the flower is its perfume-its spirit-and because summer came upon him with its warmth and grandeur, of that essence the flower is odorous to you and a thing with its blush and bloom and beauty, giving to him the of pleasure. products of nature, he also recognized that the power came from above and that the sun of light with its splendor and heat had the power to produce this wonderful ef-

So with autumn and her productions. This man turned naturally to the source of the heat and power, to the fructifying source of life itself, as he beheld it in naence to that which is more glorious and grand than he can reach.

The primitive man received within himself the thought of something great and glorious and all-powerful; and, as we have observed, he was intuitive-he felt these conditions and the spiritual impulse within, and expressed them as best he could.

might say, that it in its incipience—before it has reached of light, a spark of brilliancy so glorious that it would manifestations here in material life. dazzle your mortal eyes could you behold it. Even the GROWTH OF SOUL point of light, that is a soul principle-an element of power that permeates or is invested within the lowest form of human being that you can imagine-would, were it withdrawn and revealed to your mortal sight, appear so brilliant and dazzling that you could not behold it clearly, could not realize its potency.

#### WHENCE COME HUMAN SOULS?

Whence come these points of light which we call human. souls? Who shall say? What finite mind can interpret the plant, that it is to unfold, to grow, to come into exout and come in contact with the central source of all that mind is infinite and can not come in contact with finite life to give intelligent understanding of these won-drous works. Therefore, we do not claim to explain corn and you find the germ there surrounded by a milky expression and another, vivilying and revivilying numan shall bear ears of corn for your sustenance and gratification into contact with other lives and other realms, gaining the infinite source of all being—the Oversoul—the centhe infinite source of all being—the Oversoul—the central light that we call God.

which is infinite; it matters not if you, on the one hand, are pleased to term it Nature, and say: "I worship Nature, and my religion is the religion of naturalism," or if stead of decreasing it gathers to itself new elements from you, on the other hand say: "I believe in God. I worship the atmosphere and this increases its size, but it retains the Supreme Being-my ideal. My idea of infinitude is the same shape, and after a time it comes to look someof a grand, supreme intelligence, majestic, magnificent in thing like a beautiful pear, only it is still of a white. vaexpression and power." It matters not by what term pory appearance and substance. The point of light feeds that great central source of light is called. We believe so to speak—upon this magnetic envelope it absorbe it. that all recognize intuitively, instinctively, that there is a thus the light grows in size and power, and develops new supreme power permeating this universe of ours and that possibilities -rather it is putting out its potency, for, design, orde "randeur of expression are manifest on coming from the great principle of all light and being, it eyery hand.

One can not look out into the starry night and behold ing force; and as it feeds upon this magnetic supply which the magnificent display of the heavens, realizing how is of its own it develops and throws out greater beauty achievement throughout the universe.

#### MANIFESTATION OF DESIGN.

One can not walk forth in the fields of nature, when the spring-time spreads her garments of verdure abroad, time to time-have interpreted the word soul to mean the every hand; when the summer time with ruddy glow presents her beauties to your inspection and gives you the of developed intelligence, activity and consciousness. color, the richness, the glory of a perfection which man Personally we do not accept this definition, and will excolor, the richness, the glory of a perfection which man age upon the bough, her splendor and richness upon the hilliops and in the valleys; or even when winter's snow and ice are on every hand locking the streamlets and clouding the wayside with the feathery snow—one can not behold any of this panorama of the seasons and believe that it does not manifest design. The passing seasons show beyond the shadow of a doubt that design, or der, utility, and all that goes to make the manifestations of intelligence are portrayed there by nature's works, and therefore it matters not whether you say it is "law," or "infinite force," or "divine intelligence," or "nature working the reform the single to the success of the seasons and believe that it is all one and the same: the SPIRIT, grand, beautiful, majestic, manifesting power through every atom and by every manner of manifestation.

The life of the souls, the infinite life of the soul, animal that spirit is elf the product of spirit, and that spirit is elf could not suppose the sale of earth. It has the power of expression in the valleys; or even when winter's snow has also except for the vital flame which we call the soul, animating, attracting, drawing it together, bringing it into the matter slot with flame which we call the soul, animating, attracting, drawing it together, bringing it into the matter slot with shead are stored or expression form and substance in conjunction with this building up of the material body which we see on earth.

We chose this subject to give you some idea, brief and that soul germ we have reason in the wist of the waiting daving it together, bringing it into the maties accept for the vital flame which we call the sond arther settle form antimity and substance in conjunction with this building up of the material body which we see on earth.

We chose this subject to give you some idea, brief and stirruph in the soul germ we have reason the there study to the substance in conjunction with this building up of the warious and wonderful that soul germ we have reason that the provice of the waiting at

self in unfolding processes, through different forms and the material life. manifestations of being which we call human, and which belong to the various planes of existence.

#### SOUL GERMS AS PRESENTED TO SOME.

Let us tell you how the soul germ appears to the spirit eye. There are spirits, human beings who have passed out from the mortal; you are all spirits encased in mortal flesh, but we are speaking of some who have passed out from the mortal and who are apart from the conditions and environments of the material life. There are many spirits who have never seen a soul germ; they know nothing about it, and if asked concerning the same would be pardonable if they claimed that there is nothing of the kind, because they do not see and have not come in contact with them. Some day, undoubtedly, those very individuals will have so advanced that they will see and recognize these elements and forms which we call the "soul germs." Others-many of whom are high teachers-are familiar with them; THEY ARE GUIDES, IF WE MAY USE THE TERMS, AND SOME OF THEM HAVE A NUMBER OF THESE SOUL GERMS IN CHARGE, DIRECTING THEM HERE AND THERE BY MAGNETIC WILL FORCE, AND THEN BRINGING THEM INTO CONTACT WITH HUMAN LIVES ON EARTH BY AND THROUGH WHICH THEY ARE TO GAIN EXPRESSION ON THE MORTAL PLANE.

germ appears to a spirit intelligence who beholds it. But you must remember that in describing anything belonging to the spiritual states outside of matter we are obliged to make use of your terms and expressions, your language, your similes, and all that you can understand, because were we not to do so, that which we would try to interpret to you would be foreign, as if spoken in some dead language which you could not possibly understand; therefore, in using your terms of expression you will at once concede that it is not possible for the spirit to give full description of that which appeals to one on the other side of life where we are not confined to mortal phraseology the elements of adoration and worship of something and are not obliged to make use of terms which are of the earth earthy.

#### SOUL GERMS DESCRIBED.

Then we shall say that a soul germ appears to be like a brilliant point of light, scintillating, sparkling, and that what in the form of a small fig, and in the center of that flame, or the principle-essence-of life. When we call erful, that which is the all in all, and that which produces

The soul principle, then, or this point of light-which is the vivifying power enveloped in this vapory substance and shining brilliantly through the same-has attracted to it these elements and forces, magnetic in character, from the atmosphere and the conditions of life around it, and formed this envelop for its sustenance and protection. This substance of a magnetic character may forth into expression the human being that we know as a The soul, we claim, IS A FLAME OF LIGHT; or, we which the acorn contains. We deal with scientific prob-

#### GROWTH OF SOUL GERM.

So nature is working in her own beautiful way-Nature, God, Intelligence, Force-whatever you may call it is doing this work, and the soul-flame sent out into the universe from its central source of light, gathers to itself -for it has within the power to attract the magnetic elements and forces to form this covering of which we speak. Opening the acorn which lays in your hand you perceive the tiny germ within; you know that germ is the life of and explain the source of being? When mind can reach pression; and the substance around that germ, which you behold as the nut, is that which the germ will feed upon power and intelligence and explain the infinite wonders during the processes and waiting time of nature, when it of life itself, and from whence these soul-germs come, is covered by the soil, before it has gathered the strength and power to manifest itself by coming above the surface whence these soul-germs come—these points of brilliancy substance which it has to feed upon until it gathers that are destined to flame on and on through one form of strength to put out its rootlets and become a stalk which

As we have said, this soul-germ appears like a point It matters not by what name we reverence or call that of brilliant light in the midst of this magnetic substance which it has for its support; that it is in form somewhat like a small fig, and by and by this substance increases: inmust be charged with potential qualities, with electrify-

The subject selected for our discourse at this time was these stars and worlds outnumber all human conception and power, until by and by, following the law of attractions with a desire to teach you something concerning of figures, and believe that this is all by chance, and that the soul, and, therefore, we have phrased it, "The Life of there is no hand of design, no infinite mind, spreading same omnipotent law, this soul germ is swept into the atout these glories to your view and marking each world, mosphere along the currents of expression of some human each star and each system with its own power for the being upon this mortal plane; in this magnetic environment or aura it becomes absorbed, and then will come the is necessary for its expression on earth—exists out in the processes of gestation and of growth in a material sense. realms of space long ere it comes into this external form The soul becomes absorbed by this co-ordination of forces to give manifestation of life. that is creating a mortal form, and when the life principles-the positive and negative elements-are blended toand rippling waters tell of life, beauty and harmony on gether, this soul germ, seeking expression through these outlying forms, comes into active conscious life on earth.

#### LIFE OF THE SOUL.

we interpret as something independent in a measure, yet | der, utility, and all that goes to make the manifestations | confining our description to the soul germ we have reason entirely and always permeating, infiltrating and animating this body or the form of spirit life. To our mind, therefore it matters not whether you say it is "law," or soul is the essential principle, the essence of all life that "infinite force," or "divine intelligence," or "nature works, and to suppose has had no expression through any form of activity and consciousness of which we can become aware. "Therefore it has now come into the outer manifestation

#### PARENTAL LIFE AND ANCESTRY.

As the soul comes into contact with this magnetic life of the parentage, being sensitive and subjected to various vibratory forces, it comes also under the influence of that which belongs to the parental life, consequently as it takes in the living presence of the omnipotent power; thus do takes upon itself in a measure those qualities which be- the living God, for it is true that from that great central long to the parental life and even to ancestry-these vi- source cometh every flame of light-every soul that finds bratory forces working through and upon this growing expression here or elsewhere in the vast universe. child create conditions which we call the conditions of heredity, and thus we find the child may exhibit traits and characteristics which have not been shown by either parent, or by both, but by those who are of more remote an- of space so beautified, so perfected, that were they to apcestry; but all the while the soul maintains its brilliancy, its own subjective and creative power.

#### THE SOUL CAN NOT BE DESTROYED.

of heredity—through the material processes of life, as to than the qualities of a God. These are human entities cloud this soul power; as to in a measure cramp and if we may employ the term—and they appear like spheres gather around it that which we may call a shell. It may of light to those who are not upon the same plane of viseem to be for the time crystallized so that it can not give bration and of progression as themselves; and this proves out this scintillating, radiating power which makes for good; but all the while the soul is there—it can not posof infinity that blooms and blossoms into grandeur in its sibly be destroyed—it knows no fear. The soul itself is expression as shown to you in the glowing stars above Now, then, we will describe as well as we can how a soul of the Infinite; it can not be lost, whatever its conditions your heads that march in matchless beauty through the or lack of growth:

The life of the soul, then, begins to enlarge-if we may so express it-when this vital flame, that is only a point of light, surrounded by the substance of magnetic nerve and condition of the human form, and it is this soul and goodness, but that it is the soul flame that has sprung ing into active life and leaping forth in beauty to satisfy substance is the point of light which is really the soul- life which is not only the radiating force and animating directly from the infinite power of all being, and that you grasp the conditions of life and to understand them.

As we have said before, the soul life may be cramped, which belongs to it, and so the human being may go tottering along in this mortal life, and perhaps be a mere semblance of what a human life or form should be, but nevertheless it exists and because of this the machinery of of earth rolled into a certain form and battered here and the human body and the mental action of the brain may go on and do their work, by greater or lesser degrees, ac-

ture's works, and gave reverence to it as one gives rever- be likened to the substance surrounding the germ of an forms of sustenance, but we mean by spiritual elements, acorn. Nature's work is true and exact in its processes by the forces and qualities that are gathered from the atof upbuilding and unfolding, and as true and exact in its mosphere, mental and spiritual. This human body reprocesses of building up a human entity and bringing quires something more than the bread, meat and raiment life is the real or attractive force—we may gather to ourwhich you find here in physical life; it must have someco-ordination of the forces and elements, or spirit and mind—of intelligence, consciousness and expression—as it is in building up the oak tree from the tiny germ, which the acorn contains. We deal with scientific problems when we deal with the spiritual lems when we deal with the soul life—with the spiritual lems when we deal with spiritual lems when we deal with spiritual lems when we deal with spiritual lems whe co-ordination of the forces and elements, or spirit and thing gathered from life itself, from nature, which will out through human expression and experience—is a point being—and when we deal with the external form and its then the envelop that enabled it to come into contact with groping in the dark, but aspiring to become men and wothis external life. Just so it has the attractive force now, while permeating you as human beings, to gather to itself elements and atoms and forces which enable it not only to benefit these external bodies but to build up the spiritual form which hereafter it will claim in grander worlds than this.

#### THE SOUL FLAME AND MIND.

This flaming light or force which we call the soul, as we have intimated, permeates every nerve and tissue, and there is not an atom in your body but what is vitalized by it; there is not an element in your spiritual bodies that are being built upinow, but what is animated by this vital flame of being, and as you go forth from day to day this AFTER A WHILE THE IMPEDIMENTS ARE wonderful creative, uphuilding force is constantly at OVERCOME, THE OBSTACLES ARE SURMOUNTwork. It can not die, and never sleeps. The soul can ED, THE HEIGHTS ARE CLIMBED, THE GLORY
Judges, Kings, Prophets and Apostles. Comments on the Old and New Testiments, from Joshua to Revelation. The comments are keen, bring you into a condition by which you may secure rest that is needed by the external form, and, when your body is gaining repose, when your eyes are closed in slumber, the soul life is moving constantly on and under its influence you may project yourself out of the external form line of expression called the daily life of earth, yet remain with you registered in boul life, and which you will find by and by helpful to an understanding of existence in the spirit spheres. This soul life will continue to animate the consciousness and enable you to express that which is within.

We understand and realize that conditions of mortal life have a great deal to do with assisting in this up-building process. We know that education, opportunity and all the various conditions which go to assist a human being in reaching onward here in mortal life have much to do with the unfolding and the expression of the human mind. But the soul flame itself is that which sets the mind in motion, enables it to attract to itself forces from beyond, to develop others from within, and thus give the dinary school-teaching. The system that is best for sementality power to manifest itself in wondrous forms of curing the intellectual element is not best for securing

Delivered in Washington, D. C. The life of the soul, then, while it is within, while it is the great motive power of your being, is that which is independent of these atoms and forces which you behold around you, for this soul flame or light—this principle of being with its attractive power drawing to itself all that

An Address Inspired by Spirit John Dierpont,

the Guide of Mrs. Mary T. Longley,

#### SOUL AND SPIRIT DEFINED.

There are those who claim that the soul is the product of matter. We make a distinction between "soul" and "spirit," and claim that neither is the product of matter, but that matter, or the co-ordination of atoms and forces This is the life of the soul, as far as we can follow it to into substance or objective life, which we call matter, is age upon the bough, her splendor and richness upon the the mortal state; but the life of the soul, we might say, itself the product of spirit, and that spirit itself could not

would be no coalescence; without it there would be no co-herence; chemical affinity would be unknown; the law of herence; chemical affinity would be unknown; the law of attraction itself would not be; but with it all things are possible, for it is the offshoot of that great supreme life which is the "all in all." Thus do we claim that we are a part of the supreme; thus do we claim we are called to live upon itself these varying conditions of materiality it also we claim we have the right to call ourselves children of

We are told that there are intelligences in the realms proach you in their majesty and splendor you could not behold them as anything but spheres of light, and yet they have the divine qualities of intelligence—the human qualities unfolded, evolutionized unto the divine-so The conditions of earth may be such-and also those magnificent we cannot compare them to anything else ages, each true to its course and to its work.

#### THE GLORY OF LIFE.

These are the thoughts brought to our minds as we force which we have mentioned—first permeates every part of the growing child. If the soul life is withdrawn, or if there is that which severs the connection between arms of Mother Nature, rocked to and fro by her convulthis soul germ and the physical form during the period of gestation, you will find that when the child is born it is dead, there is no life or animation—it is simply a little speck of clay. But if the soul germ takes possession through the magnetic aura of the mother, and this little principle of life which is produced by the co-ordination of forces through the parental conditions, then the child is dark, damp conditions of materiality, groping on, trying dark, damp conditions of materiality, groping on, trying to reach through the darkness of ignorance and seeking for light; searching ever here and there for some treasure for life which is produced by the co-ordination of that shall be for your uplifting; ever pressing onward the parental conditions, then the child is with burdens upon your backs, and with bowed heads believe and this coul-germ hereins its work. It begins from the first page to an an an an analyst the figures on your wrapper. alive, and this soul-germ begins its work. It begins from cause the storms of life center upon you, you may be parthat little point of light to send out radiating lines just exactly as the rootlet of the tree sends out its radiating root lines until it can throw out the grand and beautiful conditions of leafage and fruitage and helpfulness for the ternal form of clay, even though its elements and atoms about the grand atoms are conditions of leafage and fruitage and helpfulness for the ternal form of clay, even though its elements and atoms about fruitage are conditions of leafage and fruitage are found for the conditions of the conditions of leafage and fruitage are found for the conditions of the conditions of leafage and fruitage are found for the conditions of th it is covered or enveloped by a white, vapory substance that is very clear and beautiful, of a milk-white color. When this first appears to the sight of a spirit it is some-tral speck of brilliancy, pass through every fibre and white the first appears to the sight of a spirit it is some-tral speck of brilliancy, pass through every fibre and the canter of those of the grant and security as a book of reference for those who have been and particles, its tissues and forces, are drawn from the canter of the classes receiving them. Thus infinite storehouse of nature and given out by her bounty volume is a careful compliation from reports of infinite storehouse of nature and given out by her bounty volume is a careful compliation from reports of the classes receiving them. Thus infinite storehouse of nature and given out by her bounty volume is a careful compliation from reports of the classes receiving them. Thus power, but it is this which enables a human entity to are creatures that may press onward, magnificent in IN MODERN SPIRITUALISM. power, splendid in achievement, grand beyond the telling in aspiration, springing ever onward and upward to may be crowded back, may be held from the development | higher fields of conquest and attainment—then you may realize that it is grand indeed to be alive.

Yea, my friends, it is glorious beyond expression to realize that we are not of the common clods; are not a ball there by the conditions of life that we behold around us, but that we are the light, the glory, the power of infinite go on and do their work, by greater or lesser degrees, according to the case.

THE SOUL HAS A WORK TO DO.

But the soul has a work to do—it is busy. This human body must be fed. We do not mean by the external body must be fed. We do not mean by the fed. We are a part and parcel of the beauty, splenting the lower thinknables." First Lessous in Reality, and "A Tour Through the Inlinknables." First Lessous in Reality, and "A Tour Through the Inlinknables." First Lessous in Reality, and "A Tour Through the Inlinknables." Firs lifting, which is conducive to unfoldment, which helps office. onward to higher things, because the soul flame within is onward to higher things, because the soul name within is the attractive force. When we realize this—that the soul life is the real or attractive force—we may gather to our life is the real or attractive force—we may gather to our lead to write the wilder there things which we need. selves from the universe those things which we need, those which we must have for the development of divinmen in the proudest, grandest sense; men and women of courage and power; men and women of trust and faith in age and clearness. 183 pages. Cloth 750; paper, 50s things divine; men and women who have within ourselves the potency and possibility of accomplishment, of the woman's bible obstacles in our way and we can not overcome them, but men and women secure in our assurance of strength that we shall overcome, that we will surmount the obstacles that the impediments must be removed by positive action of the life itself. Thus day by day, undaunted by that which may seem a mistake or blunder or failure, but only girding up the inner powers for new effort and new achievement, we shall march on, FINDING THAT OVERCOME, THE OBSTACLES ARE SURMOUNTED, THE HEIGHTS ARE CLIMBED, THE GLORY
OF THE STARS WITHIN OUR REACH, AND THAT
WE ARE CHILDREN OF THE LIVING GOD, FULL
OF THE SOUL-FLAME, OF MAJESTY, OF LOVE,
OF WISDOM AND INTELLIGENCE—ON, NEAR,
ING. STILL CLOSER AND CLOSER TO THE DI-ING STILL CLOSER AND CLOSER TO THE DI-VINE LOVE/OF THE FATHER AND MOTHER OF US ALL.

#### Correction does much, but encouragement does more. Goethe.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.— We are so vain as to set the highest value upon those

things to which nature has assigned the lowest place.-Seneca. I have lived to know that the great secret of human

happiness is this: Never suffer your energies to stagnate. -Adam Clarke. Religion must always be something emotional, and the culture of emotion is not carried on advantageously in or-

the emotional element. Bain.

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## .. GENERAL SURVEY ..

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

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

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

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

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

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

Chicago Spiritualists are making ready for another good time in the way of the fourth annual Grand Prize Masquerade Ball and Psychic Entertainment, to be held at St. George Hall, No. 3337 State street, Saturday evening, Feb. 6. This hall is extra large and on the ground floor, and absolutely safe. Thirty prizes will be given. For prize list and programme, address W. J. Elmo, 40 East Thirty-first street.

A Buffalo (N. Y.) paper says: "Last night's session of the Spiritualist meeting proved to be one of the most interesting that has yet been held. After the opening exercises, Mrs. Reynolds gave a discourse on the comforts of Spiritualism, pointing out how people who had at first been disposed to scorn Spiritualistic teachings had later come to believe in them and receive comfort from the messages of those who had gone before them. Mrs. Reynolds was ollowed by the Rev. George R. Lersch, who spoke at some length on materialization and spiritualization in the phehenomenal. His was an interesting talk and he was frequently applauded. Then was sung a song, after which spirit messages were given by F. Corden White. The meeting closed with Mrs. Reynolds pronouncing the benediction."

The Evening Post of San Francisco, Cal., says: "Fred P. Evans, known all over the world as the famous psychographist, or slate-writer and clairvoyant, has returned to San Francisco after an absence of seven years and has selected for his home and office a magnificent location overlooking Jefferson Park, 1112 Eddy street. During his travels, partic ularly in New York City, his success among the 'smart set' as well as the leading occult students was phenome nal, but the professor prefers living in San Francisco, his former home, where

he is well known." Andrew G. Johnson writes: "I wish I could fully express my appreciation of the paper, and my only regret is that I did not know of its existence until a year ago, and no doubt there is a great many people in the United States today, that are not aware that a really liberal and progressive paper is printed. All the premium books are worth several times what you ask for them; but I especially like Hudson Tuttle's Religion of Man, as I think it wholly free from

fiction. The Chicago Chronicle of Jan 22, says: "Spiritualism was given as the cause of Mrs. Emma A. Lett, 4021 Lake avenue, losing her mind. She was de-clared insane at the detention hospital yesterday morning."

Dr. J. C. Phillips, the healer and psychometrist, writes from Clinton, Iowa: 'Mrs. Berry, of Philadelphia, is speaking very satisfactorlly for the society here at present and giving tests at close of each lecture."

A St. Louis paper says: "August Schneider and Miss Vella Grissinger, who were married Tuesday morning, departed from conventional methods when they called upon the Reverend Mrs. Josie K. Folsom, pastor of the Olive Street Spiritualist Congregation, and were married by her. While this is not the first marriage in Missouri in which a woman has officiated, it is perhaps the first in St. Louis, and certainly the first among the Spiritualists. The Olive Street Spiritualist Congregation has been in existence since last October. It has a membership of 200 persons and meetings are held Sunday afternoons and evenings in Howard's Hall, at Olive street and Garrison ave-The Reverend Mrs. Folsom has been in charge since the congregation was established. Mrs. Folsom was ordained a minister of the Spiritual gospel in Springfield, Mo., in March, 1897, by J. N. Bell, then president of the Progressive Spiritual Association of Missouri, which is chartered under the laws of the state. Since then she has officiated at many weddings and funer-als, possessing the same authority in such cases as other regularly ordained

H. F. Coates writes: "Sunday, Feb. 7. Mr. H. F. Arnold will lecture for the Church of the Spirit Communion, at Kenwood Hall, 4308 Cottage Grove avenue. Mr. Arnold has occupied our platform before and all who have ever heard-him will welcome him again. Our church will change speakers each week and by so doing will give you a variation of thought. Dr. Hewitt, who has been with our society so long, and served it so well, leaves the city to serve the society at Muncle, Ind. Nothing but good wishes follow the Doctor for he has proved himself both

as a man and teacher." The Rev. Dr. Charles A. Briggs evi- trumpet, are legion in number, and dently is a disturber of theology. He scattered from Washington, D. C., began his disturbances upon the occa- the Pacific coast. She is yet unable to sion of his installation as professor of see her would-be patrons. The crownsion of his installation as professor of biblical theology in Union seminary of New York nearly thirteen years ago.

Upon that occasion he startled the prosbytery of New York by claiming dispersions. The crowning honor of her thirty years labor as a medium is found in the loyal confidence of those who know her best.

Time has whitened her hair and weakvine authority for reason in scripture ened hor physical form, but her soul interpretation, that the church apart still glows with zeal for Spiritualism.

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

from the scriptures is a source of divine authority, and that there are errors in the Bible; by discrediting Old Testament and Messianic predictions, and particularly Moses and Isaiah; and finally by setting up the doctrine of redemption after death.

The American says: "Paris, France, has been producing a large crop of prophetesses or sorceresses, or clair-voyants, or people who claim to reveal the future by cards and kindred ways. There are at least twenty of such who are well known. Two claim to receive their knowledge from higher powers; one from an angel, the other from an archangel. Mile. Couesdon, for instance, asserts that her inspiration comes from the Angel Gabriel: Mme. Clavel-Gracien goes higher still would have us believe that Michael the Archangel discloses the future through her. Discussing with the American correspondent the condition of affairs in France, this pretentious prophetes said: 'Dreyfuss will be rehapilitated. but he will disappear suddenly. thing will occur to bring this about. Mme. Humbert, another disturbing element, will be let out of prison next year because of illness. She will be nursed in a hospital. Her case will be taken up again and more scandal will follow. The Combes ministry will fall during the coming year. Men like him, but women hate him, and they will succeed in influencing their husbands and brothers to put him out of power. He will be succeeded by a milder man, who is an unknown. A Parls theatre will be burned, and there will be many victims. A great fire will break out in a big establishment on the grand boulevards, and many will be burned to death. There will be avalanches, floods, fires in the provinces. The Royalists will

grow active and increase their plotting. But the Republic will survive it all. Mrs. Susanna Harris writes: "Since my return from Indianapolis, I have again taken up my work with the West Side Church, Columbus, Ohio, giving test and trumpet seances. I would like to hear from societies wishing my services as test and trumpet medium.

Terms reasonable. Mrs. Virginie Barrett, of Indianapolis, is the guest of Mrs. J. B. Harris, the trumpet medium, of 30 Buttles avenue, Columbus. Ohio. She is lecturing to large and enthusiastic audiences in the West Side Spiritual Church.

Mrs. Hattie G. Webster writes from Columbus, Ohio: "Mr. and Mrs. J. F. Grove, of 277 N. 19th street, Columbus Ohio, left for Los Angeles, Cal., Dec. 20. to remain until early spring. Mrs. Grove's health is reported as being much better in the sunny clime. Mr and Mrs. Grove are officers and workers. in the West Side Church, and they took with them the best wishes of the offi cers and members of the society. fore going. Mrs. Grove donated fifteen occult books to the society to start a library, and the board of officers will be thankful for donations of occult works from authors and others who desire to assist in spreading the truth. We hope in the near future to establish a read ing room in connection with the church and will accept magazines, papers, etc. from those who have them to spare, as

donations. J. T. and Orro M. Barnes write from express my gratitude to you for the great pleasure I enjoy in reading The Progressive Thinker. I believe it the best paper published. It is food for the I reckon I always was a Spiritualist, but did not know it till we com-menced reading The Progressive Thinker one year ago, and I want to tell you it has made our home better. I find it a great renewer of life."

Each human being has a fluid double. This is the assertion of Colonel Albert Rochas, ex-administrator of the Polytechnic school and a well-known physicist of Paris, France. He has just been making some remarkable experiments with hypnotized subjects. In the hypnotic state, Rochas says, this fluid equivalent of the human body rises above the latter and floats above his head, attached by an impalpable cord, like a captive balloon. Several experi-ments have been made with individuals to prove this. A person was put to sleep and the demonstrator mounted in the room above the sleeping subject and touched the spot to which it was thought the double would probably rise. The result was a piercing scream from the hypnotized individual below. Several hypnotists think that on account of the suffering the subject undergoes from these experiments it will be better to hypnotize animals for further investigation, as it is known that they, too,

have this fluid double. By the use of the power of hypnotism, it is claimed, two unknown men abducted Miss Ruby Brown, 15 years old, from her home in Champaign, Ill., Friday morning. The girl was brought to Peoria on a Big Four train, but in the Union station after her arrival she recovered consciousness while her kidnapers were out in search of a carriage and made her escape through the baggage room. Appealing for aid to a stranger, she learned that she was in Peoria and was taken to the residence of her aunt, Mrs. William Perham, at 1103 Prarie avenue. She left for her home in Champaign this morning. The girl was on her way to school Friday morning. When less than a block from her home a man stepped quickly behind her and seized her by the arms. Another man made several passes before her face with his hands and she lost consciousness. After her escape in this city the police were notified and were given a good description of the men. Her story is corroborated by Conductor Scanlon, who noticed the three persons on the train. Miss Brown is the daugh ter of the manager of the teaming in terests and lives in the best residence district.-Chicago Chronicle.

Mrs. Mary Craig Jacob, 932 North 11linois street, Indianapolis, Ind., is slowly improving after being an invalid for many months. She hopes to exchange her long imprisonment at home for a journey in search of recreation as soon as settled spring weather will permit She has been a valued member of the First Spiritual Church of her home city while the friends she has made through her phase of independent slate-writing and independent voices without the

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 mornng, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

H. E. Martin writes from Grand Rapids, Mich., in reference to what will help any Spiritual society to grow: After much observation, I offer the following conclusions to aid any spiritual society to grow.

1.—Every member should work un-selfishly for the good of the society and its cause in all possible ways.

2.—They should be friendly and so

clable with each other and should wel-come strangers. Every one should be a committee to welcome visitors and strangers.

3.-They should love one another and do away with selfishness.
4.—No member should speak ill of another. We should criticise a person's

ideas, not the person. 5.-They should aim at self-development and belp and encourage young mediums and speakers to become public workers.

6.-All should lead good, respectable

lives. 7.-Practice the golden rule. 8.-All should always work in har mony with the other members accord ing to the sentiments of the majority. 9.-We should not harshly criticise other denominations.

10 .- We should sing our philosophy into the hearts of the people. We should have songs for all spiritual occasions; the old and appropriate songs should be preserved, learned and sung.

Moses Whisler writes: "I notice in your issue of Dec. 23, that you have tabled a bushel of the evidence, and as this seems to close the testimony of the witnesses, I am prepared as self-ap-pointed judge to decide the case in favor of the defendants, and I hereby pronounce them innocent of the charges against them as set forth in The Great Psychological Crime."

Menominee, Mich .- In the report of Detective McMillan, of the Pinkerton agency, who was working on the Adams murder case for a long time, filed yes terday with the prosecuting attorney, the detective makes the interesting statement that Mrs. Gust Adams, wife of the dead man, claims that Mr. Adam's mother warned him of impending danger. Gust and his brother Charles were visiting at their mother's home, and when they started to leave, the mother, with tears in her eyes, told her sons that she had dreamed that some great harm was to befall Gust. and asked Charles to always stay near him to guard him from harm. The detective seems to have been entirely unsuccessful in placing the blame on any

one. Rev. Flora Heckman, who has been filling the rostrum of the Tacoma Spir itualist Church for the past several months is now in Spokane, Wash., lec turing for the First Spiritual Church of that place. She would like to hear from other societies in the state of Washington. She is at present located at Temple Court, Room 326.

In a studio in Chester. Pa., works Joseph Jeams, Jr., an artist in advanced life, who has in his studio pictures of spirit forms he has captured by his camera. The most noteworthy one is that of a figure unknown to him. He was developing a plate, when he noticed some peculiar lines, and to his as-tonishment the face and figure of an athlete came into view instead of the person who had posed for the photo-He was mystified and thought at first that he had inserted an old plate by mistake, but it was fresh from the supply box. It chanced that James Burns, clerk at the Arcade, dropped in, and at once he pronounced the picture that of his old trainer, who had died.— Philadelphia Record.

Hypnotism is in many cases an agent of mischief. The Chicago American has the following from Charlotte, N. C.: "Elwood Bates, the young son of a Pittsburg capitalist, is in jail here while the authorities await instructions as to his disposition from his father Young Bates disappeared from a Catholic school which he was attending near Pittsburg some time ago, and since then has been vainly sought for by his father. The boy was discovered last night on the stage of a theater here by two priests. He was being used by a traveling hypnotist. The priests recognized him by descriptions sent out from the Pittsburg school, and took charge of him. Afterward the boy escaped from the priests, but was found to-day and placed in jail. Young Bates declares that he was taken from the school near Pittsburg by a hypnotist and forced to accompany the latter over the country, being unable to resist the man's bidding."

The New York Herald says: "Hush, children!" said Mrs. Michael Dissett to her two little ones; "don't I hear your father's feet on the stairs?" It was two o'clock yesterday morning and the mother and children sat huddled together in their home at No. 52 Prospect street, Brooklyn, awaiting, as they had for bours, Mr. Dissett's return.
"Yes, it is he, my little ones," continued Mrs. Dissett. "Now he's putting the key in the outer lock." She was rising to welcome him, she says, when the counter of the key stored and the feet. sounds of the key stopped and the foot-steps retreated slowly and died away. Mrs. Dissett says she ran to the window and looked out in the street. There was no one in sight. After day dawned the body of Dissett in uniform was brought home from the East River. Captain Alfred Harrington, of the tug Walter Johnson, had found it floating off Washington street, Brooklyn. Dissett was a substitute letter carrier attached to the Manhattan office. He was forty years old,

Mrs. Alice Gehring writes: "I am again located at 644 West 63rd street, Chicago, and ready to work. Circle every Monday night; also Wednesdays

at 2 p. m." A. Hebert writes: "The Spiritualist Alliance of Stockton, Cal., has had with them the last three Sundays, Mrs. Elizabeth Holmes, a medium formerly of Minnesota, and she will remain with us one more week. In Mrs. Holmes we have a medium whom we know we can trust, and who gives nothing but what she receives from the spirit world, and with her clear, convincing messages she consoles many a sorrowing heart. She came up from San Jose, where she was engaged for three months by the society there. If we had many workers like Mrs. Holmes, Spiritualism would surely prosper."

Dr. Freedman, the Australian Healer, has removed to 618 West-Monroe street where he will be pleased to see his friends.

Mrs. A. E. Kibby, the well-known me dium, has returned to her home. No. 4 View, Mt. Adams, Cincinnati, O., where she can be addressed for engage

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

Louise E. Zimmerman writes from Elmira, N. Yll "We wish to report a continuation of the interest in Spiritualism and the work ip this vicinity. The Sunday services are given wholly to the philosophy; and the Thursday evening meetings to the phenomena, and, taking the extreme cold and unpleasant weather in consideration have been very well attended Mrs. Clara L. Stewart, who has been with us as speaker, closes her engagement the last Sunday of January, with best wishes, God speed and hope of a return in the future, of all, to be followed by Rev. Os car A. Edgerly, of Lima, Ohio, for February and March. Mrs. Stewart's discourses upon Biblical quotations and studies, comparative to daily experiences and incidents, give much food for thought and awaken an interest to bet ter know and understand the true origin and spiritual teachings of that book of books, the Bible; and during her to heart' talks, as she calls them, there are not many dry eyes among her listeners, which proves her ability to reach the hearts of both the young and older grown children. Mrs. Stewart has also the gift of psychometry, which, at the earnest request, because of the great need and demand of the was demonstrated at our Thursday evening meetings, with gratifying results. As Miss Clara L. Slater her early development in mediumship took place in Elmira, N. Y.; as Mrs Clara L. Stewart she is widely, well and favorably known as a worker for Spiritualism in the Northwest, having worked many years as a speaker, also State Association of Spiritualists, and we bespeak a wider field of labor for her in the future, as she has filled all positions with satisfaction to others and credit to herself and spirit teach Since the world began there has

been "fortune tellers." They exist to-day. According to the Detroit Journal one is at Ann Arbor, Mich. She is a colored woman who has become afflu ent through forty years of fortune telling. She is called "Mother" Johnson by the students. She lives on the outskirts, in a house on a hill. Mrs. John son makes no pretense of possessing mystical powers. She has no secre about the way in which she reads the future. She relies solely on cards, and really believes her curious system is more accurate than her shrewd and really well educated judgment. She began telling fortunes by chance. One day a friend asked her to try her hand at it. She did not know one card from another, yet when she ran through them picking them out in random com binations of color, face, etc., her haphazard predictions proved tairly correct. She has been a fortune teller ever since. Her reputation grew up with the university, and as the students scattered over the United States they did not forget to tell of the fortune teller of their alma mater. Then, too, Mrs. Johnson made some guesses that were printed in newspapers all over the country. But she would rather laugh at her successes as good jokes than spend time proudly recounting them.; "I just see," she says, "what a good lie I can tell the boys." counting them. She has a blind faith in the cards. never look to read my customers than my own indement ever told me out of the pack of cands. Three aces together, for instance, means a change. of the spot cards tell me whether this is a change in business; he color of the surrounding cards. whether dark clubs and spades prevail, or whether the light diamonds and nearts crowd about, prompts me to predict gloom or happiness, if the other

combinations are right." Mrs. G. Partridge started Sunday for Bridger, Montana, in response to an ur-gent call by old friends. Her many other friends and patrons should make a note of it and address her accord-

Residents of Kingsbridge, near the power house of the Interurban Railway Company, New York, have been seeing things lately, and some of them are confident that ghosts are about. According to reports from that section, the misty white form of a phaeton drawn by a horse of the same mystic, transparent make-up, has been conveying the forms of two men around and around the power house every night for a month. The phaeton and its uncanny occupants, so it is said by those who claim to have seen them, make their appearance between 4 o'clock in the afternoon and midnight. Some of the workmen in the power house have quit their jobs on account of the nightly appearance of the spectre rig.

Nicholas Becker writes: "I read the answer of Brother L. O. Hull to Mr. John McKinstry, of Nelson, Ill., in The Progressive Thinker, and knowing Mr. McKinstry cannot now reply, I will take this means of informing you and Bro. Hull that he has solved this question without a doubt, 'If a man die, shall he live again?' I was informed he had passed to the higher life. He has not yet communicated with me as a spirit, and I have not even sensed his presence.

Dr. C. H. Figuers writes from Cleve-land, Ohio: "At a business meeting of the members of the East End Spiritual Society, in December, 1903, it was determined to organize a lyceum in connection with the society, and C. H. Figuers was appointed a committee of one to find a hall. After some trouble a hall was secured at 1186 Pearl street, near Clark avenue, and lyceum sessions were begun on the second Sunday in January. At the third meeting there were fifty scholars present. The out-look for this lyceum is very bright. It is the intention of the East End Society to found a mission at 1186 Pearl street, which in time will grow into a self-supporting society. On the first Sunday in February I shall begin afternoon meetings with lecture and messages, beginning at 2:30. Many words of encouragement are given us in the new work, and the officers, and teachers are earnest, honest seekers after truth. This is the second lyceum which has been or-ganized by the East End Spiritual Soclety; the first one, held on the corner of Euclid and Willson avenue, now on Wade Park avenue, is in a thriving condition, and a self-supporting society is the final outcome of the East End Spiritual Lyceum. Next season the East End Spiritual Society will endeavor to organize yet other lyceums. Let us organize and conduct properly more lyce ums. This is better than fighting for supremacy in things spiritual."

The Spiritual Progressive Society

will give an entertainment at Jos. Heuser's Hall, 576 Larrabee, street, corner Wisconsin, Sunday, Feb. 21, at 2:30 p. m. Tests and messages by different mediums and good speakers. Refresh-ments served; dancing to commence at 8:30 p. m. Tickets 25 cents.

M. C. Whitney writes from Connecti-The Progressive Thinker improves with age. I would not know how to do without it. I have enjoyed reading the symposium concerning The Great Psychological Crime. Have enjoyed it more since reading the book. The author writes like one having authority."

The Los Angels (Cal.) Horald says that Robert J. Howard, a veteran of the Mexican war, is now living at the Soldiers' Home at Santa Monica. He is to-day, at the age of 75 years in a fair state of preservation, and tells the following story of how he was cured of blindness. He had been out hunting with a friend, and through a mistake sent a shot through the clothing of his companion. The latter, unfortunately, had the same thing happen to him twice before and became quite angry. dispute led to a heated altercation, and the weather being miserably cold, with a blustering wind, they did not reach camp until a late hour. The next day Howard's left eye became inflamed, and three days later the right one was affected. The pupils became contracted and, notwithstanding the assistance of best medical aid, a condition of almost total blindness ensued for six years when he was miraculously cured through the agency of a dream. Howard had never seen his mother, and was brought up by his father's relatives. But in this dream he who could only see his finger in outline when placed up to his very eye, plainly two women come up the corridor; they parted and one opened his door and entered. Howard says he knew at once that she was his mother, although in life he had never seen her. She came close to his bedside, threw back the coverlet and said, "My son, I will cure you." She tarried only a moment, and walked away as quietly as she had entered. He immediately awoke, rushed to the door, and, to his amazement, could see fairly well. But no one was in sight. From that night on the inflammation reduced and the sight improved. In a week he who had not read a newspaper for six long years, could enjoy that delight. Surely this is an illustration of the divine influence of a mother's love, and a proof of the faith which it can engender.

C. J. Barnes will give trumpet se-ances at the home of his sister, Mrs. Hamilton Gill, No. 522 Monroe street, 1st flat, twice a week, or by appoint

W. C. Mann writes from Louisville, Ky.: "On Monday evening, Jan. 25, thirty-two friends of Mr. Val Speed assembled at his residence, it being his 61st birthday. Brother Speed was greatly surprised. He received many beautiful flowers. After congratulations, they all assembled in the back parlor where they were treated to a fine trumpet, seance by Mrs. Mary Mann. The messages were many, and very beautiful. After the seance was over, the friends assembled in the dining-room and partook of a bountiful repast that had been furnished by good ladies. Brother Speed's 61st birthday will long be remembered." In another column will be found an account of the death of Thos. Lees, of Cleveland, Ohio. Mr. T. Clifford also sends a report from which we extract the following: "Brother Lees was the valued friend of all the prominent speakers and mediums that have graced ie Spiritualist platform during the past twenty-five years, many of whom will recall his loving, kindly disposi

terrors.' Salvarona writes: "Personally I con sider the chapter on 'Marriage,' in the 'Harmonics of Evolution' to be the most sane, helpful, philosophical advice on the subject of marriage that I have or, face cards will make it change in over read. Whether we consider the friends or in lovers. Old men, young ethics of the subject or its sociology, or profound understanding of this problem of problems. The subject is treated with a lofty dignity worthy of George Fox, and a breadth of modern research worthy of a university sociologist."

tion, his steadfast advocacy of truth, and unswerving defense of the 'new

revelation" that robbed the grave of its

W. W. Hawkins writes from Lima, O.: "It is gratifying to notice the impetus which our cause here is now re ceiving from the ministrations of Mr and Mrs. White of Detroit, Mich., thus enabling us to once more enter the columns of your world-wide vibratory medium of expression of 'good will to all men,' especially to those whose constant fidelity to the work of dissemination of its most important truth is always present. Their practical demon strations of both phenomena and philosophy are so truly helpful that a protracted stay is already assured, and we feel certain that all will fulfill their parts. As no canvassing has done here recently for your paper, a few copies sent to them might lead to an increase of your subscription list." Dr. H. E. Ballard writes: "The Uni-

versal Occult Church holds regular services every Sunday in Hall C, 77 East 31st street; Children's Progressive Lyceum at 2: Conference at 3:30: evening at 8. Although the mercury has looped the loop, yet it did not prevent those hungry for the truth from coming out last Sunday night to feed on the lem of life as given by Prof. Marsh. Robert Gilray will give us further in sight regarding the natural law, on the 7th inst. Feb. 14, Dr. Warne will talk to us; this being the second Sunday of the month, a double treat will be offered. At these program services the best available talent that will both instruct and entertain will be secured We intend to make this a feature the second Sunday of each month during the year. The socials given by the la-dies of this church at the residence of Mr. and Mrs. Aitken, 253 East 31st street, are worth all the effort it requires to get there; one certainly feels the better for going. The next social occurs Feb. 13. We would like to make an extra effort to increase the circula tion of The Progressive Thinker. The people should understand by increasing the circulation of The Progressive Thinker, it increases believers of Spirit ualism.

S. L. Lee writes from Washington D. C.: "I very much enjoyed being rated by The Progressive Thinker as a fool-ish and credulous Spiritualist. I was curious to know how Spiritualists viewed the magician Kellar. It would be useful and highly desirable to ex-plain the means of distinguishing between the phenomena which a pro-fessed Spiritualist would offer as evidence, and the 'tricks which look mysterious' of a Kellar, between the 'foolish and credulous Spiritualist,' and the rational and enlightened believer in manifestations. Kellar is a hypnotist. What more he is-who knows?' Dr. H. A. Cross writes: "Hyde Park

Occult Society has secured Prof. Parker O. Marsh for speaker for Sunday even-ing, Feb. 7, "The Problem of Life.' Something good is sure to be given out by this speaker. Dr. P. M. Harmon occupied our rostrum both Sunday evenings, Jan. 24 and 31. He gave us a rare treat in his answers to questions. The ladies are to hold another card party on the afternoon of Friday, Feb, 5, at the art store of Mrs. Silberhorn, 5515 Monroe avenue. The prizes will consist of hand painted chins. Tickets 25 cents."

We have received several letters from Beaver Falls, Pa., complaining of the conduct of Geo. W. Renner, trumpet medium. Before engaging his services it might be well for you to write to T. M. Welsh, 1024 Twenty-fourth street, or Franklin P. Houk, 408 Ninth avenue, both of Beaver Falls, Pa.

There's never a rose in all the world But makes some green spray sweeter There's never a wind inall the sky

But makes some bird wing fleeter; There's never a star but brings

heaven Some silver radiance tender; And neve ra rosy/cloud but helps To crown the sunset splendor;

No robin but may thrill some heart, His dawn like gladness voicing; ove gives us all some small sweet way To set the world reloicing.

-Anonymous Harry J. Moore writes from Battle Creek, Mich.: "In my last letter I requested you to announce in The Proressive Thinker that I had some time n February and also the month of March open for engagements with so cieties. This was a mistake. I meant to say April and May, instead of February and March. Am engaged February and March. I now have several Sundays in July, excepting the last one, open for engagements and also the last week including the last Sunday of August, so would like to correspond with camp-meeting associations relative to employing my services covering the above mentioned time. Address me at 323 Garfield avenue."

W. C. Jessup writes from St. Joseph, Mo.: "I have been very busy holding seances in Indiana ever since Camp Chesterfield closed. Mrs. Jessup is secretary of Chesterfield camp this year. She is in Fitzgerald, Ga., at present."

I. S. Getchel, president, writes from Rockford, Ill.: "The Spiritual Science Society of Rockford, Ill., which was organized a few months ago under very discouraging circumstances, having many hinderances to overcome, is proving itself of the right kind of metal to win success, having among its members many respected business men and citizens, who stand firm for the cause of truth and are doing all they can to support it by both money and influence. It s not the large memberships with farreaching resolutions that count so much as it is the work to win, the everlasting stickativeness that turns chaos into order and defeat into success. Although we have held public meet ings but six months, we have raised \$465, paying to foreign talent alone \$216.75, and for incidental expenses, in-

cluding hall rent. \$210, which speaks

for itself. With meetings well attended and perfect harmony existing, we feel that we have much to be thankful for." Mrs. Thomas M. Locke writes from Philadelphia, Pa.: "The Philadelphia Spiritualists' Society began the year of 1904, with Mr. and Mrs. George W. Kates as our speakers. They have done a good work, and quite a number have united themselves with our society during their engagement. They are aways well received, and though the weather has been severe, the people have manifested quite an interest in their work, and they have made many warm friends while in our city. During the month of February we have Mr. Al bert P. Blinn, of Boston: March. Mrs Georgia Gladys Cooley; April, Mrs. May S. Pepper, of Providence, R. I.: May Miss Elizabeth Harlow, of Haydenville, Mass., and with such fine talent we are ooking forward to good results for the

cause. Mary Scheltenbach writes: "On Jar 24, the First German Society of Greater New York celebrated its third anni New York celebrated its third anninew York celebrated in the arrange for life. By Charles
Darwin. Gilt top, cloth bound. This book it the
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Darwin. Gilt top, cloth bound. This men, mothers, fathers, sweethearts, I its vibratory philosophy or its spiritte-room. All listened with great interpick them all from the face cards, uality, it is obvious that Florence Hunters and much pleasure. After a very te-room. All listened with great interkings being old and jacks young men. ley has laid the foundations for a more instructive lecture Mrs. Coffman gave nessages to many, all being recognized We cannot say too much in praise of this noble worker."

> THE AMERICAN MEDICAL UNION. The American Medical Union at its

fifth annual meeting, held in Chicago, Jan. 1, revised the language of the third article of its constitution, relating to members, so as to make it clear that osteopaths, electropaths, vitopaths and adherents of all other systems of ther apeutics are admitted to membership on equality with drug dispensers.

This organization gives promise of

being able, ere long, to force the repeal of all medical monopoly laws, and restore freedom to the physicians and the people. It surely will, if all who be people. It surely will, if all who believe in freedom will join it and work to that end.

It is charged by the union that those aws were lobbied through the various legislatures by doctors who expected to hold office under them, and that they are often administered not only despotically but corruptly. Resolutions were adopted by this meeting calling upon the attorney-general of Illinois and the state's attorney of Cook county to prosecute the state board of health for malfeasance in office, and fraudulent practices.

Wanted-100,000 persons to join the Medical Union.

The membership fee is only one dol lar, which should be forwarded to T. A. BLAND, M. D., Secretary

161 Hoyne avenue, Chicago, Ill.

A CHANCE TO MAKE MONEY. A CHANCE TO MAKE MONEY.

I have been selling "Non-Alcoholic-Flavoring Powders" for the past six months and have made \$815.00. Every family buys three or four boxes. The flavoring powders are botter in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I and avorage \$50.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business.

E. C.

PASSED TO SPIRIT LIFE.

(Oblivaries 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.]

Passed to spirit life, at her home in Woolstock, Wright county, lowa, Mrs. Jerusha Perry Higbee, aged 66 years. Mrs. Highee has long been a sufferer, and often prayed that the arisen ones might call her to the life beyond death. For over fifty years she was a staunch believer in the spiritual philosophy. She leaves, besides a husband, six children, and many friends to mourn the absence of the voice they loved, but to rejoice that another one had been relieved of the suffering attendant upon physical life. Services by the writer, WILL J. ERWOOD.

Passed to spirit life, January 18, 1904; Mrs. Ann M. Chamberlin, at the home of her daughter, Mrs. Elizabeth Harding, at the ripe age of 88 years and 17 days. She was a marked character and a staunch Spiritualist for twenty-five years. She is survived by Mrs. Fegan, Mrs. Harding, of Clinton, Iowa, Mrs. Glasser of Maquoketa, Iowa, and Mrs. Cox, of California. The services were conducted by the Spiritualists of Clin-DR. J. C. PHILLIPS.



# THE PSYCHOGRAPH

DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Here in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planshette, and all other instruments which have been brought out in imitation, both in regard to certainly and correctness of the communications received by its aid, and as a means or developing mediumship.

Do you wish to divesting to Spiritualismy
Do now with to develon Mediumship?

Do you desire to receive Communicatione The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship

Do you wish to develop Mediumship?

of Mediumship

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NOTE .- The Questions and pawers have called forth such a host of reng 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 omitled, and the style becomes thereby as-Bertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inguiry. 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 place, and all are treated with equal

ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

Henry Hammon: The best remedy for a bad bread is powdered charcoal, taken into the mouth dry; a teaspoonful twice a day. It is a sovereign remedy, whatever may be the cause, and for indigestion and dyspepsia there is noth-ing comparable. The charcoal tablets sold by druggists, are more convenient and palatable, and although the absorp-tive power is diminished answer the purpose very well.

Seth Lamprecht: Q. What is meant by "baptism by fire," as used by Matthew 3:2-"I indeed baptize you with water; he will baptize you with the

Holy Ghost and with fire"?

A. It is an allusion to the purification by fire which almost universally prevailed in ancient times. With the Romans it was the custom for those who sought this purification to pass through or over the sacred flame three times. It is said that in some remote parts of Scotland, this custom lingers, and when a child is brought for baptism, it is swung three times over a fire with the command, "Now burn this

The ordeal by fire had its origin in this custom. If baptism by water or fire purified, then those already purified it would not harm, and thereby their in-nocence would be proven. It was a most harmful method and allowed the priesthood to hold the lives of the conemned in their hands, for they could arrange if they pleased to have those who paid them well pass through the flames unscorched.

Wallace H. Moore: Q. I read some years ago of a trance medium, Mrs. years ago of a trance medium, Mrs. to the columns of The Progressive Laura Cuppy Smith, unaccompanied by Thinker for the many years since it bea protector, traveled over the plains to gan, and the volumes published, which lifernia, passing through various have been given me by higher intelliat the time, and in every case was treated with great respect. That on en-tering the domain of any tribe she would be controlled by some departed chief of said tribe and converse with his people in their own language. Is

the journey, as stated, and safely, is authenticated by good evidence. The means used for her safety north. means used for her safety rest on her organize a State Spiritualist Associaown statement. The narrative was published and commented on by the spiritual press at the time, and received shadow of doubt.

Laura Cuppy Smith was a speaker, when in trance, of rare ability, and her character was above reproach. No woman or man, could have passed through the hostile tribes, inflamed to madness as they were at that time, and that she

Occult is a term loosely applied to all the floating isms and fancies of the outlying realm beyond actual knowledge. Mysticism, astrology, alchemy, theosophy, legerdemain, necromancy, demonology, all claim that name, and witchcraft, and any form of chariatanry and deception, from the fake lec-turer on mesmerism to the "mahatma" who go and come at the call of Blavatskyans

A new definition may be given the old meaning remains, to cast its degrading shadow on the new. It is passing strange why a body of Spiritualists should prefer "Occult" to Spiritual. Is it possible they think the former name more popular? Is it more comprehensive or expressive? Allow me to quote "Spiritualism has such a load of

its spirit authors say on this subject: folly, deception and uncleanliness to carry that I do wish it could receive another name," was the impatient remark .....What has the dross to do with the pure metal? They make a mistake who think the bubbling surface of Scoria a sample of the metal be-.. Where is there another word that expresses a thousandth part meaning of this? The basis of all religions is Spiritualism, our hope and ev-

idence of immortal life rest with it. We might as well say that because the sun shines on slimy pools, oozy marshes and malarial fever-glades, it should not receive that name. Its rays, while they expand the blossoms which fill the air with fragrance, hasten the decay of the festering carcass, or reek-They breed the monsters of the slime as well as they devel-

on the poet or the sage. "If we believe that there is a life after death of the physical body; that that life is an infinite prolongation and evolution of this; that the spirit remains unchanged in being, changed only in conditions; that it may hold intercourse with those in this life, we are Spiritualists. If we believe that this view of na-

pressed in the loftlest phrases of self-forgetfulness in helping others; in no-ble living from the cradle to the grave, we are Spiritualists. If we refer the fleeting changes we call creation, from the expanding bud to the revolving sun, to force, which thus being made cognizant in matter carries with it as a co collary that it is intelligent, loving, and wise, planning for a purpose, and pur-suing a defined course to an end pre-determined, so pre-determined that man with his finite mind often can calculate what it will aid must be; if we give this power, as spirit infinitely expres-sion, we are Spiritualists . . . There is

no word as perfect and expressive in its application to all these varying yet harmonious blending aspects, forming a system of philosophy and science of Na ture, as Spiritualism....It is the Tree of Life, like the fabled ash of Norseland, which strikes its roots into the foundation of the material world, and stretches its branches into the heav-ens. Let us not give the great World Tree another name because a few vaga-bonds have camped beneath it, and have stolen its fruit, or come to us with Sodom apples under its name. They

have their day, but Spiritualism is without day, or year, or limit of duration."

There are psychic societies, "progressive associations," "Magian orders," "mystic circles," "occult socie-

; If we believe in the facts and philosophy of Spiritualism we should be proud of its name, nor weakly hide our light and ourselves under a pint cup of

S. J. H., Kansas City: Q. What is the occupation of Sam Walter Foss, au-thor of "The Calf Path"?

A. He is Librarian, Somer Mass. He has published several umes, composed in his quaint style, but nothing approaching in its suggestiveness the poem mentioned.

R. Herner: Q. (1) Do you your-self know positively that we live on after death? (2) Do you yourself know positively

that we receive communications from the dead? Arthor Bounton; Q. Why do you

believe in spirit control?

A. I know as positively as I know of any other occurrence. The conclusions of years of observations; study of psychic phenomena, and manifestations received through my own psychic gifts, assure me. If I did not feel certain of the grounds whereon I stand; as certain as in other fields of knowledge, I would cease my advocacy of the cause until assured. If I were doubtful, I should not conceal my doubts, and if it were possible to prove the manifestation false and delusive, I would be first to renounce my belief. I believe in Spiritualism because it is founded on demonstration, and not faith. We must with our limitation accept a great deal by faith, but there must be a foundation, made secure by demonstration, or these beliefs become no more than fan

If I attempted to tell why I believe, it would make a long chapter. What mght be to me evidence, would not be to others, and I content myself with educing the varied contributions made

TO THE SPIRITUALISTS OF THE STATE OF INDIANA.

The state convention of Spiritualists of Indiana, has been called to meet in

Every local society in the state in earnestly requested to send delegates to this convention. Where it is impossible to send delegates, societies should send instructions to the credential committee, or to the undersigned, to have proxies appointed to represent them in this most important convention.

Each society will be entitled to one went unguarded, in safety, confirms the delegate to represent its charter, and one for every ten of its members. A society of ten members will be en-James Christy: Q. Is the name titled to two delegates; one of twenty members, three delegates; one of thirty nembers, four delegates, etc.

There will be three sessions daily, as Friday, February 26, 10 a. m., 2 and

Saturday, February 27, 10 a. m., 2 and :30 p. m. Sunday, February 28, 10 a. m., 2 and

:30 p. m.
The morning and afternoon sessions of Friday and Saturday will be devoted to the business of the convention. The evening sessions of Friday and Saturword, the meaning being the study of the spiritual forces of the world, yet the will be devoted to lectures, music, recitations, spirit messages, tests, etc.
The best of talent has been engaged

as the following list of speakers and platform test mediums will show: Prof. H. D. Barrett of Boston, Mass., dent of the National Spiritualists Asso town, N. Y., Mrs. C. A. Sprague, James town, N. Y., missionaries of the N. S. A.; Thomas W. Smith, Anderson, Ind.; Rev. Gardner Haines, Anderson, Ind.

Dr. Ida A. Griffin, Terre Haute, Ind. Others are expected. Mrs. Flora Russell of Alliance, Ohio, whose sweet voice has gladdened the nearts of thousands of people at the N. 3. A. conventions, and at the Spiritualst camp-meetings, will be present during the entire time of the convention. Prof. J. A. Wirtz will have charge of

the music, and a rare treat is in store for the lovers of good music. The Anderson friends will entertain the delegates in their homes, so far as they are able to do so. There are plenty of good hotels and restaurants

in Anderson where board may be ob-tained at reasonable rates. This will be one of the most important meetings ever held in this state, and with the talent secured must be one of the best ones. Let every Spiritualist delegate or not, arrange to be present thus helping to make the meetings s

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

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Why should Statistical academic or Collegiate Education.

Headirements of our equires that the president and two-thirds of the trusted tees be mombers of the Baptist church," said Dr. Hagper of of Lagrago for day is not Baptist. It is not kept purely Baptists alone. It is not attended by a majority of Baptists. Its professors are elected without regard to their religious beliefs.

earning of any kind, when our country scale. s overflowing with first-class non-sectatelescope, to say nothing of other valu-able appliances required in a first-class were given by Universalists, Green and school or college. Expend your money, Haskell by Presbyterians, Walker Mu Spiritualists, in building homes for desseum and Kent and Ryerson laborato titute mediums, orphan children and in- ries by non-church-members. curables in our ranks, and send your children to the splendid non-sectarian schools dotting our entire country. The change of front on the part of the Uni-

nature of its faculty, its students and its methods it had spread beyond its al- their forms. eglance to the Baptist church. Most the buildings on the campus were paid for by people of other creeds, he conthued, and \$99 out of every \$100, except that given by John D. Rockefeller, who is a Baptist, were contributed by people not members of that church.

Religious denominationalism in universities, he said, was "narrow-mindedness" and the fact that the University of Chicago had broken away from this class was an evidence of its mental progress.

Stir in Church Expected.

arouse marked surprise among mem-bers of the Baptist church. For some time it has been a subject of criticism among other denominational universities that the University of Chicago had virtually ceased to maintain its character as a Baptist institution and that little regard was paid to the creed of professors selected for the faculty. There has also been uneasiness among the more strict members of the denomination and the state conventions of the

Regulrements of the Charter.

Why should Spiritualists desire a without regard to their religious beliefs. College, an Academy or an Institute of The university is managed on a broader "Except for the contributions of Mr rian schools, thoroughly well equipped Rockefeller 99 per cent of the money with eminent professors and expensive with which the institution was built, scientific apparatus? Spiritualists was given by non-Baptists. Not one could not raise money enough to buy a building on the campus was given by a

#### Cannot Control Religion.

"As to the religion of our professors, the trustees cannot control that. The versity of Chicago marks a new era in Baptist church alone could not supply the history of free thought, as set forth us with enough professors. At faculty in the Chicago Daily News. meetings where elections are held re-In the Chicago Dally News.

President William R. Harper an ligion is not mentioned. Denomination. nounced to the senior class that the uni- alism may apply to small colleges, but versity had outgrown its denomination not to large ones. Yate as Congrega-al character. He declared that in the tionalist and Columbia as Episcopalian are narrow-minded in that they cling to

"History made it necessary to call of the students and most of the profes-sors, he said, were non-Baptists. All the buildings on the campus were paid tions except the Baptist were supplied —the Presbyterian by Lake Forest, the Methodist by the Northwestern, the Congregationalist by Wheaton and Jacksonville, and the Episcopalian at

Baptist Was Only Opening.

"The field in Chicago, was unoccupied and the Baptists felt they must have a university here. Many Baptists gave money. Mr. Rockefeller gave \$600,000 on condition that \$400,000 more be raised. Of the latter amount Dr. Harper's remarks are expected to \$200,000 was raised and then there was a halt:

"When hope was given up members of the Standard club, composed of prominent Jews, gave \$50,000. This brought the project to success. university would not have existed if it had not been for the Jews. We cannot thank them enough. We have more Jews on our faculty than any other American university.

"Many of our professors are indifferchurch throughout the northwest have ent to religion but not hostile to it. each autumn sent committees to visit The university will never interfere with the divinity school and observe its tenit will always be a Christian institution. Harper addressed the spring graduating But we don't care what a<sup>27</sup> professor's class in Haskell assembly hall. A week religion might be. That could have previously be announced to the class nothing to do with his suitability. We his intention to speak on the religious are too broad minded to discriminate policy of the university.

# THE N. S. A. DOING A GRAND WORK.

MEDIUMS' RELIEF WORK, ty dollars to her needs; here its her response to our letter and the money; Received from the National Spirit

As it is Carried on by the National ualists Association, \$20, for which reserve my heartfelt thanks from my spiritual guides, ditto, niny God bless To the Editor: - We thank you for all you all. I am encouraged to live and

your co-operation, and good words exuse my mediumship for good. I am so tended to the N. S. A., and especially so surprised at the large sum, I cannot for your help in the mission of the N. S. herein express my feelings to you. that Mrs. Mayer, in Connecticut, sends

ten dollars for the mediums' relief, hood. which must have been called out from By your aid in this good work. Words can

ceipt of their money, they send heart- ers are disposed-through the papers-

pay to his companion. wholly unable to work, but who need a stitution. from work for a time, owing to an acci- turned to them. Sincerely yours, dent. The executive board, knowing it

to be a worthy case, appropriated twen-

SPIRIT FACE ON WINDOW PANE.

turned when all was guiet at night and put the features on the window as a token of her love. The face giver found by Mrs. Corbin on light. The saday, and she says Bessie came to look at the shadowed glass.

have the impress of Bessle's pretty face the kitchen but mygelf. Swother Corand the features of another woman and bin, said the voice, and Insaid 'Is that a man on the kitchen window of Mrs. you, Bessle?'" ni a 190 Sarah Corbin's home at 1228 South

shadows showing in line down the center of the polished glass. Mrs. Corbin has attacked the shadows with soap and water and plenty of elbow grease, and the faces as plain as day." the neighbors and the police have lent the neighbors and the police have lent Just below the profile of Bessie is a hand, but the hardest effort has not likeness supposed to be that of Annie blotted out the faintest line in the three profiles.

Mother to the Girls.

A. Mediums' Relief Fund; we are sure pray that I may be an instrument in that much is is owing to you for your God's hand's to do much good in the fucourtesy and helpfulness which, we ture. I shall use this money for rent never fall to receive. In my last letter this winter. I did not know how I I stated that a good soul in Argona could live as I have suffered so much, sends a dollar each month for the menow I see; angels will help you." diums' fund. I should also have stated If anyone who is at all spiritual and who can spare a few dimes or dollars a dollar for the same fund each month for the mediums' fund-who has not althat her business receipts will warrant ready done all possible in that direcher in doing so, she has only missed one tion-can read such a letter or gratimonth since she began to report to us. tude as the foregoing, and not at once Such faithful souls are worthy of all send an offering of money to this work,

we believe such an one must be lacking Since my last letter, we have received in the true instincts of human brother-

your aid in this good work. Words can work: Brother John W. Ring, of Galvesnot express the good we are doing with ton Texas, is general superintendent of the mediums' fund—would that it contained thousands of dollars that the A. His lyceum paper should be in evwork might be greatly extended. The ery spiritual school, and he should be beneficiaries are more than grateful; encouraged by every true Spiritualist, each month, in acknowledging the re- I perceive that of late some of our workfelt thanks and words of appreciation, to criticise the N. S. A. that it has done Mrs. G. F. Perkins-Emeline, the vet so little for lyceums. Let me remind now helpless medium—has these friends, that a National Lyceum been placed on the list. In receipting Union existed a few years, that it was for the first monthly payment of this officered by unselfish and competent ly-money designated for the benefit of his ceum workers; that they did their best companion, Brother Perkins writes of to enthuse the Spiritualistic public, that the great relief this aid will be, that he they received so little encouragement is beginning to think Spiritualists are from the public, they became disheart-the most generous people in the world ened; that the N. S. A. did its best —some of us should blush at such un-from this office to help on the work, all merited praise—and he concludes his to no avail. If we cannot get Spiritual-letter by asking what he can do for the ists to take an interest in the lyceum N. S. A. to earn the money we are to and to send their children to such a The N. S. A. also sometimes gives such in their locality, the fault is with temporary aid to mediums who are not

sickness or some financial strait. One received a draft for \$25 for Mediums' such, a well known veteran medium, Relief Fund from a friend in Illinois; who has herself often assisted some and two \$1 contributions from other needy person, has been incapacitated friends. Our sincere thanks are re-

MARY T. LONGLEY, N. S. A. Secretary.

Richmond, Va.—Superstitious folk "I was sitting in my:lifele kitchen," here are convinced that the spirit of Bessie Jenkins, a young woman who died on Christmas eve, has come back to turned my head, but not a soul was in the impress of Bessie's pretty face

Told to Look atothe Window. John street.

"Mother Corbin," sails the voice again, and I said, What is it, Bessic? of lamps crowds standing in front of the house gaze in awe on the three dim minutes, and then I heard; "Mother, look upon your window, that see the handwriting. I looked at the window that you see there now, and there were

Wilson, an old woman who died a few days before Bessle. The man's face is supposed to be that of William Goode Mrs. Corbin is a sort of mother to the who died a few months ago,, and who neighborhood. All the girls with ro. was one of Mother Corbin's friends. mances giving joy or sorrow flock to At first it was thought the pictures

her fireside, and there they pour out were the work of a practical joker, but their secrets and laugh or cry, as the as it has been found impossible to crase occasion requires, when the wise old them the conviction is spreading that woman gives her sympathetic advice, they were blown in the glass by Besbessie Jenkins used to be one of Mothsilo's spirit, perhaps in company with or Corbin's best friends.

To Mrs. Corbin it is clear Bessie re Goode.

Excellent Results that Flow Therefrom.

To the Editor:-Your paper of the 5th inst., containing the pathetic appeal from "A Devoted Spiritualist" impels me to give you my experience in some similar cases, hoping that it may

be the means of relieving the pitiable condition of the lady mentioned.

For some eight years I have been deeply interested in Spiritualism, mesmerism and occultism, and have read all I could on the subject, and by experment found that I could mesmerize and relieve those who were in physical or mental distress by means of magnetism and suggestion given while under con

My first patient was a lady who would be taken with convulsions every eight or ten days, and during the at-tacks it would take three or four men to hold her so she would not injure her-

By holding her hands for a few minutes and exercising all the will power at my command, she would become quiet, go into a peaceful sleep, when suggestions appropriate to the case would be given with the result that after a few such treatments the convulsions ceased.

Another case was a ten-year-old boy

of a Spiritualist friend who was a medium, as was also his wife and the boy The boy's health was poor, and he was subject to hemorrhages from the lungs, and was frequently obsessed by his grandmother who had died of lung trouble. The boy was very weak and thin, and his father asked me one evening to see if I could do anything to help him. I was willing to try and after some time got him under control, gave him suggestions to strengthen his will, correct his habits of living and banish all evil spirit influences.

The boy received but one treatment and in three months' time was as strong and robust as most boys of his age, and continued in good health.

Some eight months after treating the boy, his mother sent for me, and on arriving at her home I found her in a deplorable condition. For some time she and a lady neighbor had made a practice of sitting at any and all times for the most trifling motives, which resulted in a VICIOUS SPIRIT GETTING CONTROL, AND THE NEIGHBORS WERE ABOUT TO HAVE HER SENT TO AN INSANE ASYLUM.

She would do most unusual things, and was wild-eyed and nervous to an alarming extent. Taking her hands for a few minutes and then making long passes from head to feet she soon became quiet and went to sleep. She was given suggestions to strengthen ences, and instructed as to the danger in such promiscuous sittings. This one treatment entirely relieved her, and I have not to this day heard of any return of her trouble.

Mesmerism and suggestion cannot be over estimated as a means of relieving physical and mental distress, and should not be degraded by even comparison of hypnotism for amusement

If people would take the pains and time to get a thorough knowledge of spirit control, and only employ it in bettering their spiritual condition here and hereafter, there would be no such cases as the one reportd by "A Devoted Spiritualist." I believe that any case of obsession can be cured by a good mesmerist, and I hope the Devoted Spiritualist will look one up and get her friend out of trouble.
Tucson, Ariz. E. G. WOODARD.

THE QUESTION DISTINCTLY AN-SWERED.

The Boston Citizen says that an advertisement appeared in the Boston Herald and other dailies, having this heading, "Did Catholics Kill Lincoln?"

Was in turn followed by the Spiritual Primitive Ideas—Ethnic Beliefs—The Spiritual Spirit A Learned Protestant Divine Answers This. Question in Jan. 2, Sacred Heart

People who purchased the above paper must have come to the conclusion that the Roman Catholics did kill Lincoln, for the Sacred Heart Review, despite its startling question, failed to say whether they did or iid not. All that the renders found in that paper on this question was five lines, in an article written by that most peculiar gentle man with the oxygenated, or rather, oxy name, "Starbuck." ("Star" and Buck" are favorite names for oxen with the farmers.) This is not a papal

Mr. Starbuck claims to be a Congre gational clergyman, and the Romanist papers advertise him as "eminent," "professor," etc. He is not particularly eminent," for outside of Romanist ad vertising, he is very little known. He has no church and is not a professor. The letter which he printed last week '84th written for the same paper attacking Protestants and eulogiz

But here is Mr. Starbuck's answer to the query, 'Did Catholics All Lincoln?'

He says: "Dr. Christian mendaciously declares that all the persons concerned in Mr. Lincoln's murder were Roman Catho-lics, whereas it is a public fact that of the four hanged for the murder, one was an Episcopalian, one a Lutheran and one a Baptist, the son of a Baptis

minister.' That is all. In that noted volume "History of the Secret Service." Chief Detective L. C. Baker, who had charge of the investigation of the Lin-coln assassination, and the arrest of the assassins, we find these words

"I mention, as an exceptional and remarkable fact, that every conspirator in custody is by education a Catholic." There it is: Mr. Starbuck versus the Chief of the U. S. Secret Service. Whom shall we believe?

This we know: Booth was a Roman ist; the Surratts were Romanists; O'Laughlin was a Romanist; Spangler was a Romanist; Mudd was a Roman ist; Herold professed to be an Episco palian; and Payne professed to be Baptist, but both were drunkards and ong under the influence of Mrs. Sur

But Chief Baker says: "All were under the direct influence of Mrs. Sur Booth and Mrs. Surratt-both Romanists—were the conspirators; the other poor wretches were simply their

But why was the article, "Did Catho lies Kill Lincoln?" suppressed in the Sacred Heart Review? Apparently it was written, and it was intended for publication; yet after advertising it it isappeared. Is this a case where "Discretion is the better part of valor?" Was not Rome afraid to have the ques-

Chiniquy's "Fifty Years in the Church of Rome" and Harris' "Assassi-nation of Lincoln" tell the whole atory.

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Dr. Savage takes up the present conditions the beliefs held in the past concerning life beyond death.

Savage takes up the present conditions the beliefs held in the past concerning life beyond death.

churches and the weakness of the tra- World and the Middle Ages-Protestant ditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future spiritualistic Reaction—The World's life, probabilities which, as he admits, Condition and Needs as to Bellef in Imfall short of demonstration. The volume includes a consideration of the Short of Demonstration—The Society. work of the Society for Psychical Re- for Psychical Research and the Immor-search and also an appendix giving tal Life—Possible Conditions of Anothsome of the author's own personal ex-periences in this line. Dr. Savage periences and Opinions.

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thoroughly revised, and it is a reliable. A large octave volume of 556 pay magazine of facts, such as the honest strongly bound in cloth. Price f'l inquirer wants. It opens up to the in- For sale at The Progressive Typestigator and student a wide field of office. 25 cents. Blg Bible Stories, cloth, 50

In perusing a late issue of The Progressive Thinker I found an article signed by E. W. Baldwin, in which he makes mention of Mrs. Catharine Mc-Farlin, and also a notice from her, stating that she is again free to do platform work. I feel it a duty as well a leasure as president of the Wisconsin State Spiritualist Association to officially endorse her work. She is now in Plainview, Minn., but is considered a Wisconsin worker. The statement made by Mr. Baldwin is in no way exaggerated, and no society or camp will go amiss in securing her services. Her lectures are instructive and beautiful in every way. In personality she is dignified and pleasing. As I retrospect over the camp work of last summer at Waukesha, I feel a debt of gratitude for her efficient work and general assistance. She filled her position nobly, and many times with much reluctance did I seek her to fill a vacancy in our programme and was always received with a smile and cheerful willingness. Not only is she a fine medium, but is also a good elocutionist, able to assist in entertainments. Her private life is one many might emulate. I feel Mrs. McFarlin should be more widely known. Mr. McFarlin was superintendent of the grounds and he filled the position to perfection, and for a promoter of fun his equal would be difficult to find. He was the life of the camp. It is rather late to give camp experiences, but others are yet to come and I desire all to know where such capable workers are

Since assuming the office of president of the Wisconsin State Spiritualist Association I have not written any articles to the papers on the work being done in Wisconsin, or the Great Psychological Crime. I have a weakness for shifting as much of such work as I can upon our secretary (W. J. Erwood), and he is so good-natured he only blandly smiles, shoulders the burden, sets his type-writer to work and tells the people that we are not asleep. Much missionary work has been done by the secretary and myself and will be until the end of the year.

Any place desiring a visit from myself or Mr. Erwood, we will gladly respond if possible. Special effort will be made to attend meetings of note, weddings or funerals. At present we are preparing for the coming convention, to be held in Whitewater in April. This convention is in no way connected with the school located at that place. It is the regular annual convention of the state association. We expect a large attendance. The best of talent will be secured for instruction and entertainment and the business sessions will be replete with matter that is of vital importance to the work of the association None should miss such an opportunity of assisting in the work, meeting the workers of the state, and visiting the school and witnessing for themselves the grand work being accomplished there, and encouraging those who are so unselfishly working to put our cause before the world in a scholarly way that none will find an opportunity to sneer at the illiteracy of those that are bearing the standards in the struggle

REV. NELLIE K. BAKER, President W. S. S. A. Portage, Wis.

TO WISCONSIN SPIRITUALISTS.

I would like to call, the attention of the Spiritualists of Wisconsin to the forth coming convention of the Wiscon sin State Spiritualist Association, which convenes in Whitewater, Wis., the third Tuesday in April. While this notice may appear a trifle premature, it is none too soon if we wish to make this the banner convention of our Association, hence my desire to reach all Spiritualists in the state.

It should be the wish of each and evof this association to make an effort toward making this convention the success we hope it to be. There are many points of interest to be considered, and the work bids fair to contain more of interest than any previous meeting of similar character, since the Association was organized. Several times I have issucd calls for membership. The responses thereto have not been all I could wish, and I hope this call will not be without the hearty response and sup port our association so richly deserves. If every Spiritualist within the state of Wisconsin, who reads this would sit down and write in for membership, and become one with us, I am sure our cause in Wisconsin would meet with such success as has never been experienced.

It would seem hardly necessary to in form the Spiritualists of Wisconsin that there are no salaried offices in this association, therefore the membership fees do not go to enrich the pockets of any of the officers or trustees. Money received must be accounted for at each convention-therefore it is in the hands of the Spiritualists to assure themselves what has been done, and how the finances have been expended. I simply make this little explanation for the benefit of those who are not aware of the facts of the case. Spiritualists of Wisconsin, .this

your association and its success or fail-

ure depends upon you as a whole and individually as well. Will you not, then show your interest in the cause you love by enabling us to carry on the work as it should be carried on. Become members of the State body, you well know, it takes but one dollar a year to secure personal membership. I am sure most of the Spiritualists wish to see their association live, and have simply forgotten to take out personal memberships, or to renew the same where they have become delinquent. We have over two months now before our convention. Let us make a concerted movement to swell the mem bership before that time, until it be comes greater by far than it has ever been before. If you are members of a local auxiliary, why not get up an enter-tainment or social for the benefit of the state association? If you do so, you will be hleping a cause that has as its motive the elevation of humanity. Can you afford to let an opportunity of this

At our convention we will have a good program. Each Spiritualist should endeavor to attend that convention. The hall is one of the finest we have eyer; had, and is situated in the Morris Pratt Institute. A good time will be assured to everyone who goes.

kind pass by without an effort on your

Now, Spiritualists, let us hear from you. Send in your memberships at the earliest date possible, and if you intend to attend the convention let us know I would like to suggest to the local soclettes, that it would be a good plan to begin to look around for your delegates have them selected early-study over the constitution and by-laws, and if you have any amendments to offer, submit them in writing to this office at earliest possible date; in order that copies of proposed amendments may be forwarded to sister societies. Do not make the mistake of coming to the convenspligh to amend any part of the constitu-No awithout having given due notice of inspiratine, as it would be impossible to

to is an important one, and spare, contributions will

WISCONSIN WORK AND WORKERS. ship fees and your moral support will in perusing a late issue of the Proimagine, perhaps. If every Spiritualist who reads these words will do what he can towards raising the working fund, and swelling the membership, 1 will guarantee that you will see the best convention, and the best year's work during the ensuing year, that you have ever seen, for many hands make light work. WILL J. ERWOOD,

Secretary W. S. S. A. 1334 Pine street, LaCrosse, Wis.

#### EFFICIENT WORKER.

LETTER FROM MR. F. W. MARTIN. He Is Working Along Humanitarian Lines in Promoting the Cause

of Spiritualism.

To the Editor: -- An article written by Mrs. Mary Frink Pope, on the doings of Spiritualists of Cleveland, Ohio, in a late issue of your valued paper has just come to my notice, and finding therein my name mentioned in connection with the work of the Ohio State Association and its missionaries, I believe an explanation will not be amiss, for I do not desire to sail under false colors, al-

though a missionary in the cause I love so well. . I am not a missionary, and never ex pect to be, under the auspices of the Ohio State Association or any other body in the generally accepted sense of the word. I am willing to do whatever little I can and whenever and wherever the opportunity offers.

All my missionary work, covering a period of over five years, has been done in my home city, and I teel well paid for my labors, having had the pleasure to turn over a healthy society, that has held its regular meetings every Sunday since its inception through the instrumentality of writer, to my successor, Mr. Baird, as president. During the existence of our society we have always had a hall for our exclusive use, and although we have always kept open house (admission free), our hall is furnished, including organ and books, and more than enough money in the treasury to pay the hall rent for a year ahead, and the people of our community have had the opportunity of hearing many of the leading lights in our cause.

I am an earnest advocate of free meetings, and have fully demonstrated the fact that it not only can be done, but will prove a moral as well as a financial success in the end. I would advise all societies that are still asking an admission fee to try this plan, and I feel confident that after a year's trial they would not go back to the old way. Take a collection and you will find that the quarters, halves and occa sional dollars will offset the nickels and pennies reluctantly given.
I was pleased to note that the First

Spiritual Church of Cleveland is starting out in this way, and I will prophesy that it will flourish. It was this society I was asked to serve, taking the place of Mrs. Baird from our city, who is a state missionary, and felt posed to fill her engagement This was my first experience upon a strange platform, but I am sure the experience did me good, if not my audience. It being a very disagreeable night and our good brother, Moses Hull, holding forths for the neighboring society, the attendance was not as large as I had

hoped it would be. I found these friends earnest in pur-pose, and I felt more than repaid for my time and trouble and was only too meetings. To spread the truth is the glad to serve them. At the close of the object of this society. Address all comwhich was a surprise to me, as I had no I speak of this only, so my many friends scattered over the country, shall not think that I have become mercenary. I feel that it is not right for such as are not dependent upon remuneration for services of this nature, to take that which is needed more where it comes from, than where it goes to, and I hope I shall always be able to earn enough in other walks of life, to be able to do my missionary work without expectation of material gain.

"Freely have ye received, freely

But speaking of missionary work, want to say in conclusion that I BE-LIEVE OF ALL THE MISSIONARIES, every Sunday in Hall 309, Masonic Tem-NONE ARE DOING FOR HUMANITY WHAT THE EDITOR OF THE PRO- a. m. GRESSIVE THINKER IS DOING.

strangle the desire within me, feeling that I would be crowding out some more instructive matter. Let me say in conclusion that ALL OTHER SPIR-LUALIST PAPERS ARE PUT OFF BY ME UNTIL AFTER I HAVE FINISHED THE PROGRESSIVE THINK-ER. MAY IT AND ITS EDITOR LIVE LONG AND PROSPER. KEEP ON EX-POSING THE DEEDS OF DARKNESS OF CATHOLICISM. SO THAT ALL MAY AWAKEN TO THE DANGER best wishes, F. W. MARTIN.
AHEAD. With kindest regards and Elyria, Ohio.

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#### SPIRITUALIST MEETINGS.

It is important when a meeting is aspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertain ing to spiritual themes, answered by the guides of Mrs. Cora L. V. Rich mond; name poems given to strangers: Mrs. S. J. Ashton, assistant pastor.

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

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

The Spiritualistic Church of the Stu-

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.
A Spiritualist Temple has been opened by Mrs. Schwann, at 528 Bel-mont avenue. Services held every Sun-

day and Thursday evening at 8 o'clock. Tests and music at every ser-The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent available will be secured for all

glad to serve them. At the close of the meeting I was offered compensation, munications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. thought of such a thing, and upon my refusal to even accept car fare; the sur-holds services every Sunday at 8 o'clock prise seemed to be on the other side. in St. George's Hall, 3337 State street. Good speaking, tests and music. Pas tor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor. The Church of the Psychic Forces

holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland

The Church of the Soul, Mrs. Cora L. ple, at 11 a. m. Sunday-school at 10

The Second Church of the Soul meets While I often feel that I would like to in Van Buren Opera House, Madison say something on certain subjects, I street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other me-

dlums. Church of the Spiritual Truth holds meetings every Sunday-evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. 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.

Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30 The First Spiritual Church holds serv ices every Sunday, 7:30 p. m., in Tem-perance Hall, 330 Sixty-third street, Englewood. Dr. J. H. Randall, lecturer; Mrs. Vaughn, psychic, will give read

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

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.
The Rising Sun Spiritual Mission

holds a meeting every Sunday after-noon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall. New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof, J. E. Smith, pastor

The Universal Occult Society holds its meeting at 253 East Thirty-first street. The Hon. Robert Gilray, dean. Mrs. Aitken, psychic. Lyceum at 3 p. m. Evening services commence at 8 clock. All welcome.
Spiritual Church, Licht und Wahr-

heit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W.

North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak. Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and inves-tigators, as well as Spiritualists can onloy a pleasant afternoon or evening. First-class speakers. Tests and mea-sages by caraculty selected modifies.

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president. First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Gargelman's Hall, corner Ashland avenue and W. 13th street.

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TESTIMONIALS. The following named persons gladly testify to the great efficacy and satisfactory benefits re-ceived from spiritual treatment through Mrs. Hat-tic Tiffany, St. Joseph, Mo.: Mrs. Alice Winches-ter, Mr. J. M. Winchester, Wm. Cardwell, Mrs. Mary E. Hadley.

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FRED. F. EVANS, The Noted Psychic for Independent State Writing and Clairvoyance, Has recently left New York, and is now 1112 Eddy St., San Francisco, Cal. Bend circular on Mediumship.

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THE GOSPEL OF NATURE Is a most-excellent work by Dr. M.L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

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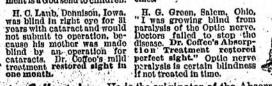


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