Anomeasive Thinker.

SPIRITUALISM -- The Bright Star of Hope That Stands Eternal in

Such Being the Case, Every Spiritualist should Contribute Something to Sustain Those Mediums who have worn themselves out in behalf of our cause. Common humanity, common decency, the angel world, and the ordinary sense of duty demand that our aged and infirm workers should be cared for. Read Mrs. Longley's appeal on the second page, and let it touch the strings of your purse as well as of your heart. Do not wait to do good by your will. Do it right now.

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INTRICATE DESTINY.

The Wonder Puzzle of Existence,

is the culmination of all human thought The fearless thinker will inquire: from whence? to where? He would question the imperial stars that fleck the dome of heaven and glow silent through the night; then returning to himself, with awe realize how impervious is the shadow that surrounds the question of destiny. Man came because he could not help coming. But that is no argument. The same can be said of a dog or a horse. All are creatures of circumstance. All are here not because of any previous individual desire to be, but in consequence of the propelling drift of correlated events. They are helpless to come as they are to go. Each entity comes out of the depths with conscious surprise at its own presence, and recognizing its helplessness to shape its course or choose its being. It lives in a fortuitous relation to the time and events into which it has been projected-a wondering and dazed personality, unable to fathom the beginning of its course or penetrate the vail that conceals the mystery of future

Paine, from the other life, recently said to Mr. Burr, "I know that I am here and that I exist. I am not certain that I shall always do so." Faraday says in one of his communicated pamphlets, "there are here persons who left the earth life thousands of years ago. Nor can we ascertain that any soul has ever become extinct. But this is speaking for a very narrow margip. Thousands of years is not for ever. But from analogy we can believe that if in time the soul should wear out, its extinction will not be by any sudden collapse. The factors that combined to raise it into an independent existence required millions of years of transmutation and active construction to produce that result, and the effect from dead matter is so confirmed and prodigious that the waning to uncon-scious nothingness will be by slow and very prolonged decline. We need not dread or mourn over it, for if it is to be so it will be as inevitable as that our jet locks turn white with age."

Nowhere does nature halt and make a final rest. The order of the universe is change. Some vaunting soul may aver progression. But we have not lough to know if that boast can hold that. Our knowledge would have to be orniscient to maintain that view. But change is constant and everywhere endures. Slow or swift, broad or deep, it permeates all things, everywhere operates, and reigns supreme. It is illogical to believe that it will not affect the soul after it has thrown off its material We cannot thought as unassociated with motion and motion involves change. What the nature of the discarnate changes may be ultimately, we cannot conjecture.

relations, it is none the less precious on that account. That it has always existed as some theorists recently declare, is to me an unthinkable proposition. They further assert, that if this be not the case, if it had a beginning, it must necessarily have an end, and because of such reasoning they assert it had no be ginning but always existed. There is no reasonable basis for such a belief; for no one knows by speculation if this necessarily follows. No one knows by what law a decarnated soul survives one hour. We know by frequent demonstration that a soul does maintain s continued intelligent personality, but the requirements of prolonged exist-ence we are ignorant of. But if such life can be maintained for years, why not for an indefinite period longer? To begin with, we have no evidence whatever that we had an existence through all the past. If it were so we do not in any manner realize it, which is equiv alent to not being at all; and that of which we have no knowledge whatever, has no existence for us. Every soul has a birth or starting point; life in fact from fish to man, or from bug to bird. For every living thing is the culmination of desire and love. The commingling of the electric pulse of sex marks a new era in the universe; for it is the birth of a new individual ity; a consummation that nature glories in.

C. H. M. Elkhart, Ind.

IDEAL AND REAL

Comparisons Between the Ideal Life and the Real.

It is a grand thing to have an ideal, vision of possible attainments; to realize that there is something superior to the present condition of life, and that it is possible to attain unto that advanced state. Without the incentive that comes from catching a glimpse of that idealistic life, existence would hardly be desirable. As we move along life's journey the gradual unfoldment of that superior state is an en-couragement to advance; there is not enough revealed to dazzle and bewilder us with its glories, for that would nullify if not actually destroy the inspiration that is needed for advancement. But after all in our efforts to solve the intricate and perplexing problems of life we have to come back to the solid ground of reality and deal with them as they actually exist. The parent or teacher, however anxious they may be to have their child or pupil receive instruction and become a proficient scholar in the higher branches, knows

more advanced lines.
Life has not developed up to its present state by a few convulsive efforts, but through the slow and many times painful process of evolutionary growth. The hardened crust of old conditions was not easily burst asunder, giving the soul a greater freedom than it formerly enjoyed, but energy was needed, and of that kind which intelligently understood what was needed, and realized

that while its mental development is

tion, it would be folly to undertake it on

adapted to kindergarten instruc-

THE PILGRIM.

Dr. J. M. Peebles Scintillates at San Diego, California.

DR PEEBLES' DEDICATION ADDRESS AT THE vinistic; it would ruthlessly demolish no cathedral, OPENING OF THE SPIRITUALIST TEMPLE.

"How amiable are thy tabernacles, O Lord of Hosts!" exclaimed the inspired psalmist. And how beautiful is this new temple, conceived in the higher life, materialized by human hands and now being dedicated to the worship of God-dedicated to the mental, moral and religious unfoldment of the soul-dedicated to the dissemination of that spiritual truth which demonstrates a future existence, describes the encircling spheres of the after life, comforts and brushes away the mourners' tears, seeks to hasten the coming of the Kingdom of Heaven and breathes the

spirit of peace on earth and good will towards men.

Spiritualism is the direct antithesis of materialism. The materialist strives to account for this magnificent universe through the interaction of matter and force -nothing more. The Spiritualist accounts for this living throbbing universe of life, love, and order, with its thronging intelligences through spirit, essential, immutable, infinite—in a word, God, who is the embodiment of consciousness, life, love, purpose and

"PNEUMA HO THEOS"—"Spirit is God," said Jesus, and they that worship him in spirit and in. truth, God being spirit, and man being made evolved in the image of God (which image is consciousness, ife and intelligence) he is necessarily a spiritual be-

And it is just as natural for spiritual beings in all worlds, visible and invisible, to sympathize and consciously respond soul to soul, as it is for music to respond to music, or love to the divine principle of love. This is the basic foundation of Spiritualism, center- Heaven within him. Christ, the illuminating princiing, you see, in God, and by reflection the moral constitution of man. Its phenomena are the scaffoldings useful in the building of the temple, useful to convince such materialists as Prof. Haso, Judge Edmonds, Robert Dale Owen and others to a knowledge of future existence; useful to bring messages from the loved ones whose white feet press the evergreen shores of immortality.

God has never left the world without Bibles, angel ministries, and spiritual marvels as witnesses to a future existence. Our Old and New Testaments abound in prophecies, visions, trances, and using Paul's words, "the discerning of spirits." If neither God nor his love have changed, why should not these man-times demand consecrated temples like this we are ifestations occur now? Did not Jesus say, "These signs shall follow them that believe," and "greater works than these shall ye do.'

The chain of spirit ministries is complete from Isaiah to Socrates, from Socrates to Jesus, from Jesus more beautiful temples like this over whose doors I to Joan of Arc, from Joan of Arc to the Wesleys, from the Wesleys to the Fox family (a family of Come all ye that labor and arc heavy laden! Come from the Wesleys to the Fox family (a family of Methodists in Hydesville, N. Y.). These ministries called "Modern Spiritualism," are not new. Dr. Adam Clarke, the great Methodist Commentator, in commenting upon Saul and Samuel, said: "I believe there is a supernatural and a spiritual world in which human spirits both good and bad live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their

place of residence have intercourse with this world

and become visible to mortals." The most distinguished souls of the past and the brainiest men of the present believe in an intercommunion between the world's visible and invisible. Personally I have sat in the seance room with Judge Edmonds of New York, Sir Wm. Crookes of London, Leon Favre, the Consul General of France, Victor Hugo and others illustrious in science and literature. THERE IS A COUNTERFEIT-A VULGAR AU-THENTIC SPIRITISM—AKIN TO OLD TESTA-MENT NECROMANCY THAT DIVINES FOR GUINEAS, HUNTS FOR COAL MINES AND SCHEMES FOR PELF AND OCCULT POWER TO

SESSIONS AND DEMONIAC INFLUENCES. True Spiritualism rightly and religiously interpreted-I speak for myself only-is in perfect consonance with the Christianity of Christ. It is in spirit catholic rather than iconoclastic-constructive rather than destructive. It seeks to build up no new and narrow sect. It would padlock no conscientious lips. It would establish no iron-clad creed, Roman or Cal-

rayed in opposition to the ideal which

In the political, social and religious

struggles that were needed to lift hu-

manity out of its lower levels, on to a

higher plane of life, this fact had to be

kept in mind, that while the vision was

idealistic, to be successful in attaining

unto that state, human society must be

ready to deal with the actual, according

When our Revolutionary forefathers,

inspired by the high ideal that was pre-

sented to them in their announcing the

truth that all are created equal as far

as the right to life, liberty and happi-

ness, knowing that that announce-ment was in antagonism to the estab-

lished systems, and in the face of the

arrogance and assumption of special

privileges by the British government,

would it have been doing justice to the

cause of human liberty and right, ac-

cording to the highest conception of the

peace had submitted to the aggressive

tyranny of the British government?

That it would not have been right will

ings with each other could not bring

to its present state of development.

was to be attained.

the strength of the forces that were ar- | and moving on before as a pillar of light

moral law, if they in their anxiety for ligious phases was lifted up to a higher

be apparent to every one who intelli- misty shadowland, and was not to be

fect. However high their ideal, there croaching on the impossible, a broaden

solved eccording to the present develop- which it is now subject.

The ideal in time becomes the reality, Shakers, N. Y.

planes of existence. It must always be

something superior to the real or it

ceases to become idealistic. It is not

the idealists that are the dreamers;

they are the most practical and potent

forces in the advancement of life. The

dreamer is lacking the inspiration of

idealism, and contented with the anti-

quated systems, has no desire to

change, supposing that perfection has

been attained; but not so, when one height has been scaled there appears others in advance. This is eternal pro-

never will arive at that spot where life

will cease to unfold to us greater

Human history is replete with in

stances where individuals have felt the

inspiration of a great ideal, and under

the leadership of those souls who were dominated by those advanced thoughts,

level. They were the explorers whose

mission it was to open up what to the vast majority of human life was a

HAMILTON DE GRAW.

human life in its political, social and

gression, to realize the fact that

beauty and glory.

COMPASS SELFISH ENDS. WITH THIS I HAVE

NO SYMPATHY. IT IS THE OPEN GATE TO OB-

nor would it do violence to any man's deep religious connections. These are now, as in apostolic times, 'diversities of gifts." Each should be fully ; persuaded in his own mind; feeling that we are brothers all, and that love, love to God and love to man, are greater, according to Paul, than faith or hope.

This twentieth century is one of mighty opportunities. Research, evolution, growth is everywhere manifest. Franklin's kitestring was seemingly a small matter, and Newton's falling apple was a smaller one. Joseph's dream of the coming Jesus did not create a ripple upon the Jewish mind, but in less than 300 years it shook imperial Rome to its foundations. Modern Spiritualism, a child of the skies and pronounced over fifty years, a "nine days' wonder," is steadily, rapidly merging into energetic and substantial manhood, It is in this and in foreign lands putting on a rational, religious and regal maturity. It is acknowledged to have become a power. It is a long way on the road from the platform militant to the truth triumphant. No truth ever perished. No true Spiritualist ever recanted. Men outgrow their childhood creeds. Old theologies die; Calvinism is encoffined, awaiting burial, and yet around those shattered vases mosses hang and odors of some lilies cling.

Spiritualism enwraps and encourages all reforms. It teaches that man is a morally responsible being, and having power of choice, he is punishable in the line of cause and effect for his vices, and rewardable for his virtues. Divine punishment is disciplinary. Men as moral agents are the architects of their own fortunes. We make our own heavens and our own hells. The good man ever carries the kingdom of ple of Jesus, the spirit descending dove is still preaching to imprisoned spirits. God is infinitely and unchangeably good. The door of mercy is never shut to your guilt. "To your tents then, O Israel." Seancerooms, O Spiritualists, make the weekly home circle an altar of religious devotion. Let the voice of prayer he there heard. Angels and archangels pray; demons in hades ridicule prayer. Prayer is aspiration; an uplifting of the soul to the good, the true and the Infnite Oversoul, whom the inspired John said is Love. We are living in exciting, trying times. Wars are

raging in the East. Great crises are approaching us, Are we ready? The tares must be burned. The now dedicating, demand consecrated men and women, consecrated hearts, consecrated wealth, consecrated energies, more and better educated speakers, larger to "The Holy Trinity." society libraries, more missionary enthusiasm, and spoll it. We are truly glad that the more heautiful temples like this over whose doors I modern woman is getting her eyes ye who are sad and broken-hearted! Come, mourners, and hear messages from the loved that have left the fireside home! Come all ve disheartened and disconsolate and here lay your burdens down! Come, O ye young, while the red is upon the lip, and come, O ye aged, whose white hairs are already silvery with the celestial light of immortality! Come all ye that seek sweet rest and the baptism of the new life! Come! for these temple doors swing outward and swing in-

Standing half entranced this moment upon the Mount of Vision, adown the ages I see doubt giving place to faith, and faith giving place to knowledge. see tyranny dying upon the plains of freedom. I see error giving place to truth; vice to virtues; bigotry to tolerance, and grating discords to divinest harmonies. see rising before me a new heaven and a new earth. see waxing harvests and the gathering in of golden sheaves. I see consecrated temples like this, in all lands, crowned with the luminous words, UNIVER-

SAL BROTHERHOOD AND ETERNAL PROGRES-SION, and what is a thousand times more glorious, I see walking in this renewed Eden of peace the living Christ, the Christ of the ages, and I hear the words, SEEING THE TRAVAIL OF MY SOUL, I AM

"The golden age lies onward, not behind, The pathway through the past has led us up. The pathway through the future will lead on And higher. We are rising from the beast Unto the Christ, and human brotherhood.

> Every day hath its dawn. Its soft and silent eve. Its noontide hours of biles or bale; Why should we grieve?

EVERY DAY.

Why do we heap huge mounds of year Before us and behind.

And scorn the little days that pass
Like angels on the wind?

Each turning round a small sweet face Because it is so small a the As beautiful as near: We will not see it clear

We will not clasp it as it flies, And kiss its lips and brow;
We will not bathe our wharded couls
In its delicious Now,
And so it turns from us, and goes
Away in sad disdain;

Though we would give our lives for it It never comes again. Yet, every day has its dawn!

Its noontide and its eve; Live while we live giving God thanks; He will not let us grave. —Dinah Muloch Craik.

gently studies the law of cause and ef- explored. The possible is steadily en-The only effective critical of a poor religion is the creation of a better one. I cannot accept the idea of the Bible that is taught by the Catholic church, I cannot accept the idea of the Bible that is taught by the ortifolox Protestant church, because I cannot floit any adequate reason for accepting the beliefs was the actual, and the problem had to ing of the boundary lines of human unbe solved; and sentimental ideas of derstanding and power, and placing hawhat mankind should be in their dealman life where it rightfully—belongs, where it can have more perfect dothe needed solution. It had to be minion over the forces of nature to quate reason for accepting the beliefs

A NEW GOD.

Errors of Theism-Superiority of Egyptian Delty-Woman Coming to

Theism in all its ramifications is the greatest impediment to human progres-sion. Its adherents are blinded by creedal errors of idolatrous faith, paralyzed by old-time customs and prejudices, so ingrained in their nature. The religious bigot's idea of religious libfidels and Athelsts, whose solid facts and sound arguments the myrmidons of error cannot meet and refute.

What can theological teachers know or teach on a subject they admit is un-known and incomprehensible? The wisest god-believers confess this, yet they descant on the subject with vast claims that rest upon their own assertions. Their arguments amount to noth ing more than wild speculations and conjectures, of imaginary fabrication and the chewing of old theological husks, all in defiance of reason. They talk and write on God's laws, God's will, love, wrath, mercy, omnipresence, omnipotence, etc .- all of which are assumptions and unproven assertions. The human mind is lost in bewilderment and confusion in contemplation of this mass of incomprehensibility, and duces insanity

into hundreds of distinct orders and sects—some believe in one god, some in wo and some in three gods, making a unity or dualty or trinity, according to their several conceptions of a deity. Others believe in many gods, each pos sessing distinctive attributes, while another order of Theists teach that god is all things.

The Pantheistic god is the biggest one ever invented—so big that he includes and absorbs all other gods and all things, animate and inanimate, on the face of the earth. This is the highest attainable degree of folly and absurdity in theistic beliefs; yet people elieve anything in the name of religon if you tell them they will be damned

The Egyptian god, Osiris, Isis and Horus, representing father, mother and child, symbolized by the triangle, is a trinity that approaches some degree of consistency—natural, practical and within the limit of comprehensibility. The Christians in constructing their theology pretended to mitate this trinity with three male persons, "Father, Son and Holy Ghost," which made of it a pitiful farce. The intent was to rule out the woman, for that did not agree with their ideas of a deity. It is true they believe in and recognize "The Mother of God," but she does not belong

ion has degraded and enslaved her. Now, it would be a new idea and enterprising project if a new sect of The-ists should spring up to outrival and surpass the three headed god theory of the trinitarians, by dividing God into four equal parts for a quadruple delty; and call it a quartet, or a quadruped, or a quadruplicate. They they would be prepared to do things on the square: and this would be no more out of order than other things, even more absurd, done in the name of religion.

The question as to whether the new God be male or female or a mixture of the two, could be settled by a Grand Council. They might compete success-

by putting a woman in it.

Woman is coming to the front admirably in these modern times, and when she gets to the front completely the old vagaries of religion will finally disap-pear. And this will be a fairer and far better world to live in when she shall freely exercise her natural moral nowers for the redemption and salvation of humanity from error, ignorance, super-

We have observed that some modern god-believers recognize a wonderful god vet it is either male or female, or both or neither to suit the occasion. They show devotion to their ideal deity by re taining all its good qualities, while they reject all its bad attributes, thus mak ing a new god out of the old one. We do not know by what authority or arbitrary rule they thus change the face of encouraging sign of progression.

Theists have no proof of a god, but seek to carry their point by assumption and vehement assertion, working upon the awe, fear, credulity of humanity by threats of dire disaster, punishments and curses for disbellef; and have charged opponents with infidelity, blas-

phemy, sacrilege.
The rudest fetishism has its fables, and no nearer the truth is the more prelentious. The Christian God is an enargement of the savage's ideas, the ideal of man from a subjective thought made a personal being. Labored explanations are incomprehensible to man These views originated when man was a savage-being conclusions from errone ous understanding of nature, matured into dogmas which fetter and pervert

The god question, in the mystery of its insolvability, has sharpened the sword of antagonism, and what the reason failed to maintain has been con-tested on the field of battle. The modern mind has, to some extent, broken the shackles of its theology and is free.
A. H. NICHOLAS.

Summerland, Cal.

I recognize the importance of the revolt from the awful dogma of predesined happiness for the few and damnation for the many. Slowly but surely the dreadful barrier of this old belief is eing lifted from the heart of humanity. -Whittier. ':

So long as we love, we serve. So long most say we are indispensable; and no man is useless while he has a friend.— Robert Louis Stevenson

THE PHILOSOPHY OF MODERN THOUGHT.

essfully laid her egg in the nest of life principle. This statement by a modis the possibility of an unlimited expansion. If I might first be allowed to

There are no accidents in life. Accibow to the clergy so as to bring in the dent presupposes something unforeseen conditions of toleration I would add to and unprovided for; such cannot be un-

room in the nest for the other broods. Pointed prophecies with pricks that can be found only in the budgets of pierce do more to hinder than hasten finite governments. promising events. The wise man there-fore watches with a keen eye the turn may raise the question, where does the n the wheel of evolution and whatever of prediction is found in his declarations, if rightly understood, will mean help rather than hinderance to those it is infinite and therefore includes all even who are the most conservative and faithful in their worship of the anti-

quated. A complete or entire egg means seed-principle. A seed is enveloped in is a substance. Substance is but the ciple or power; that power is every-where. IT HAS BEEN STATED THAT TO HEAR, THE FALLING OF THE to obviate the same, then God or good-TREE WOULD MAKE NO NOISE OR ness is to blame for the disaster.

In the abstract the statement is true must be true, because noise or sound is the vibration of air on the drum of the

Then again it might be stated that the tree in the forest did not exist, if here was no eye to see it. If it were possible to remove the eye, the tree would still exist as the phenomena of as trees, there is no power in the uni-

There is no existing power to destroy life or to remove it from a given point. The principle of life fills all space. A certain form of phenomena which manifests life may be removed, but only to give place to another form. The lower is subject to the higher. The higher cannot be displaced but by the still higher. This must be so. Thought can not conceive of a thing which has no phenomena of an inner-working power. and that power is everywhere present. Nature abhors a vacuum, and there-fore never makes one—more correctly tend to ultimate good.

speaking never permits one

To help the ordinary reader to a clear conception of important fundamental principles, let us turn to the word vacuum in Webster. There may be found the noun pointing to the word supra. Turn then to the word supra, the Latin preposition signifying above over or beyond, continue to follow the line of the adjective until you come to the word Superlapsarian, from the Latin supre, above, lapsus, fall. Then read the full definition—"One of that class of Calvanists who believe that God's decree of election determined that man should fall, in order that the opportunity might be furnished of securing the redemption of a part of the The decree of salvation being conceived of as former, before or be yond, and not after or following the lapse or fall."

Opinions such as that expressed in said quotation could only be formed in the absence of knowledge of natural law, which governs the universal principle of life and is an eternal principle

The idea of an arbitrary and vindicive power creating an indivdual out of a grain of sand or a particle of matter and breathing into the same the breath of life that the individuals thus created without any choice of their own might e destroyed or subjected to suffering, is too gross and crude to bear thoughtful investigation for a moment without the idea tumbling to atoms.

There can be nothing more contrary to natural law than the thought of the infinite principle of life destroying or planing for the suffering of part of it-It is a well established fact in science

that all life is one, and that the infinite It takes infinite space to hold infinite

If a portion of life could be destroyed the remaining could no longer be the Infinite. This is conclusive evidence that nature not only abhors a vacuum

but cannot permit one.

There are certain things that God the Infinite spirit cannot do. God cannot lie, and as an old farmer very thought fully said, God cannot make a two-year

old colt in a minute. Neither can God destroy life. God is

life, God is law, God is love. are principles eternal and indestructi-ble. These principles can never suffer. They can never die. The spirit of life in the mortal body is in the first stage of individual existence. The child in the first grade at school is not sufficiently advanced in knowledge to understand the why and wherefore of problems being grasped in higher grades nor the far-reaching purpose of the discipline of the school. Those who witnessed the late fire in the Chicago

theater where six hundred, or over, human beings were subjected to conditions resulting in the change called death, were horrified at what they be-lieved to be a dreadful destruction of life. There was no destruction of life. Life is indestructible. There has never been a single individual life lost since

the world was first inhabited. For the development of the race it was necessary that a shroud of darkness should be wrapped around each individual with just enough light for delopment. It is thus with every form of life with,

"Here and there a glint or gleam

The negative conditions are absolut

To moderate the gloom."
All life is thus developed.

"The cuckoo of philosophy has suc-, ly necessary for the development of the

The knowledge of natural law now ern writer is suggestive. It presup-poses the presence of the principle of life and where a seed is deposited there

the statement by saying, when the der a perfect law behind which stands young cuckoo grows up there will be no infinite wisdom, power and love. The unforeseen and unprovided for

> human responsibility point cease and the divine law begin? The divine law things. But what about the neglect, oversight or wilful act of the indiidual? What of the man who plans for the destruction of the steamboat or

passenger train? Infinite provision covers everything. It cannot be that Infinite Intelligence vas unaware of the coming event of the Chicago theater fire. Now, if it was a disaster in our acceptation of the term IF A TREE SHOULD FALL IN THE and Infinite Intelligence knew of its ap-FOREST AND THERE WAS NO EAR proach and failed to give warning so as

> This cannot be so. Infinite goodness cannot be to blame

or anything. If through a deliberate act on the part of some individual the fire occurred, that individual must suffer according to the measure of his violation of law. Where there is no law broken there can be no suffering. When we say the innocent suffer with the guilty we make life principle, but as that life is every a statement which has no basis in where and cannot be annihilated and is sound philosophy. Such a statement the origin of all eyes and ears as well may appear true, but can only so apcovered the even poise of divine govern

> When such a discovery is made mer will not be punished as our human laws now punish, but will be educated so as to assist them to a higher plane and will be left to learn obedience through the chastisement of divine law in the remorse of their own spirits. This is the only natural retribution and is ac cording to the divine plan.

The logical mind apprehending sound philosophy must ever discriminexistence expelling the everywhere present principle of life. The strong man armed who keepeth his palace is not only expelled by a stronger than he. I have said that substance is but the laws and that substance is but the content of the strong have a stronger than he. The former suffer as ence of another. The former suffers as the evil-doer, the latter is the Christ

> Knowing all things and making pro vision for all so that all things work together for the good of all is the prinstands Infinite wisdom, power and love. WM. STRONG.

Hamilton, Canada.

THE LAW OF NATURE.

The sweet birds sing their songs of To the birdlings in their nest; They sing to them the love of God. Within their feathered breast.

The birdlings hear and soon repea Their melodies of glee: They love the God of nature In that dear old sheltering tree

They build their nest a model home From nature's bounteous store.

They never owned before. All nature to their needs responds They gather with delight; They know no God or peasantry Their happiness to blight.

Now step across the border-line And view the creature man; Made in God's own image. Christened ruler of his plan. instead of love's sweet melodies,

You hear the wail for rest; The famished mother's darling babe Lies starving at her breast. Oh, Nature! Sweet abiding grace,

Why have we from thee strayed: And brought about this sad unrest, When all thy laws are staid? We see thy bounties everywhere,

In every land and clime, Extended to thy creatures free. For all thy wants sublime.

The laws of nature never change, In any time or age; Her offer to the last born babe, She offered to the sage.

So learn the lesson she doth teach; Her rules are strict but true: ou must conform to nature's laws,

She cannot come to you THOMAS H. FARMER Braddock, Pa.

IF WE KNEW.

There are gems of wondrous brightness Ofttimes lying at our feet.

and we pass them, walking thought Down the busy crowded street; If we knew, our pace would slacken— We would step more oft with care,

To the earth some jewel rare. If we knew what hearts are aching For the comfort we might bring;

If we knew what souls are yearning For the sunshine we could fling; If we knew what feet are weary Walking pathways roughly laid.

We would quickly hasten forward, Stretching forth our hands to aid. If we knew what friends around us Feel a want they never tell-

That some word we've lightly spoken Pained and wounded where it fell. To each friend we chanced to meet; We would give to each one freely Smiles of sympathy so sweet

-Frank L. Stanton The man who resists a tendency will

not have to regret a habit.

MISSIONARY.

Monthly Report of Mr. and Mrs. E. W. Sprague.

During the month of February we visited four local societies, served the Michigan State Association at its midwinter meeting held at Jackson, Mich did the preliminary work of the Indiana State Convention, and helped to com-

plete the organization.

The Michigan mid-winter meeting was a very successful one in point of numbers in attendance and in the presentation of the philosophy and phenom ena of Spiritualism. The work of the mediums and speakers present was of the highest order and of the most convincing character. Much good for our cause and the cause of organization was

We visited Sturgis where we held four meetings. We succeeded in chartering this society with the Michigan State Association. This society owns the oldest Spiritualist church in the world. Hitherto this society has held aloof from the state and national organ ization: but now that they come to see the great good that is being done by these organizations they have gladly swung into line and taken a charter with the Michigan State Association One by one societies as well as individuals who have not favored organization are coming to see the mighty importance of organized co-operative

work for Spiritualism.
At Flint, Ind., we found the little soclety that we organized three years ago, still active; it has only a dozen members, yet it has held regular meetings once in two weeks ever since it was organized, besides holding an occasional meeting in a public hall whenever they have been able to secure a

This little society has paid its dues and taken up a collection once each year for the benefit of the N. S. A. It has never deemed it a hardship, but a privilege to thus help the good cause along. It has lost one or two of its most active members by their passing to the higher life but they have never become discouraged in the good work. The members will see to it that no one of their society is buried by an orthodox minister, but when one shall pass to the higher life a Spiritualist funeral with a competent Spiritualist minister will be in attendance to comfort the friends and carry out the wishes of the arisen one. Some other societies might profit by emulating its methods.

The Lafayette (Ind.) society that we organized recently, is doing nicely. It has leased the Universalist church of that place for one year, and when we were there they were having it re-papered and refitted. The members are working hard to place Spirftualism on its proper plane and to lift it out of the disrepute into which the "fortune-teller" fakirs have dragged it. The cause is safe in the hands of this society and will be vindicated and defended, while ts teachings will be properly presented to the public through the efforts of its

We stopped at Elwood, Ind., and held a seance on our way to Anderson, Ind., meeting with some of the good friends there, and then went on to the State

The Indiana State Convention which was held at Anderson, Ind., Feb 26 to 28, inclusive, was a grand gathering of the representative Spiritualists of the state. It was a very harmonious con-vention and most excellent work was done. Among other things the follow -ing by-law was adopted:

Art. 11 of the By-Laws of the Indiana State Spiritualist Association-Sec. 1. The president shall appoint one superintendent for each congressional district in the state. Said appointment to be approved by the board of trustees.

Each superintendent shall have the supervision of his own district under the authority and direction of the said board of trustees and shall co-operate with the president in missionary work, and, together shall devise ways and means by which missionaries may be employed in his territory.

Sec. 2. The superintendents are au thorized to visit and encourage societies, assist in organizing new ones and arrange dates for missionaries. Sec. 4. Superintendents shall make

quarterly reports to the secretary of the state board of trustees of the financial and spiritual condition of the societies under their respective charges. report to the president the presence of any person or persons in their respective districts known to them to be unworthy of confidence, or impostors doing or attempting to do business as physical or mental mediums or both, or teaching or attempting to teach the religion of Spiritualism.

Sec. 6. It shall be the duty of the president upon the receipt of such information to forward to all of the superintendents a copy of the same, together with instructions to the superintendents to make copies of the same and to forward them to the secretaries of the societies under their charge, to the end that the public as well as the Spiritualists and our genuine mediums may be protected.

With this provision of the by-laws properly carried out, societies may be kept alive and made stronger, new ones will spring into existence. Quarterly meetings in which the so-

cieties of a district may participate will be inaugurated, mass-meetings and conventions held, circuits arranged with good speakers and mediums placed upon them, and many other good things may be done to carry the work into every part of the state.

The appointing of superintendents, as this by-law provides, will be a great help in driving out unscrupulous per sons who disgrace our beloved cause, as provisions are made by which they may be published to every society in the state. This may be carried to every part of the United States and our cause freed from them and the innocent people protected.

We are receiving letters from different parts of the country telling of the awful havoc these fakirs are creating in our ranks. Some of them have "gall" to announce themselves as N. S. A. missionaries, which according to law, makes them candidates for the penitentiary.

Here is an extract from one of these letters. "This city has been overrun with frauds and self-styled mediums. - (giving his name) came; sent, so he said, to organize. He had a fine hall three nights. He was 'full' each night and then had 'jim-jams'; called it 'obsession'; then left the city. There is a Dr. trial, brought on requisition (from another state) for swindling, who was here posing as a clairvoyant and trance medium. He got sums ranging from \$100 to \$500 from several parties hero whom he made believe he could tell them where large sums of money were buried. And so of some of the phenomenal mediums who have been here; they have been detected at fraud, or, drunk. This has given Spiritualism a bad odor, and made the more intell; gent people very skeptical."

above is a fair sample of these letters, though some of them tell the

A Great Astronomer.

He Illuminates Our Columns With Scintillating Phought.

MIND RAISED UP FROM MATTER.

-why psychologists do not like astronomers to write. about mind. One would think that explorers of the siderial universe would be the very ones able to "cut mind out of space," and bring it to the earth all ready for use. Mr. Lewis opens up by writing, "Had the article been written by a layman, it would have received the ridicule of the general public." This never struck me, for the one universal testimony of the history of man is that every discovery, without a noted exception, has not only met ridicule from the general publie" but intense ridicule, invective and scorn, from those who displayed A. M., LL. D., B. S., etc., in several prominent cases. Thus Benjamin Franklin's original paper on lightning rods was exeluded from the Philosophical Transactions, and fierce lenunciation was hurled at his devoted head.

Young's proofs of the undulatory theory of light was abused by the Edinburg Review as follows: "It contains more fancies, more blunders, more unfoundsame field, and from the fertile, yet fruitless brain of the same eternal Dr. Young."

Thomas Gray, by the same scientific journal, was declared insane because he said railroads could be built and operated, and suggested that he be thrust into an insane asylum. Scientific men testified that no locomotive could exceed twelve miles per hour; and ocean steamers were declared impossible. Even the Academy of France hurled ridicule at the great astronomer, Arago, for saying there could be an elec tric telegraph. Fossils of animals in solid stone, mill ions of years old; were declared to be special creations, all at once. Chloroform, hypnotism, all reforms in medicine, met with withering calumny; and the list may be extended. The theory advanced that mind is a phase of matter is not new, it is as old as Hindu philosophy.

Mr. Lewis writes: "For while the assertions in support of his propositions are numerous, his evidence is most conspicuous by its total absence." True, for none living among men know what mind is, and therefore all proof is impossible. By far the ablest psy chologists that ever lived on earth were the mighty philosophers of India; they reveled for thousands of years in the most critical analysis of mind, and failed utterly to find what it is. One theory put forth by them was that mind is unutterably refined tenuous matter. No trace of proof was offered. The atom of hydrogen is so minute, that if the minds of men should become perhaps one thousand times more acute, they, then, would be unable to begin to think of its smallness. But J. J. Thomson has indicated that there are bodies of only the one-thousandth of the mass of the hydrogen atom. He gave the name-corpuscle-to these bodies, and the entire world of science adopted it. The most refined speculations of the Hindu sages, did not ascend to this division of matter. They are beyond the infinitesimals of any mathematical order. They are now known to be ity itself, pure and simple, or to be filled with it to saturation.

Again, Mr. Lewis says: "But he fails to intimate, even, how matter, though divided into infinitesimal particles, can be transmuted - 'raised up'-into The reason for this omission is, I do not mind." know what mind or matter is. Yet, I now believe and have believed from my boyhood, that mind is inconceivably refined matter.

He asks, "Is there any evidence in support of his proposition?" Not that I am aware of; still my belief that mind is matter is now stronger than it was fifteen minutes ago, when I began writing this note. No shadow even, of proof has ever been given to me that I have a soul, still, I persistently and obstinately believe that I possess one. With ever-increasing obduracy, I now believe that this soul is made of matter. Back of this belief, I have forty centuries of the most profound, occult, esoteric, arcane, and refined literature and philosophy of the Golden Age of India, in its

antiquity. Countless millions of human beings have lived and died in the belief that mind, soul, spirit, thought, ego, all are composed of matter. Literature teems with the term, "spiritual body," the word "body" meaning an object made of matter. Else the words "body" and 'object" could not be used. However this belief of vanished millions does not make the doctrine true. No combination of microscopes mentioned by Mr. Lewis, will ever be able to see a corpuscle, but, they are known to exist. If the metal in a one-grain pharmacist's weight be expanded so that its particles should fill an ordinary room, the rarity would be far beyond human comprehension, but let it be divided so that its corpuscles will fill sixty-six cubic miles of space, then all concepts formed in the brain of man concerning the tenuity are utterly useless. Yet, this was the state of matter now in the sun and planets when expanded to distance, half-way to our nearest neighbor.

Mr. Lewis is in a worse condition than I am, for he comes right out and quotes Oliver Lodge thus: Again, speaking of the ether, he says: 'Substance it may be, matter it is not." Here is an assertion wilder than any that has appeared in history before. The words read "substance is not matter." No trace of proof is offered, no distinction is given between the words, and no hint is given that proof exists. The literature of the occult world in all ages, presents repeated accounts of mind moving gross matter. Statements have been made under oath that weights, furniture, and human bodies, have been lifted into the air by mind. Whole books are now appearing here and in Europe on "thought power." Electricity is defined as "power," "force," energy," "mode of mo-leads of mind, religion, philosophy or metaphysics of tion," "activity," and the like, but it is also known to any kind: "EDGAR L. LARKIN. be matter, for its ultimate Thomsonian corpuscles, are Lowe Observatory, Echo Mountain, Cal.

matter for they have inertia, the inliftent property of matter.

By Professor Edgar L. Larkin.

And now comes good Brother Geo. W. Lewis, A. M., point I could go on writing ten hours per day for a halling from San Francisco, with a two-column article year, searching the labyrinths and mazes of Vedanta, in The Progressive Thinker for Each 27 in an enin The Progressive Thinker, for Feb. 27, in an endeavor to shake up the solid Echo Mountain, and the other primeval Aryan philosophies in their explorations of thought, human mentality and soul, and then Loomis street, Chicago, goes on dreadfully, saying that it is a trenchant, well-reasoned criticism." The Nor matter. Which began first, or Whether both came trouble came because, just an astronomer committed to a beginning simultaneously, or whether either ever the unpardonable "Great Psychological Crime" of had a beginning; or whether mind was made out of writing in the "psychic way." And this is a mystery matter, or matter out of mind, are questions unknowable in the present state of the human mind.

Here are a few archaic Hindu speculations: "The covered germ burst forth from mental heat. The ray shot across them." "The existent sprang from that which existed not." Grand Hymn of Creation Rig Veda X. 72.

Here in the infancy of man, it was thought that made the germ of the universe burst-forth. How the 'covered germ' came to be is not mentioned, and no allusion is made to proof.

Here is the venerable Aryan Hindu law-giver Manu's account of the beginning. Nothing is done in universe building until Deity makes himself visible to mind. Thus, "He, whom the mind alone can conceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even He, the Soul of all Beings, shone forth in person." "From the Supreme Soul, He drew forth mind, existing substantially, though ed hypotheses, more gratuitous fictions, all upon the unperceived by sense; immaterial, and before mind or the reasoning power, He produced consciousness, the internal monitor." From Aryan, Hindu, the Laws of

> Literature does not present anything to compare with this. It was committed to writing at least 1,500 B. C., and Max Muller shows that the text was memorized for centuries before the invention of writing, and after being considered too sacred to be written. Thus Deity produced consciousness before reason. And this: "Before them both, he produced Soul, or the first expansion of the Divine Idea." Laws of Manu Book I. Not a verse in the fifty-four Bibles of mankind ever mention the word proof, and no religion ancient or modern contains an intimation of proof. And strange to relate, since Mr. Liewis replied to me, I have looked over great books on psychology, making intricate research into every known ramification of mind, and in no book, was the slightest notice given of proof. Therefore, when my critic asks for any hint of proof that "Mind is raised top from matter," I at once collapse. Were he to ask me for proofs of any religious belief whatever, I would swoon again. Thus no proof has ever been found for any historic religion; yet the millinos keep on believing, and always will. I believe many things without a shadow of proof. The vast works of Kant, Spinoza, Hegel, Dugald Stewart, Sir William Hamilton, Herbert Spencer, McCosh and all other psycholigsts, and logicians rear their colossal fabrics, not on proof, at all, but on "Intuitions of the Mind."

In my ignorance of the nature of mind or its cause always when taking up a book on psychology, fall to theorizing, striving to invent hypotheses that will account for the facts noted. In these imaginings, I found it easier to think that mind was made of matter, than that matter was manufactured from mind. Many wise Aryan psychologists thought for centuries that the latter is the simplest. Mathematicians do that the latter is the simplest. Mathematicians do not think they have proof unless they can get the praise can not be bestowed upon the was raised in money and enough subclutch of mathematics on the case. A Iddge, stock company, society or club, has laws and by-laws, little minor rules. Now mathematicians revel in the fact that the law of gravity of Newton and the three laws of Kepler, are rock-hewn mathematical laws of Nature. But some stupendous discovery may be made, besides which these majestic laws will dwindle to mere by-laws. The entire universe of what may be termed finer forces, or finer matter, awaits exploration. Some deny its existence, while others of finer minds, already see its eneffable majesty approaching, ike a ship out of mist. Beware of calling for proof it is immense, for all that has happened on this planet under the heads of metaphysics, religion, psychology, theosophy, philosophy, logic, and hypotheses in general, have no trace even, of proof.

We live in a universe so inconceivably large, and whose works require such vast periods of time for their consummation, that the entire existence of man affords a mere glimpse. He gazes a moment on the stupendous scene and dies. How would a microbe that lives but one hour, be able to write a history of the world? All that we know or think we know may be so insignificant, that it should not be brought forward in any case as proof. Proof in this world is scarcer than radium and hard to get. When secured it is seen to be immense. I will be glad to fall in with anybody in person or by mail who has knowledge based on absolute proof.

I wrote : "Alcoholic and other poisons acting on brain cells can disturb, distort and finally destroy the mind." Mr. Lewis quotes this and adds one of the most remarkable sentences ever printed: "This assertion is simply gratuitous." Now I hereby assert that I have seen human minds destroyed by alcohol.

Mr. Lewis refers to the experiments of Professor Bose in the University of Calcutta where he poisoned a human nerve and an iron wire with alcohol, cocaine, oxalic acid, etc., and the nerve refused to convey sensation, and so did the iron—that is it refused to carry electricity when poisoned.

Mr. Lewis says: "These experiments amount to this and nothing more. Streams of electricity course along the nerves of the human body, and in like manner electricity flows over the bars of igen, so also, cocaine, chloroform and poisons have the same effect upon the electric current, whether its circuit be over a human nerve or a bar of iron." In reply, I will say, I know it.
The article, "Mind Raised Up From Matter," was

published in the hope that somebody would be induced to begin the study of that wonder of all ages, the occult philosophy of the ancient Hindus. Its study is now spreading throughout the earth with great rapidity. I only wished to thrry it along. But how ridiculous to call for proof of anything under the

story in detail; causing tears to fill one's eyes while reading them. Socie-ties are ruined, people tobbed, cheated and deceived by these land pirates and all in the name of our beautiful Spirit-

ualism. Let the Spiritualists of every state association appoint superintendents to look after their interests in their allotted districts, and thus help to free ourselves from this condition which threatens the ruin of the good work of Spiritualism in many localities.

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

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Remember, you get it also littely free Justic by sending a bortal to Vernal Remeily fort to a Co., 452 Seneva Buildlig, Builalo, N. Y. tinian.

No earnest thinker will borrow from others that which he has not already. more or less, thought out for himself .-Charles Kingsley. The great men of the earth are but

marking stones on the road of human-ity; they are pricets of its religion.— Mazzini. Mazzini. Stern duties need not speak sternly. He who stood firm before the thunder worshiped the "still, small voice."—Do-

Justice is the constant desire and offort to render overy man his due. Jus-

TEMPLE DEDICATION.

A Gala Day for the Spiritualists of San Diego, Cal.

Sunday, March 6, was truly a gala day for the Spiritualists of San Diego, as it was the occasion of the dedication of our new Spiritual Temple. The day was beautiful and the audience not only taxed the capacity of the auditorium, but it was estimated that fully two hundred were turned away. That it was a joyous occasion was

plainly evidenced by the smiling faces of the officers and members of the soclety, for it was the materialization of long-cherished hopes and plans. The exercises opened with a solo by Master Bernhard Lydick, accompanied by Miss Clark, our regular

organist, after which, invocation was offered by Mrs. Morrill. Mrs. Mattle A. Fay, president of the Busy Bees, in a felicitous manner and in behalf of that auxiliary, presented the furnishings of the audito society, which was responded to by C.

A. Buss, our worthy president.
A beautiful symbol in shape of a floral key, composed of white carnations, was presented to the guiding spirit intelli-gences having charge of the First Society, which was responded to through the organism of Mrs. Lilly M. Thiebaud. In addition to the music of the regular choir, which was really excellent, eral solos were rendered by Miss Russell, one of San Diego's sweet singers and a fine mandolin duet by the Misses Beck, who are expert performers on these instruments, their lovely music adding greatly to the enjoyment of the

The opening address, catholic and conciliatory in tone and spirit, was delivered by Dr. J. M. Peebles, ways finds something to admire and commend in all forms of faith and religion, and following the usual custom, he dedicated the new temple to all holy uses and to God.

He was followed by Will C. Hodge. who was more inclined on his part to dedicate the temple solely to the uses and needs of humanity instead of the Gods, as in his estimation God had already buildings enough.

Col. J. L. Dryden, who made one of the best speeches of the day, empha-sized the fact that Spiritualism and Spiritualists were unalterably opposed to the shedding of blood, and hence were enemies to all war, and it was his earnest conviction that above all things else we should dedicate our temple to

Mrs. Jane Mullen, a faithful medium and old-time worker of National City, expressed her satisfaction with the cul mination of our plans, and rejoiced that she had so far recovered from a late severe illness as to be able to join in the thanksgiving and festivities of the day. The closing speech was made by the well-known medium and all-around worker, Mrs. Mary P. Morrill, of Chula Vista, who briefly outlined the teachings of Spiritualism.

During the exercises President Buss very feelingly referred to Capt. Fellows, who has passed to the spiritual expression of life, and whose generous donations, including the ground on which the temple stands, founded the nucleus of a house or temple of our own. To this, response was made by the Captain, through the organism of Mrs. Thieband. On more than one occasion has he expressed his satisfaction that while in the physical form he was led to do something for the cause which was dear to him, and he assured the friends.on this occasion that he had lost none of his interest in the upbuilding of the cause in this sunny land, and de clared that all his hopes and promises would yet be fulfilled.

'Busy Bees." True to their name they have labored faithfully and incesnew temple auditorium as well as tem

The building is 40 by 60 feet in size, is centrally located and has a seating capacity for 350, has large sunny windows and is lighted throughout by electricity. The auditorium is seated with very comfortable opera chairs, the floor gradually rising from the rostrum to the rear, the floor containing the last row of seats being the same height of the rostrum, affording unobstructed view of the speaker. The lower room which is designated as temple hall, has dressing-rooms on either side of the rostrum, while in the rear are closets. citchen and a library of more than four hundred volumes, while a stairway from one of the dressing-rooms con-

nects with the auditorium above. A lyceum is constantly maintained which is now under the supervision of Herbert R. Fay, as conductor, and a Young People's Society, promising good results has lately been formed un-der the leadership of William Thurper. This is auxiliary to the regular society and meets in temple hall one hour pre-

vious to the regular lecture. A pleasing episode of the dedication was the receipt of a telegram of con-gratulation from J. Shaw Gillespie,

president of the state association. The present officers and board of diectors are as follows: C. A. Buss, president; Mrs. C. A. Dodge, vice-pres dent; T. J. McFeron, secretary; M. D. Thiebaud, treasurer; Mrs. Clara A. Beck and P. F. Olds completing the list. Every member of the board is a worker and all are harmonious in devising ways and means to increase the usefulness of the society and in extending the glorious principles of the only phiosophy which ever pretends to demon strate the continuity of life.

Many sacrifices have been made and much hard work performed by the friends in their determination to own a nome of their own, and while all have willingly performed their part according to their ability, and while it is true that no general can succeed in ning battles without the cp-operation of the rank and file, it is but just that great credit be given to President C. A. Buss, for his faithfulness and untiring energy in bringing our plans to a suc-

cessful consummation. Notwithstanding the dedicatory services which were an addition to the regular program, a good-sized audience as Thiebaud, who will occupy the rostrum for the month of March, while your scribe will attempt to hold the with the National Avenue Society. Verily, Spiritualism is in the ascend

ancy in San Diego. WILL C. HODGE.

The Willard.

The passions, like heavy bodies down steep hills, once in motion, move them-selves, and know no ground but the bot-tom.—Fuller.

Where all are selfish, the sage is no

better than the fool, and only rather more dangerous.-Froude. He wears his faith but as the fashion of his hat; it ever changes with the

next block.—Shakspeare.

An able man shows his spirit by gen tle words and resolute actions. He is As soon as we have discovered the need for our loy or sorrow we are no longer its seris, but its lords.—Lowell.

LAKE HELEN, FLA.

Notes From Southern Cassadaga Camp.

The days and the week at Lake Helen, Florida, have been all too short to compass the work we wished to accomplish. The services upon Thursday and Saturday were well attended and the work divided between Mrs. Coffman and Mr. Colville. Mr. Colville's won derful power of inspiration is bringing out many to hear him from the sur rounding country, as well as the ex cursionists who make this one of their stopping places, and his gift of song is also a great addition to the meetings and our own singers, Miss Whitney and Miss Salinas, whether they are needed in concerts or to assist in plays, they are always ready and most willing ly accede to all requests. We were very fortunate to have their assistance in the absence of the one engaged.

Mrs. Coffman is making manyfriends and in both public and private work is giving help to those who need it. is very versatile, being used by her guides for different manifestations, and has entertained and instructed many by her mediumship, both on the platform and among those who surround her. Mr. Colville received a letter from abroad not long since and handed it to her to psychometrize before the main ideas contained in the letter without hesitation. Upon opening the letter the statements were verified by its contents.

On Tuesday the service took the form of a funeral service at the same time that Burt Kellogg's funeral servce was being held in Cleveland, Ohio. We gave notice last week of his passing out and it comforted his father and mother to listen to consoling words here when their heart's desire was to have been where they could once more see the "garment of flesh" that had come so dear to them, although we felt sure his spirit was with us. They were very brave, and all were thankful that they knew the veil was very thin between their boy and them. Among the amusements of the week

has been the old folks gathering. They were the honored guests of the Ladies' Auxiliary. Mr. Wheeler, of Massachusetts, and Mrs. Cole, of Michigan, dressed in the style of "ye olden time," declaring themselves over a hundred years old, shaking hands with Washngton's only remaining "body servant" and declaring he was "most a boy side of them." The very old peolike children of to-day, kept things lively. They wanted to dance 'money musk" and "French four," and put some ginger into it and aided by the other costumed friends they put plenty of steps, just as folks used to when they were young, and what was the surprise of the officers of the Ladies' organization after "the woman in white" had discoursed upon "Ghost Land" from whence she came to have the old people who were sitting beside the improvised fire place with a stand near them, upon which a lighted tallow candle gave out its dim light, call out in no feeble tones, asking, "if they were not going to have something to eat." The ladies were fortunate enough to have anticipated the request, and at once served old-fashioned twisted fried cakes, cheese and coffee. It was no easy matter, for the crowd was large, but all entered into the spirit of the occasion with a zest that would have put to shame the dainty appetites and desire for sweets and salads of the present day. Our mediums, Mrs. Coff-man, Mr. Colville, Mrs. Witter, Mrs. Stephens and Mrs. Bartholomew, gave readings and earned quite a nice sum

The president of the Ladies' Auxiliary made a plea for funds and over \$40 scribed for our new dancing pavilion. to swell the sum to over a hundred dol-

It was the first public plea made for money at Southern Cassadaga this year. Whatever has come into our hands has come for amusements and benefits received, and an equivalent has been re ceived every time. Another pleasant affair of recent

date was the celebration of the birth-day of the three Marys, at Hotel Cassadaga-Mrs. Stephens, of Washington, Mrs. Brown, of Philadelphia, and Mrs. Baker, of Kansas City. The writer was made chairwoman of the affair, and calls for speeches were responded to in a most pleasing manner. Prof. Peck, Dr. Hilligoss, Mrs. Coffman, Mrs. Mc-Dougal, Mrs. Wheeler, Mrs. Buchanan, Mr. Wheeler, Mr. Birkhauser, Mr. Hopkins and others responded in a very happy way, and then the three Marys made their speeches. Mary of Washington, spoke of her desire for increased usefulness and a willingness to use her gift for the betterment of hu-manity. Mary of Philadelphia, one whose life is devoted to the best there is in Spiritualism and expressed thanks that in a place so far from home that day of days should be remembered, and we who knew thought she was longing for the sound of a child's voice from Philadelphia, who would say, "Let me kiss you, grandma." And the queenly Mary of Kansas City, with head snow-crowned, spoke but little, only words of thanks, but we knew the author of Ruby Dane and other books and poems blessed the friends, who thought and spoke so kindly of her, while her husband who came here looking for a realing power, has found it in the resinous air and balmy breezes of our beautiful South land. Ice cream, lemonade and cake were served, and willing hands assisted Mrs. Sage to make all lelightful and joyous for the "Three

Marys."
On Wednesday, under the manage ment of H. A. Budington, one of the most enjoyable occasions of the season occurred. It was an old folks' concert. The costumes did credit to the ingenuity of the performers, and every part was a credit to the participators. It netted the association a nice sum of

money. Mr. Colville spoke on Sunday morning and the the writer in the afternoon, and was followed by Mrs. Coffman with tests.

CARRIE E. S. TWING. And when one sees that all religions

and all ethics, even the oldest known, have. like all language and all science and all philosophy and all existing species of animals and plants, been slowly evolved from lower and ruder forms; and when one learns that there have been many Christs, and that the evidence of the life of Jesus is very slight, and that all the acts and words of Jesus had been anticipated by other teachers long before the Christian cra, then it is borne in upon one's mind that the historic basis of Christianity is very Irail. And when one realizes that the Christian theology, besides being borrowed from older religions, is manifestly opposed to reason and to facts, then one reaches a state of mind which entitles the orthodox Christian to call one an infidel, and to make it unpleas-ant for one, to the glory of God. That is the position in which I stand at present.-Robert Blatchford.

age.—Andrew Cernogla

Stock gambling is the curse of the

PERSONAL MAGNETISM

How Prominent Men Develop This Power and Use It to Influence: Others-Women, Too, Adepts in This Mysterious Art.

Reporter Makes Astounding Discoveries - Secret Methods Which Charm and Fascinate the Human Mind.

ligh Priests of the Occult Reveal Jealously Guarded Secrets of Years-A Wonderful New Books by Prominent New York Men.

A wonderful new book entitled "Sucess and How to Win It and The Secret of Power," has just been issued at an expense of over \$5,000 by one of the leading colleges of the City of New York. This book is from the pens of the ablest specialists of modern times. The author gave away the copyright on condition that 10,000 copies should be distributed to the public free of charge. opened it, and she at once brought out The Columbia Scientific Academy is now complying with this contract, and until the edition of 10,000 copies is exhausted you can get a copy of this book absolutely free. This book is profusely illustrated with the most expensive half-tone engravings. It is full of won derful secrets and startling surprises, and it thoroughly explains the real source of the power of personal influence. It fully and completely reveals the fundamental principles of success and influence in every walk of life. The hidden mysteries of personal magneta ism, will-power and scientific characterreading are explained in an intensely interesting manner. Two secret methods of personal influence are described, which positively enables any intelligent' person to exercise a marvelous influence and control over anyone whom he may wish. These methods are entirely new and have never before been made public. A reporter has tried them personally and can vouch for their wonderful power.

This book also describes absolutely certain methods by which you can read the character, secrets and lives of every one you meet. No one can deceive you. You can tell what vocation is best for you to follow. You can know the secret power by which minds of human beings are charmed and fascinated. The newest, latest and best system of physical and mental culture and magnetic healing is fully explained and illustrated by beautiful half-tone engravings. No such book has ever before been published. No such wonderful information has ever before been placed in the hands of the public. On account of the mighty power and influence placed in one's hands by this book the legislature of the State of New York debated whether or not the state ought to permit its promiscuous circulation; but it was finally decided the good it would accomplish would greatly over balance the ill and its distribution was not interfered with.

Not long ago John D. Rockefeller, the richest man in America, said in talking to a Sunday-school class that he attrib uted his success in life largely to his ability to influence others. Lee, Napoleon and Alexander the Great all won fame and renown by their won derful power of personal influence.

Jay Gould piled up millions by the same power. J. P. Morgan organized the Billion-Dollar Steel Trust and enriched himself by millions simply by his marvelous ability to influence others. There are to-day thousands of men with Morgan who are practically paupers. They had the ability to organize a trust, but they had not sufficient power of personal influence. Personal influence. will power, stamina-call it what you will-has from the creation of man been the subtle force that has brought wealth, fame and renown to those who

were fortunate enough to possess it. This strange mysterious influence is inherent to every human being. By the late methods explained by the New York specialist in human culture any intelligent person can develop a wonderfully magnetic personality and learn how to read the character, secrets and the lives of others in a few days' study at his own home. You can use this marvelous power without the knowledge of your most intimate friends and associates. You can use it to obtain lu-crative employment, to secure an advance in salary, to win the friendship and influence of others, to obtain a greater share of happiness from life. You can be respected, honored and be come a leader in your community.

If you are not satisfied with your present condition and circumstances: if you long for greater success and more money; if you are not able to influence others to the extent you desire, the re porter would advise you to write at once for a free copy of the great work now being given away by the Columbia Scientific Academy.

Mrs. R. C. Young, of 31 Indiana St., Lawrence, Kan., recently sent for a copy of the book. After carefully examining it and testing the methods of personal influence on her friends and associates she makes the following statement in a letter to hor friend: "The instructions given by the Columbia Scientific Academy have been worth to me more than all the previous reading of my life. I wish every woman in this country could read their grand book."

Fred Perklus, of South Haven, Mich, says; "I have been in great demand since I have read the work of the Columbia Scientific Academy. People are amazed and mystilled at the things I do. I believe I could make \$25 a day reading character alone if I was to charge for my services. If any one would have told me I would receive so much information I would have though thim crazy "

Mrs. M. Effle Watson of Martinsville, Ind., says: "Could I have had access to such information in past years I could have avoided many misfortunes. The work of the Columbia Scientific Academy shall be my guiding star the remaining days of my life."

If you will send your name and address to the Columbia Scientific Acad. emy, Dept. 242D, 1941 Broadway, N. Y. the above book will be sent to you absolutely free, postage prepaid. count of the great expense involved in preparing this book the Columbia Scientific Academy requests that only people who are especially interested write for a free copy-only those who really desire to achieve greater success and better their condition in life.

The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt, and the misery that the other would inflict comes back on himself.-Buddha.

Debt causes much failure: make it i rule to spend no dollar until you have earned it. Bishop Fitzgerald. Never in the history of the world were there so many grand opportunities

or success as now .- Mary A. Liven No failure can come to the righteous man.-A. Z.

To succeed one must work.-Bishor Samuel Fallows.

I have no genius; it is only patient concentrated toll that gives me sug cess .- Sir Isano Newton.

From the Spirit Realms.

POPESS JOAN.

A Very Instructive and Scholarly Presentation of an Important and Remarkable Matter Pertaining to Catholic Church History.

To the Editor: The existence of this | as does Platina in his history, about Iemale pope has been denied by some 1460; and also Ricobaldo in his "Hisubted by others; but it is a remarkable fact that of the scores of IV. writers who admit that she was duly his history (1507), and as late as 1550 elected and performed all the functions the story was recited in the Mirabilla of a pope for two and a half years, not Urbis Romae, a guide to the City of one is an enemy of Rome, and quite a Rome for Pilgrims; and the very spot few of them are numbered among her where the tragedy took place was most faithful adherents. Moreover, pointed out. Adrian VI. (1522, intermost faithful adherents. Moreover, there is positive evidence to sustain wove the story in a theological trea-Dr. Hofer that a belief in her existence tise, in which, while admitting Joan to "prevailed in the Christian world from be "true pope," he argues that it was prevailed in the Christian world from the 9th century to the Renaissance." As late as 1575, the Franciscan, Rioche

Joan was a learned English woman, and fell in love with a monk of the Monastery of Fuld. To be near him, she assumed male attire and joined the ers to the same effect. Order. The lovers finally fled to France, returned to Germany and at of Joan was in the Cathedral of Siena last opened a school in Athens. Here with the busts of other popes, and it was placed alongside of the bust of Leo IV., as his immediate successor. the monk died, and Joan went to Rome, still attired as a man, and opened school, which was patronized by the nobility. When Leo IV. died, in 852, so tifies that he saw it there in 1413, with great was her reputation for learning the inscription, "John VIII., an Englishthat she was elected to succeed him. It must be remembered that in those

tive of Siena, gives the same testimony. In one of his amorous letters writ days, and for 200 years thereafter, popes were elected by the combined ten while he was secretary of the Counclergy and people, as we now elect our cil of Basle, that elected Felix V., he public officers; and also, the fact of a person not being a priest did not debar the Cardinal in language that is unfit him from the position, as many popes for publication. and bishops were simply deacons or even laymen, when elected, and were consecrated priests after their election.

There is a peculiar circumstance time of Clement VIII., (1592), when, about this election of Joan. In all the owing to the sneers of the Reformers, early records Leo IV. is stated to have the inscription was removed and the reigned from 847 to 852; then there is name of Zachary, who was suposed to a hiatus of two and a haif years, when Benedict III. is elected in 855. This This change caused comment, for it was hiatus never has been explained, and in the only bust of a pope, on exhibition, the 17th century, for the first time, the prior to the 11th century, so Alexander reign of Leo IV. is extended to 855. It VII. (1655), who, also, was a native of was during this hiatus that Joan Siena, had it removed and broken.

There is still another peculiar and unplained circumstance. Up to the 13th quire about this transaction. None of century there had been 20 popes (in his Order, the Minorites, would give cluding Joan) bearing the name of him any information, for fear of threat-John, and only 19, provided she never ened excommunication. Finally, an old When Pedro Juliani was Sacristan of the Cathedral, pointed out elected in 1276, he assumed the name of John XXI., and all the early records so style him. He reigned only one year, destruction. and three years after his death, it was changed to John XX. Then it was changed back to the old number, and as the above direct testimony. the other Johns, from number 9 to 20, Antoninus (about 1460) says that "durwere put back one number. This left ing this woman's pontificate, Christ was number 20 without a pope, so they en- the head of the Church. Cardinals Batered an anti-pope to fill the hiatus. ronius and Torrecremata agree that it There must have been some reason for proves the "divine institution" of the all this, and I intend to find it out.

The story goes on to say that Joan fell in love with one of her cardinals, mine argues that as the church surwith the usual result, and one day while on her way to say mass in the an heretical pope. Cardinal Domenico Church of St. Clement, she was seized Jacobazzi consoles himself by claiming with labor pains and delivered of a male that because Joan acted as pope for child in the street. The populace stoned over two years, had ordained bishops, mother and child to death, and a chapel administered sacraments and per was built on the spot with the following formed all the duties of the papal of "Papa Peter Patrum Pep- fice, and everything she did was valid, erit Papissa Papellum." Thereafter, it was a visible manifestation of the though this street was the most direct care God had for his church, because, leading to the church, all religious pro- says he, "She (Joan) was, most cercessions avoided it and took a round-tainly an emissary of the Evil One." way, through a narrow, uncleanly

way, through a harrow, uncleaning some paper where accomplete of ent, at that time the principal church missions. They say the story originated in Rome, named after one of the first in the election of John IX. by the courpopes. A statue of a woman holding a tezan Theodora; or of John XII., by child, was also erected there; it bore another prostitute. They are willing the inscription "John VIII., an English- to admit that Joan was the mistress of woman," and there is abundant testi-Sixtus V. (1585-90), owing to the scan-dal having reached foreign lands cessor. Or that during his absence through the pilgrims, had the street closed and the statue removed to the same as Lucretia Borgia did for her church, where it now poses as the Virgin and child.

This is the story handed down by papal writers. If it be true, and from Leo IV., just as I have quoted from the the accumulated testimony of these early writers. writers there seems to be no room for reasonable doubt, then Rome's claim Go dtakes of the church, it was reto Apostolic Succession is broken and solved that the thing should not happen the missing link is Joan. Carinal Von again if human ingenuity could prevent Dollinger practically admits this, for it, and the ordeal of the "pierced seat" he quotes from Hase & Kist that in wa sintroduced. Two large stones were 855 an edict was issued from Rome as prepared, one hollow and the other "Let no one presume to say solid. On his coronation day the pope pope." But, about 1280 the restriction low one, and two priests, especially se was removed, and this is the time lected, advanced, and having examined when the number of John XXI. was

changed fust as I have pointed out. The corroborative testimony is voluminous, but space limits will confine galia. This is absolutely historically me to a few. Anastasius, librarian of correct. Adrian II (867), whose work is said to he "the most ancient collection known sures us, as an eve-witness, that this of biographies of the popes," places Joan in the list as successor of Leo cration of Nicholas IV. (1288). Jacobo IV. Surely, this historian should D'Angolo describes it at the consecraknow, as he was living in Rome at the tion of Gregory XII. (1406). He says time. Joan was pope. As he compiled that the two priests, after the examithe list for the use of Adrian, is it fair to presume that he would give Joan such a position unless she had occupied it? "Deo Gratias.' William Brevin says And what object could Adrian have in Many popes were scoundrels; not one

Marianus Scotus, about 1060, gives erwise in this last case, it would seem her history and says: "To Leo IV. a work of supererogation. succeeded Joan, a woman, who held the See 2 years, 5 months and 4 days." Rather explicit. Bishop Otto of Freysingen (1158) mentions her in his list of popes as "John VIII., a woman," and gives the most minute details of the in the edition of 1513, the name is still ceremony. He says it took place open-retained. The Dominican monk, Stelly in the gallery of the Lateran Church, phen, Chaplain to Alexander IV. (1254), before the assembled people. The resays he wrote his book, "Seven Gifts sult was declared aloud by the examinof the Holy Ghost," at the express ers and then entered in a register. This command of the pope. It is "A history work was published in Rome, with paor a consequently, it critical collection of biographical notes." He mentions her as "John VIII. mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical is official. The latest trace of this ceremony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, that I have ment in the distribution of biographical mony, and the distribution of biographical mony, and the distribution of biographical mony, and the distribution of biogra

Martinus Polonus, Archbishop of was performed at the consecration of Cosenza (1278), who is called "The Ex-Innocent X. (1644). Historical Instructor of the Catholic World," recognizes Joan as "true pope." As he was papal chap anthorities are papists, I cannot fain and penitentiary, his work is of conceive of any reason why they ficial. In their quarrel with Boniface should falsely testify to the deglain and penitentiary, his work is official. In their quarrel with Boniface radation of their church. I submit quoted Joan to the pope, and he not constructed and the pope, and Order, fearing an investigation tion to break, and also, that whether which might deprive him of his powers. Jesus be a myth or not, has nothing to do with the subject. We are confront-Moreover, many writers of that day speak of her, and in one instance, ing a condition that no mere theory can upset, not even that of the numismaat least, she is represented as hanging, tist quoted by Mr. Burr. Even the theory of Jesuit Hardouin, with her cardinal lover, at the entrance of hell, in punishment for having dese-

crated St. Peter's chair. At the Council of Constance (1415) that deposed John XXIII., Huss in defending himself, claimed, that as the church had been ruled by a woman it "had no real pope;" that the chain was broken, and no pope was needed. the same Council, the Franciscan, De Rocha read a treatise on the same subject, and . Gerson. Chancellor of the that her claims are fictitious. University of Paris, the dominant figpre at the Council, quoted the papacy of Joan to prove that the church could

1341 Bedford ave. Brooklyn, N. Y. Franchiscop rr in matters of fact. Martin le Franc, secretary to Nich-It'is wit to pick a lock and steal a 28 V. (1447), mentions Joan as pope;

speaks of Joan, and if I had space,

could quote about 30 other papal writ-

It is an historical fact that the bust

woman." Pius II., 1458, who was a na-

comments on the escapade of Joan with

Though Siena gave three popes to

the church in the 15th and 16th centu-

ries, the bust was still exhibited till the

The papal historian, Father Pagi,

where the bust used to stand, and told

The explanation and excuses offered

papacy, else it would not have survived

the disgrace. Jesuit Cardinal Bellar-

vived a woman pope, it would survive

Some papal writers attempt to ex

Leo, or that she was his wife and at his

from Rome, she had acted for him the

father, Alexander VI., but none of them

deny that she was enrolled among the

popes, as the immediate successor of

Well, notwithstanding the great care

-to be-was first seated on the hol-

him, gave a preconcerted signal. Then

the pope moved to the solid stone,

where he was presented with his re-

The Dominican, Robert D'Usez, as

ceremony was performed at the conse

the same about Sixtus IV. (1471); Ber

Alexander VI. (1492). So, the exami-

Archbishop Giampetro Valeriano Bol-

So it is evident that such a ceremo-

that the monks of the Middle Ages

claims primacy and jurisdiction, based

on Apostolic succession, and I have at-

tempted to prove by her own testimony

CHAS. MCARTHUR,

zani, member of the court of Leo X.

nation must have been imperative, oth

by papal writers, are as important links

him of its change to Zachary and final

says he went to Siena in 1677 to in-

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

given up that which I knew to be true.

O, my old friend! Come out with me into the light of the new dispensation."

If I were to do so," said Liszt, "I should be obliged to give up the cathedral, and my choir and orchestra there. This would be a great sacrifice," and his face worked convulsively. "But Petersilea, I have long cherished secret doubts of the infallibility of the church, is with its norm and pride the prope high. tory of the Popes," dedicated to Sixtus IV. (1474). So does Father Stella in sure they will prove interesting to our readers. etter Number Two-Interview With Franz Liszt.

> My eyes soon fastened on the man I and come to see. There he stood on a raised dais, directing, guiding, and beating out the time and rhythm of the music; and I recognized much of it as being of his own composing, the very music of his own soul.

> "Grand old man" my soul exclaimed. "I will soon join you at that business. Once more we will be united, my dear old Liszt." My father's eyes met his A look of recognition passed between them. He glanced at me. My soul leaped up, and his eyes flashed, and, shortly thereafter, he called another to take his place, and came down toward

us. He grasped my hand. Ah, ha!" he exclaimed. you have come. How glad I am to see you, my dear old boy! When did you leave the earth? What brought you here? Why, really, you should not have come so soon," he went on. Why did you not live out your days there, as I did? I did not expect to see you here for years to come. But you shall play—you shall play to your heart's content. That's what you want, I know; and you shall play right here in this, my own grand orchestra; that's plied. what you would like, would not you?" I was so overwhelmed by my emo-tions that I had not been able to speak,

but had stood wringing and shaking his dear old friend," I replied; "but I am a little weak, just now. Cannot we go to your own private home and play and

talk as we used to do?" "We surely can, and will," he answered. "Come! There stands my lit-tle home," and he pointed it out to me. It looked like a quiet restful place indeed, and we were soon inside its

It must be borne in mind by the readiszt was in the German language, and that in writing this, I translate it into English, as I am not writing particulartions, but for the American public. My for awhile, as he was needed elsewhere, long?" out would return for me as soon as I should again require his services.

I found Liszt's spiritual home a quiet lower of beauty, and here but one musical instrument, and that one a grand piano, finer than any I had ever yet seen on earth, but I will not now de- within eternity." "Your fingers are itching for that

keyboard, I know," said Liszt, with a smile. "Come, let us hear you play." I hesitated. Could I play? I had not body, and an awful horror and despair had seized me when I found that I could not. I looked at my hands and

then at the piano, and lastly, at Liszt. "Do you think I can play?" I asked. "Try it," he said laconically.

"What was the last piece you ever played on earth?" he asked. 'Chopin's Impromptu, No. Two," I replied. "My wife would not let me play, ualist." fearing it would hurt me in my weak and half paralyzed condition, but I stole lieve?" he asked.

"They believe in communing with

looking, like a bad boy, and played the spirits, in eternal progression, in spirit-Impromptu. It was short and I finished ual spheres, and that as a man dies on it before my wife had time to come in and stop me. That was the last time world, neither good nor bad, neither in spiritual life to be true, and you, on the my earthly fingers ever touched the keyboard, and that Impromptu the last I ever played. This was late in the afternoon, I remember, and I was in this life before morning." "Well, let us hear that Impromptu.

If you ended your earthly career with it, you might as well commence your spiritual musical career with it."

And so I seated myself and played it.

I turned and said: "How well I relor, feeling a little guilty, like a disobedient boy, asking my wife if I had played it well? and how her reply now rings through my soul: 'Why, Carlyle,' she said, 'I think it sounded as well as I ever heard you play.' This pleased me and I forgot my disobedience in her commendatory smiles. Poor darling! It was the last she ever heard me play on earth. Oh, that her spiritual ears allowing such a fraud, if it be a fraud? nadino Corio tells us the same about were opened, that she might hear me play, here in this bright world."

takes me back in memory, to your early played for me when my earthly

he commanded, and I played; commencing with his rhapsodies and, at last, playing Lucia De Lammermoor. 'Why, you do better now than half I

was fast ebbing away. Play! play!'

have in my spiritual orchestra.' "Will you not play for me?" I asked. "I will improvise," he answered. play very little cut and dried music. leave that to my pupils, now."

He played, and I sat enraptured.

will not attempt to describe it. Earthly language fails. "There," he said, as he finished; "At length You recognized it as such, did you not?" "I did, and you worked the theme out and up, pathetically, brilliantly and grand. You are Franz Liszt still, I perceive, for your former works

> boy can still be perceived running through those of the man." "Individualize! Individualize!" he exclaimed. "Never lose your own individuality.'

through your playing, as the works of a

"No, that would be impossible." I "And copy as little as possible after

another," he ejaculated "I have always said that to my own pupils," I told him.
"Now," said he, " I want you to join

my orchestra, and play in the cathe-A lady now brought in cake and wine. Franz would not have milk nor water, as my father had done, but wine. The lady retired and we were again

"Now," said Liszt, "I want to have a ong talk with you, just as we used to in the olden days on earth. You were a queer chap then, to be sure. would insist that you did not believe er, that all my conversation with Franz the church to be right. How is it with

"I do not believe the church is right and it puzzles me to think that you are y for the German nor Hungarlan na still an abbe, as I see you are by your father said that he would leave us now, old way, after being in the spheres so dress. How can you still believe in the true.

"And why not?" he asked.

be," I answered. "You have seen no God. no heaven, no hell, no devil, no purga-

"Because I have not seen God, is no proof that he does not exist. Because I have not sounded the depths of hell, done so; and, as for the devil, he dare been able to play for two or three not approach one who wears the cross months before leaving my material of Christ—one who is a servant of the Most High, as I am."

> "And you still believe the church to be right?" I asked.

n our religious opinions. "You have not yet told me what your

opinions are," he said. "On earth, they called me a Spirit-

"And what do the Spiritualists be-

heaven nor hell." "What about purgatory, and the dif-

ferent states and conditions within it, from out of which he must rise through his own endeavors and contrite penitence, and the masses and prayers of his friends and relatives on earth; also, what about the communion of saints? Saints are spirits, are they not?'

"Certainly," I replied. "Still, there "All right," said Liszt. "You find is a wide difference between the belief that you can play here as well as of the Spiritualists and that of the diate state: You may call it purgatory, church. I used to think that all who died and went to the spirit world, would member when I came out from the par- at once see that they had been wrong. and immediately think as the Spiritualists do. But I find that I was mistaken. Yes, even before I left the body, Professor Denton wrote, that the Catholic religion held sway in the spirit life to a great extent; and I now find his words to be true. "I doubt not," said Liszt, "that your Spiritualism worked you much harm in

"Yes, it injured my reputation some "If I find, on coming here, that my what," I replied. "The world seemed father has written me nothing but the

Spirit Carlyle Petersilea. 1 to think that a musician, of any promittruth, and you find that the teachings nence, had no right to be a Spiritualist; of the so-called infallible Church are, in and when I went to California, my prost the main, utterly false, why not come pects were nearly blighted; but I would out from it and join my father and my-have met starvation rather than have self in this which has proven strictly given up that which I knew to be true. true?"

with its pomp and pride, its pope, bishops and priests. Your father and my "Well, never mind your wife," said self have held long confabs together, Liszt. "Play more—play more! It and, really, I have sometimes been more than half convinced that he was days on earth—to those days when you right; and, now, here you come, fresh from earth, bringing the same news, the same ideas.

"If you give up the cathedral, cannot we go forth and form a very large and me? grand orchestra of our own, entirely on a new basis?"

"We might," he said reflectively; "but musicians, as a rule, are non-progressive in their religious opinions. they have so little time to think, their minds being given to music almost ex-

"That is also true of the earth life," "My sympathies are not with the church of Rome; consequently I do not care to join your orchestra at the large; surely, what he has to say must cathedral. I long ago determined to bear some weight with you" consecrate my life, and all my powers, oward the promulgation of that which I know to be true; and nothing shall cause me to swerve from my purpose. promised my wife, years ago, that I would use my musical talent as a means of propelling the truth; and I will not to be running after philosophy." now use it toward helping on the continuation of old errors."

"If I were to give up my choir and orchestra at the cathedral, I fear that par ticular organization would go to smash. It is the music—and my music at that—which holds that particular church to gether. I am the Abbot there, and the monks and priests all do my bidding; but, to tell you the truth, I am but halfearted about it. I try to throw my whole soul into it, yet I am conscious that it really is but the shadow of my former self, from which I have uncon sciously slipped, and you are waking me up, as from a dream. But, Carlyle -son of my heart-tell me more."

"Well, then, I shall have to commence at the beginning; and you, Franz Liszt, great composer and must cian that you are, must condescend to become my pupil.' "And, why not?" he said. "I am not

ashamed to become a pupil, if thereby gain the knowledge of that which you suppose to be true—that which you say you know to be true. But, I am very curious to know how you know it to be "Well, then," said I, " I will relate to

"Because you have not found things "He is a spirit as you are, and as I, too, at all as the church represents them to now am, but in his earth life, he did not believe that there was a life after the death of the mortal body. I did not tory, but, instead, this beautiful life share in my father's belief after i reached manhood, but joined the Episcopal church -Church of England-not so very different from the one you are immersed in. Well, my father at I is no evidence that others may not have length died, as it is called on earth, and

not many months after that event, he again, I may be ready to join you. seized every available opportunity to let me know the truth. He wrote hun- will not join my orchestra? dreds of messages and a number of books, and identified himself so comwrite; and my father never wrote anything that was false or misleading. He, as you know, is the soul of honor and truth. He wrote out all that would ever happen to me in my earthly life; and as time went on, all was verified. Nothing failed. Then he wrote philosophical treatises; and I have thus far found what he wrote to be true. Now what I wish to convey is this: If I, on entering earth he wakes the same in the spirit this life, find all my father said of this contrary, find that what the church

taught on earth is false, how can you still cling to that which you must know cannot be true?" "I have not, thus far, thought that it

might not be true."
"But you have not found anything

within your own mind?" "By thinking that I am in an intermeif you like."

"But as you are now, is not at all as purgatory is represented by the "Very true," he replied; "but I have

thought that the church may have been mistaken in some things." "The church claims infallibility. If it has made such great matakes, as you

certainly find that it has, may it not be entirely mistaken?" "I cannot think that," answered

altogether right."
"You know it is not right!" I ex-

claimed, a little hotly I fear, for much of earth was still upon me. "I do not know it," he said, rather re sentfully; "and I have been in this life much longer than you have, and was a

Then, how do you presume to teach

I saw my mistake.

"I beg your pardon, my old friend. I should have spoken more respectfully. But my father, he came here before you, moreover, he was very nearly your own age, and you were once fast friends and co-workers in the earth life. He introduced much of your grand music to the world, and you recommended his Piano System to your pupils, and to the music teachers in Germany at

"Your father is one grand man, but he runs to philosophy, more even than to music, while I run to music and let the philosophy take care of itself. I thought, at one time, that you were all music, but you seem, like your father,

"No, dear old friend," I said. are surely mistaken. I am all music, and I do not philosophise or reason much, but my soul emphatically tells me that thus and so is the truth. ten to my own soul and not to the teachings of the church; and thus it was and is with my father. The spirit of man ever points toward its guiding star, the soul. But you have allowed the pomp, pride, and grandeur of the church to dim the light of your own soul. Oh !my dear old friend. Let your own soul shine forth in its native brilliancy, undimmed by the error of false teaching," and I wrung his hand, while tears welled to my eyes, for I loved Franz Liszt.

"May be you are right," he said. much moved. I will think it over, and, perhaps, we can start something grand on our own account. Your father shall moralize while we make the music, eh?" "If he so desires. We can find thousands to join us, cannot we?" I asked. "In music, yes; but musicians are not philosophers, you know.'

"Still, we are not obliged to be tied to old error," I said. "I believe if you leave this cathedral, that you will carry you my story. My father has just left the most of your musicians with you us, has he not?" Lizzt bowed assent. and find a much larger, grander scope and find a much larger, grander scope and position among the brighter and more advanced spirits. I feel as though you were in chains herechained to this church-chained to this cathedral-and when your chains are broken you will soar to immeasurable heights.'

> "Do you, really?" he asked, much pleased. "Well, I will think it over; and, perhaps, by the time you visit me Bring your father along, also. So you

"No," I answered. "I cannot. It would be taking a step backward, and pletely that it was impossible for me how could I ever look my dear wife in Yes, most emphatically!" he replied. to doubt. I will not now go into the the face again. I have promised her "Strange," I murmured. "We run details of all that he wrote, but you that I will go onward and discover together in music, but diverge widely now know, as I also know, that he did truth as fast as possible and, returning, ransmit it to her.'

"Then, after all, you are being led by a woman? I thought it was your father

"My father leads the way, but my hand clasps that of my wife, and I will never let go that dear hand-no, not throughout eternity.'

Liszt threw himself back in his chair with a long-drawn sigh. "And I," he said, "renounced woman have looked upon her as a step below me in the scale of being. I suppose you and your father, will call that an

"Decidedly," I asserted. "One of the worst possible errors." "But the church urged and counte

nanced it." true, according to the teachings of the "Its priests are obliged to renounce wo "Yes, to its eternal shame," I replied. men. Its hierarchy is built on a false foundation and will surely totter and fall. Yea, even when it considers itself the strongest. It will vaunt itself and grow large, but the hand of woman, whom it has eternally wronged, shall be the one to undermine its base, and the whole structure will topple and collapse. Man and woman must walk hand in hand, for all that man builds without her must fall-and now I must return to that dear wife, who is still within the mortal form. My father said he would call for me, but tell him that

I could not wait longer, and can go and come now without his aid-that is, I do not particularly need him when visiting my wife. Adieu! Adieu!' (To be Continued.)

"he must work out his own salvation" and realize that life is not an empty dream, but a great reality. When he is fully cognizant of all these facts, and has learned the lessons of attraction

and detraction, the more rapid will be his development out of this depraved condition into a higher plane of where he will be a bright and shining

A VERY IMPORTANT CALL IS MADE.

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To the Spiritualists at Large:—A generous offer has been made by a prominent Spiritualist in this city to give ONE THOUSAND DOLLARS to the Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Thousand Dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pen-sions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possi-ble for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be un named to the public

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FORMATION OF CIRCLES AND CUL-TIVATION OF MEDIUMSHIP

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GONE, BUT NOT FORGOTTEN. Mrs. L.-A. Barr passed to the higher (1513), at express command of the pope, published a work in which he life from her late residence in Lyon Sta tion, Pa., Sunday, Feb. 28, aged 61

She had been a zealous orthodox church worker, being at the head of all literary work. About eight years ago she learned the beautiful truths of Spiritualism, and thereafter spent the happiest days of her life. She was no phenomena hunter, although she enjoyed the little manifestations she witnessed but never tired studying the grand philosophy, and seldom lost an opportunity to expound it to unbelievers, and many a hungry soul was comforted by her opening their eyes to the truth. She was a regular subscriber to The ny was performed, and as all my quoted | Progressive Thinker, and contributed

> Bible, and all through her great suffering she derived much solace from its She leaves a husband and five chil dren, and while we mourn the loss of a good, faithful, self-sacrificing wife and mother, we rejoice that she is free from her suffering, and is happy with her many loved ones in the spirit realm, shè is near us, and will be our guardian

many beautiful poems thereto. She

said The Progressive Thinker was her

angel. forged much church literature, and the After lingering many months with works of the Pagan poets and philosothe dreaded disease, consumption, she phers, does not and cannot disprove had a beautiful passing over. The following is her own production, which she requested to be sung at her the existence of this female pope. To put it in a nutshell, the papal church

funeral:

A Midnight Reverie. sat at the open window When the night was calm and still, As I wrapped my cloak about me; The air was slightly chill.

Twas near the hour of midnight, My eyes were vold of sleep; For the current of pain which I suffered

Had caused these eyes to weep. gazed at the peaceful moonbeams, And, oh, they mocked my plight: wished my free spirit were floating

Into the realms of light. gain I tried to slumber, When my pain was at its best, But my downy bed could not hold me, No rest, no rest, no rest.

ust then a sad reflection Stole o'er my mind and heart, As the past loomed up before me, But I bade the thought depart. thought of all the thousands

Of suffering human kind; How they shrouded with clouds shadows. So long they grieved and pined.

My heart went out in pity For the millions in distress, When I tried to lift my burden Its grievous weight seemed less.
And now I see in the distance
A mellow, shimmering light, And round it the loved ones gather,

All robed in glittering white. They are beckoning me to basten, To step across the tide Away from all pain and sorrow. Into my home of light. Farewell my own dear loved ones,

Oh, do not weep for me:

My spirit is often near you

Although you cannot see. 'll watch for your home-coming, On yonder verdant plain; Rejoice that I'm free from suffering, Rejoice, we'll meet again. MRS. B. R. OWINGS,

St. Louis, Mo. . . . A Daughter.

No rock is so hard but that a little wave:may beat admission in a thousand years .- Tennyson.

saying them proudly.-Irving.

The Depravity of Man.

This seems to be the one absorbing thought of to-day. Some talk about the "fall of man"—that Adam and Eve sinned. That kind of chaff will not catch many progressive minds of this day and age. Man in his original state was pure and innocent. Although he has all the attributes of nature in him, yet from birth on this material plane is a creature of circumstances, and is controlled altogether by the conditions surrounding him, both seen and unseen.

We will first lay our premises and then we will have a foundation to work upon, and to accomplish anything we must strike at the root of all evil. Then let us make haste and strike at the root of this evil called Depravity.

If man would build up a clear intellect, he must be careful how he poisons his intellect, and take care of his own personality by cultivating a sense of honor to himself, and also by living upon the proper foods, to be in a healthy state, and not polluted with all kinds of diseases. This is a study well worth attention.

If we live upon the animal we will naturally attract such a force (or condition) around as we are in ourselves. There must be some safeguard throw naround man to protect him. In throwing that safeguard around we must be careful in the material we use. One should not expect protection from a lot of brothels. Surely one would not expect protection from a pack of hungry wolves. That being the case, we must not tempt the wolves. No one can be in a good condition to develop his finer senses if he revels on the animal plane.

Man is the noblest work of creation There was a noble way, in former and not an automaton, but an in-times, of saying things simply, and yet to light being, and his day of grace is in his own hands, or in other words, ington, D. C.

J. M. BARTSCHERER. Dayton, Ohio.

GENEROUS OFFER, AND A CALL

MARY T. LONGLEY.

The Annual Meeting Of Illinois Spiritualists

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Forenoon Conference on vital Questions free to all. Afternoons and evenings devoted to Inspiration and Oratory, Music and Messages. Watch for Programs. Remember dates. In-

vite your friends.

GEO. B. WARNE, Prest. Ill. S. S. A. Ella Johnson Bloom, Secy.

Church Theatricals.

date pastor, the Rev. Chris B. Reisner.

"Chris" wanted to start a revival, and

he had his own ideas about methods.

Some clergymen, most clergymen

when they see their church hanging

fire, and the pews thinning out, send

for an "evangelist," one engaged in the

business of saving souls, and hold pro-

boring pastors of all denominations,

unite in prayer, and get up a "storm

center" of hypnotic influence, which

takes away the senses, overrides resist-

ance, and brings the stiff-necked unbe-

lievers and scoffing heretics to the anx-

ious seat. When the cyclone passes,

before the recovery they divide the

spoils, the central church gaining the

The Rev. Chris wants to bag all the

game. He sees how theaters and wine

rooms prosper, and hits on their way of

One day a few weeks ago, the good

people were startled by a new use of

the city bill boards. They saw a flam-

ing "eight-sheets" announcing a pro-

tracted meeting at Grace Church. At

the top was this pertinent question in

letters big enough to be read blocks

HOW'S YOUR HABITS?

NOW!

Home-like Church!

It is needless to say the church was

filled to overflowing, and where there

is a crowd, revival work flourishes. A

crowd draws a crowd. There is mag-

netism in a crowd which only wants a

tactful leader to direct. The scheme

was successful, and next year Chris

will have a call from "God" to a larger

church, or Grace will raise his salary!

No empty pews with such advertising. Cannot Spiritualists who complain of

the meager attendance at their meet-

ings learn a lesson? Not long ago we

were informed by a noted lecturer that

ored miles to an appointment in a large

city, when engaged by a society of long

standing. It was Saturday and as he

through the car with the leading paper published in the city to which he was

was advertised. In vain he looked

ouncements and miscellaneous meet-

ngs. Not a line was there to indicate

his coming. He thought there must be

some mistake, or that the engagement had been canceled, and of course was

roubled thereat. But he was reassured

when he found the president of the so

attention always stirs the heart of the

itinerant, and he ventured to inquire

about the "notice" conspicuous by its absence. "Oh, we don't advertise our

the amiable president. "There are four papers and it costs a dollar each, and

we think that it is all-sufficient to an-

nounce in our meetings those to fol-

It is needless to say that the attend

ance was light, and this same president

complained of the want of interest of the people, and the difficulty the society

had in maintaining the meetings! A

very little expense in properly advertis-ing would have filled the hall, for hun-

dreds of people would have been glad

to hear the speaker, had they known of

his coming. It is not the cause that lan-

guishes. There is no want of interest.

Idolatry and Dementia.

Rev. George S. Cable, a Baptist cler-

gyman of Cincinnati, has become de-

mented through too close application to

the study of the Bible. For years he

has never been seen without the book.

Is it any wonder that a person who

receives that book, with all its errors

and crudities as the inspired word of

and sun were made expressly to illumi-

mal tribes, in fact, were created and

named as there stated: that a universal

flood covered the whole earth and the

highest mountains; and so on to the

end of the book with impossibilities, is

certainly on the highway to dementia

To teach such narrow conceptions of

Delty, and such falsehoods so inconsist-

ant with modern knowledge to youth,

instead of being meritorious is highly

censurable. To say, "It repented God

that he had made man, and it, grieved

him to his heart," is to lower that char-

acter to a level with the age in which

it was written, and beneath the cul-

tured thought of a ten-year-old child of

And then to hug that book to the

breast, as we have seen it done in the

pulpit, with the declaration that every-

thing between the lids of the secred vol-

It is the way it is presented.

-Ex.

or insanity.

meetings in the papers any more,"

He bought a copy, to see the

Chris B. Reisner, Pastor.

Stirring Singing. Short speaking.

Revival Meeting at Grace Church

lion's share.

loing business.

Grace Church, Denver, has an up-to-

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SATURDAY, MARCH 26, 1904.

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HUDSON TUTTLE, Berlin Heights, Ohlo

WAKE UP! ILLINOIS.

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., are now ready to work for the promulgation of Spiritualism by organizing local societies of Spiritualists in Illinois. Let general advantage of their availability be taken at once. Do not delay in communicating with them at Rochester, Indiana, until further notice.

opportunity lost if you dally with indecision. Get out of the graveyard of in-GEO. B. WARNE, President Ill. S. B. A.

A Dearth of Good Hymns.

A committee of the Methodist church has been attempting a revision of the hymn-book, with the design of incorporating some new material. After a long and exhaustive search, it has concluded that for the past twenty-five years not a single hymn has been written worthy of a place! The old and solemn hymns have become out of date, and nothing has come to take their place. Fancy singing by the choir has taken the place of congregational singing which united the congregation at the throne of grace. It has been suggested that songs set to rag-time music would be most attract-

A high authority accounts for the de-God, has lost his mind That person cadence by the doubts and spirit of in- who believes this little earth is the cenquiry, which has unsettled that trusting | ter of the material universe; that stars faith which is necessary for the enthusiasm which must be the fountain source nate it; that the whole was constructed of sacred song. When the tide of out of nothing in six days; that the orthought is questioning the creeds, it is der of creation was as told in Genesis; not promotive of hymns expressing or that man and woman, and all the aniin praise of these creeds.

Whatever explanations may be offered, the fact remains that no new hymns are written, and the old ones that thrilled the souls of the past generation, are falling to please. There is no longer use for "Hark! from the Tombs," and such horror-thrilling verse. esthetic taste rebels against the childish rhymes of Watts, and Sankey melodies and Moodey eloquence are at a discount. Altogether instead of being cause for lament, it should be for re-The church is moving ahead Unconsciously the creeds are being out Those who expect new hymns to take the place of the old, will be disappointed for these once popular hymns were expressions of ideas and faiths, which once questioned never will re turn. And the new ideas which are derived from knowledge are destructive to abject worship and praise.

searching the old learn the new.

HUMANITARIANISM.

Redeeming a Human Soul from the Dark Slums of Vice.

It Is Kindness, Charity, Deeds of Benevolence and if they were sacred; he stood at a distance to look at All Spiritualists.

Two months ago a dirty, slangy, rag-tag; to-day a clean-faced, neatly clad, polite boy. Two months ago quiet, careless, moody youngster; to-day an enthusiastic, studious, ambitious lad.

Two months ago the victim of conditions which he heeded too little to think of delivering himself; today surrounded by all the luxuries and comforts that large fortune can buy.

Two months—the last two months—have seen this ransformation of Julius Wiltrax, whose father is locked up in the county jail, sentenced to the penitentiary for a quarter of a century for the murder of little Paul Paszkowski, and whose mother has returned to the dirty neighborhood which held out some sort of a welcome to her when she came to America eleven years ago, and which is her refuge now.

But fate in the form of Peter Van Vlissengen, wealthy bachelor clubman, has snatched the hoy from the dark little world he knew and placed him in a bigger and brighter world, to which his eyes are opening wide. The Julius Wiltrax of to-day is as little like the Julius Wiltrax of two months ago as the blossom is like the bud. The bud of life his bursted and the bloom has quickly opened.

The Transformation.

Julius Wiltrax who was but a dozen years of age unique sociological experiments ever made. Within may rout his childish ignorance and teach him to formay rout his childish ignorance and teach him to fori'Julius," he said, "what would you buy if I should clothes. His truthfulness and his honor have been put to test and the boy has not been a disappointment.

Mingled curiosity and indignation caused Peter Van Vlissengen to begin this remarkable experiment. About eight months ago John Wiltrax, the father of Julius, was convicted of the murder of 6-year-old Paul Paszkowski. The confession of Julius, Mr. Van Vlissengen believes, caused the conviction. Before the boy made his confession he had been in the hands of the police for two weeks; he had been separated from his father and mother and from all who knew Van Vlissingen, who became greatly interested in the murder trial because of the fact that an 11year-old boy's confession, secured after so long a time, had been used as evidence, believed that method of securing evidence dangerous to justice and danger-

ous to the child confessor, How the Task Was Begun.

When John Wiltrax was sentenced to the penitentiary Mr. Van Vlissingen resolved to take the boy, to develop his mind, his sense of honor, his respect for the truth and his love for justice and then to learn from him, if possible, whether his confession had been a lie or the truth. The boy has all along contended it was a lie, told to secure his mother's release and to unite him with her.

Mr. Van Vlissingen is a bachelor, about 38 years old. He had lived for a long time at the Chicago Ath- than two-thirds of a year to reflect upon what his conletic club. He knew he must change his place of liv- fession had probably done toward convicting his ing to carry on his experiment. He was not in a father, Mr. Van Vlissingen began adroitly questionhurry. He went at the task deliberately. He saw ing him concerning the events preceding and follow-the boy sent to the John Worthy school, but he kept ing the murder of Paul Paszkowski. The boy declose track to him. When eight months had elapsed clared his confession was a lie. His memory was perhe went to the school and asked to take the boy away. feet. He described every event in minutest detail. I'he boy, hesitatingly, and with a good many ings, went with him.

Then began the experiment which has resulted, in two months' time, in the transformation.

His Former Environment.

Julius Wiltrax was not a waif of the streets, although he may be said to have once been a child of the slums. For several years he lived on Canal street. back of a saloon, the kind of a saloon where Polish which children of the neighborhood are sent to buy beer. When John Wiltrax sold his saloon on Canal til he was taken to jail, lay each night on a blanket sent to school intermittently. He could spell his way Vlissingen, who says he is willing to help him. through the stories in the second reader when he went to live with Mr. Van Vlissingen.

At home Julius was a good boy among his kind rather than sought study. He played around the barroom and grew calloused to what he saw there, to the bright, nor yet inordinately dull.

Such was the nature of the boy two months ago. live with his mother, at 2735 Indiana avenue. The fluences to bring it out. home has all the luxuries that money can buy—books, The above from the Chicago Inter Ocean contains a pictures, comforts of every kind. At first the new most beautiful Divine lesson, which all Spiritualists surroundings awed Julius. He handled the books as can read with profit.

Kindly Assistance to the Young that Count in the the pictures on the walls; he shrank from tumbling Spirit Realms.—To Do Good Should Be the Aim of into the big, downy bed placed in Mr. Van Vlissingen's room especially for him; he sat away in the corner to avoid talking-he was still the Julius Wiltrax of Canal street and of Hanson Park.

Then the barber got hold of the lad. He was introduced to the bathtub. The clothier fitted him with several new suits. The hatter displaced the little torn cap and the "dago" hat with a natty fedora. His grimy sweaters were thrown away, and he was given an overcoat to keep him warm.

These things alone worked a miracle in transforming the appearance of the boy, and it at once worked a wonderful change in his habits and manners. He became more polite and deferential. He grew fond of the mirrors. Within a week he began to give much time and attention to his personal appearance.

No mention of the murder of Paul Paszkowski was made to Julius. Instead of talking much to the boy Mr. Van Vlissengen gave him several books to read. The only stories he had read were those in the first and second readers in the public schools, and when, he fell upon a simple story of adventure he eagerly read through the book. He took an interest in other children, the children of the story books. His little bit of selfishness soon disappeared. He became talkative, told of the boys he knew who knew no world further than the public school or the woods beyond the suburb. He grew sympathetic, and then he began to grow ambitious.

Julius was taken each day to Mr. Van Vlissingen's ast Christmas, is the central figure in one of the most down town office. He saw other boys at work, and for the first time in his life he asked if he, too, could him new influences have been set to war with lifelong not "get a job." He said he believed he could earn training, books have been given him with which he \$3 a week. One day Mr. Van Vlissingen spoke to the

give you some money?"

"I wouldn't buy anything," Julius answered. "I would save it until I got a lot of money like you've

During the short two months since the rescue of this boy he has shown a wonderful mental growth. At first he was somewhat dull. To make him understand it was necessary to speak to him the simple language, using in a large measure the speech he best understood, which was the rough speech of the barroom. But it is not that way now. He has augmented his vocabulary wonderfully, and he uses words that are new to him and uses them rightly. Of course, some of the slang words still cling to the boy. He says "t'ing" for thing, and when talking rapidly says 'dat" for that, but taken all in all the transformation of this boy's speech is as complete as the change in his appearance.

Gained the Boy's Confidence.

Mr. Van Vlissingen's first object in experimenting with Julius was to gain his confidence, to make him feel that he was among friends, to show him that it was for his own and his parents' welfare that he had been lifted out of his old life and dropped into the new. When he did come to appreciate this and had proved by his actions that he is the mental equal of boys born of a much higher station, after he had more And that he was, even in his old environment, tive to every impression has been shown by his clear remembrance of the little as well as the important in-

Despite the great change that has come over the lad and the fact that he realizes that he owes his transformation to the wealthy man with whom he now lives, Julius wants to return to his old home in the rooms back of the saloon in Hanson Park. He wants He has never known any other home than the rooms his father and mother with him, and though too young to appreciate fully what he means in saying it, workingmen gather at night, the kind of a saloon to he says he would work hard all the rest of his life to prevent any harm befalling his father and mother. When he looks straight into the eyes of the person to street and moved to Hanson Park he became a little whom he is talking and says he would go to live in the more prosperous, but he never was well-to-do. His worst part of the city if his parents must go there, it family lived in the three small rooms at the rear of the is evident that he means it, for this changed child is bar-room, and Julius, who had never slept in a bed un- apparently far more sincere and earnest than the majority of the boys of his age. But if his father does thrown in a corner of the "parlor." The boy was not escape his sentence he will remain with Mr. Van

As a sociological experiment, Mr. Van Vlissingen regards his work as a success. The boy has been able, he says, in two months' time to break the bonds that He was slangy, dirty, devoid of neatness, and shunned | held him to a narrow life, and has taken to thinking and talking of something to do. His views of things have changed as greatly as his lifelong training will drunkenness, the fighting, the profanity. On the sur- allow them to change in so short a time. That his new face it appeared to affect him little. He was not environment has had an unusual affect upon him there can be not the slightest doubt. The boy had the goodness in him from the first; it has taken this new When Mr. Van Vlissingen took Julius he went to mode of living in new surroundings and under new in-

DIVINE WRIGHT.

ume was inspired by God, is sickening, an almost eternity of years since its | years before the great agnostic was may we not say disgusting.

Here is a news paragraph, only a few days from Alaska. Read it, ye credulous vulgar, who believe this earth and all the vast universe was called into being less than 6,000 years ago:

Dawson, Alaska, March 8, 1904 .- The complete form of a mastodon has been discovered at Hillside, on Quartz creek near here. It was imbedded thirty-eight feet in the earth, and a steam thawing plant was necessary to unearth it. The of preservation, although the flesh is somewhat decomposed, and the big tusks, which remain fastened to the skull, are in good condition. It is estimated that the skeleton's value is about \$50,000, as there are only one or two of them in existence in as good a condition as this. The body was buried in an old channel, in the zone of almost perpetual frost, which accounts for its

That mastodon inhabited that frigid from a torrid to a frozen zone was almost immediate. That change may have occurred, for aught we know to long as it remained frozen, if a thousand millions years, it would be preserved without decay, just as the fossil gersoll who quoted the expression as an in the rock is preserved, and which evidence of his superior genius that A. them to be such as transgress seldomtells the same story as the mastodes, of J. Davis uttered those words many est. Milton.

change from a mollusk to a fossil. They who have brains to think will see why, intelligent clergymen can no

An Honest God. I congratulate Brother Jamieson on his admirable letter in The Progressive Thinker, No. 747, March 19. Although no further proof is necessary, I want to 'add my' testimony" as Christians say. Christians have developed many things that we learn from and profit by, without endorsing their errors, or aping their follies. It is true that Spiritualism, so far as my knowledge of it can testify, taught naturalism almost with-Some supernatural mysticism has tainted it since Theosophy, Christian Science, and various occult systems have cast their shadows within its domain. zone, back in that ancient time when it But to-day, as ever, the intellectual conwas within the tropics. The preserva-tion of its fiesh shows that the change fledly opposed to supernaturalism. I distinctly remember reading that ex- The Progressive Thinker, is well honest God is the noblest work of man," at least ten years before I over heard the contrary, a million years ago, or of Robort G. Ingersoll. And for to this paper alone, desiring to reach

known to the general public. There are many things, often quoted by Agnostics, and supposed to belong to their school, which have been borrowed from writers longer present the Bible as the Word of and speakers in Spiritualism. So, too, God to cultured audiences. And they will understand why the acceptance of the standing produces dementia.

And they the "New Thought" people fancy they are leading the world. But there is hardly a thought they put forward, with so much self-satisfaction, that was not familiar to intellectual Spiritualists forty and fifty years ago. In all the mystic teachings, and occult classes, including Theosophic lectures, that have had a part in the intellectual diet at Lily Dale, I have never heard anything that was new to advanced Spiritualists. But each speaker and teacher presents the truth in his or her own way, and the stamp of the individuality may make it seem new to those not familiar with the personal shadings of the speaker. Bro. Jamieson is growing; and he'll get the whole benefit of Spiritualism some time. His criticisms are helpful. LYMAN C. HOWE.

Many items of interest to speakers, mediums and the public are crowded out this week. The large circulation of known to those who travel over the country, hence they send their notices even a hundred times that number. So years before his first lectures appeared the largest number of readers possible. in print, I quoted the expression from

Davis in public and private. I have Tomporal laws rather punish men

OUTSPOKEN WORDS.

PERTINENT REFLECTIONS IN REF ERENCE TO THE STATUS OF OUR CAUSE.

The trail of the Trickster Gang in

A gentleman who is a close reader of

The Progressive Thinker, asks "who conferred all the degrees and titles of Doctor, Professor, Honorable, or Reverend, which I see paraded in your columns? Are not you Spiritualists over-fond of claiming honors not legitimately won, but self-assumed by the wearer Again, is it not distressingly poor taste for the one who is really entitled to use any one of them to sign himself "Doc-tor" John Smith, "Professor" Thomas Brown, or to advertise himself in print-ed matter he himself puts out as "Honorable" Timothy Titcomb? A magnetic healer should not write himself down a Doctor of Medicine; a police court lawyer has not the same right to "Honorable" as a governor or member of congress, or judge on the bench. I lately heard of one in your ranks who wears the title of "Professor" because he was formerly a dancing master. One of your "Reverends" is a Prince of Profanity and Obscenity and credited with being a past master of falsehood; one of your "Doctors," I hear, holds a sheepskin from a defunct West Side diploma Respect will be accorded your cause when your people have more of the real thing and less of pretension. Genuine merit does not have to blow its own horn to secure its deserts. Amen!"

We are glad to note the organization of a new society at Bloomington, Ill., self-named the Spiritualists' Association of Bloomington, auxiliary to the State Association. Deaths, differences and indifference long since sounded the requiem of the older local organization in that city, whose few remaining members became weary of, or faint-hearted in, efforts to spread Spiritualism in their own community. Mr. and Mrs. E. W. Sprague secured forty-one chartermembers of the new body, whose officers are: President, G. J. Erdman; vicepresident, Lawson Bradley: secretary, Mrs. Mary B. Bradley, 725 W. Jackson street; treasurer, Wm. Bumgart. Trus-tees: W. H. Clarke, Mrs. Francis Davidson, Mrs. B. D. Freed. Many of the members are recent converts to Spiritualism and bring to the work the freshness of enthusiasm and the fervor of devotion to the truth. Possibilities of great usefulness await them. Keep active, maintain harmony, shun all fakirs, and the society's mission will be enduring.

over all Illinois and their methods have done more to dishearten local workers and kill organized efforts than all other reasons combined. They leave disgrace n their wake, while honest investigators are disgusted and drop their interest. But you must not say anything about it? Just keep still and allow the wolves to fatten while they throttle the last vestige of respectability that attaches to the cause of Spiritualism.

Shall spirit messages be taken from our public platforms? This is one of the questions forging to the front for consideration in the near future. Divisions are already noticeable among our earnest and thoughtful workers in relation to its. If done two classes of mediums will be responsible for ithose who use tips, advance agents, obituary notices and blue books to supoly them, and those who wink at such hings and work side by side with known deceivers without protest. We commend to all message mediums Aesop's little story: "A certain man had a goose which laid him a golden egg every day. Being of a covetous turn he thought if he killed his goose he should come at once at the source of his treasure. So he killed her and cut her open and great was his dismay to find her inside was in no way different to that of another goose.'

GEO. B. WARNE, M. D.

"MIND FROM MATTER."

Geo. W. Lewis, A. M., Thinks It Un-

Prof. Larkin, of Lowe Observatory, states that substantially matter is transmuted into mind. Mr. Lewis, in The Progref ve Thinker, No. doubts, on the ground that Prof. L. furnishes insufficient proof. Is it not possible after all that Prof. L. is substantially right? In some of Charles Dawbarn's recent

articles in The Progressive Thinker I think he demonstrates a big lot of the proof. He shows that all action of matter is mind, but is not so called till after reaching a certain stage. At least-I so interpret him. Others may read him differently. I think Mr. D. and the Prof. are substantially in agreement. I would take issue with the Prof. in his expression. I think mind is nothing but motion, as all phases of chemistry are nothing but motion. this is right, then matter could not be transmuted into mind, since transmutation means changing one substance into another substance. I think thought s only motion. The latest text books on Modern Psychology make this view of thought and mind very clear. In this view, thoughts are not things.

As the name of thing is sometimes applied to motion, it would thus be right to call thoughts things. So, defining transmutation as changing the nature of things, and allowing things to be other than substance, then my issue with the Prof. would no longer be an

It was long since scientifically demonstrated that matter is not inert. This means that matter has life, as, in the broadest sense, there would be no motion without life. There would be no so-called natural law without life being involved. When it was first pronounced that sound and heat were motion it was as astounding as it is now to state that mind is motion. It was first thought that electricity was a transference of an unthinkably fine substance. It is now taught that it is he motion of ether, as mind is the motion of air, and wave the motion of

Modern Psychology makes it clear, by elaborate experiment and reasoning, that, with no brain, there would be nothing of the kind of motion denominated mind. Hudson Tuttle, in the "Arcana of

Spiritualism," says, "the Spirit life is an infinite prolongation and evolution of this." It is not thus at all strained to think the spirit brain an evolution of the physical brain. The five senses were long ago re solved into feeling. There is good authority to the effect that feeling is mo-

tion, of myriad types, each type having special name. Change the position of sitting, or lying, and it will change the thought wave.

Another high authority says, "voli-

tion is the essence of mind." any person can feel within himself that volition is motion. The attraction and repulsion of the

atoms is no more specific and definite

HELP FOR THE SICK AND INFIRM MEDIUMS

ROM THE N. S. A. HEADQUARTERS WASHINGTON, D. C.

ist of Contributors-Sympathetic and Tender Hearts Touched-Concerning Law Against Mediums.

To the Editor:- I am now ready to

make my first report of progress, in the matter of collecting from the Spiritual ists at large the sum of one thousand dollars by the first of June, that we may secure the other thousand dollars that has been generously promised to the N. has been before stated, the National Association is paying seven mediums the sum of twelve dollars a month, each, towards their support; we would be glad to extend the list to take in many more who are in need of aid, but not till the fund increases can this be done. Dure ing the present week, we added another aged medium, a resident of this city, to the list. This beneficiary is eighty-two years of age and has no one to look to for aid but the N. S. A. This would have made the eighth on our list in addition to the complete support of Dr. transition of one of our pensioners, Mrs. endall, of Massachusetts, and we have to-day forwarded the sum needed for good work is going on. Our beneficia ries are grateful and appreciative, and we feel that we are not only blessing utes to this work is also blessed by it. Some of the letters we receive with the contributions to this fund are beau tiful. One elderly lady, who is herself an inmate of an "Old Ladies' Home," wrote, that in sending ten dollars to the fund, she felt it a privilege; that she would send more, but all she has left is a sum to bear the expense of cremating her body when the spirit takes its flight Another aged friend, now ninety-four years old, who has a home with her rel she had, saying she could put it to no dium benefited by it. A gentleman in a Home in Pennsylvania, sent his dollar with a good word for the work. Swee little Alice sent fifty cents for herself and "Precious," and wrote, "I sold my chicken for 23 cents, and put that in with the money." Surely these souls must be blessed with good thoughts and

happy dreams, who have unselfishly done what they could; to one and all we send our hearty thanks. Our contributing list stands as follows: Friend in Old Ladies' Home, \$10; Chas. Bolton, \$10; Helen A. Haddox, \$10; Thomas C. Smith, \$15; J. R. Francis, \$5; T. B. Wait, \$5; Harmony Circle South Buffalo, \$5; Wm. Schroeder, \$5; A Friend Hamburgh Iowa, \$5; E. W. Brooks, \$5; Geo. Selfert, \$5; Mrs. P. D M. Dunn, \$5; S. A. George, \$5; Samuel J. Day or Way, \$5; Mrs. A. J. Mintun \$5; Mrs. M. B. Sprague, \$3; Mrs. E. J. Woodward, \$2; S. A. Tallmadge, \$2; John H. Kramer, \$2; Lucy W. Houghton \$1.50; Mrs. Nettie Johnson, \$1.50; A Kleine, \$1; Julia Bunker, \$1; August Kleine, \$1; Chas. Holkirk, \$1; Mrs. A. C. Headley, \$1; Arthur Peiffer, \$1; T. C. Millard, \$1; Mrs. S. S. Rockhill, \$1; E. Geo. L. Ralston, \$1; David Frolick Co. C. H. Phelps, \$1; A Friend, Provider
R. I., \$1; Abner Sisson, \$1; John Lynch;
\$1; Alice and Precious, 50 cents;
Friend, 50 cents; Mrs. Speck, 25 cents;

E. Bsorcious, 25 cents; Two Friends, 15 Mrs. Zoller and Mrs. Williams, two of our good mediums of Washington, with the Mediums' Fund, at Wonn's Hall, March 10, from which we realized the sum of \$12.13; this sum added to the amount of foregoing makes a total of \$138.78.

We are greatly encouraged, and we feel that if all who can, will send according to their means, and if other mediums in different cities and towns, will also hold a benefit seance or meeting for this fund, that the required sum of one thousand dollars will be in our treasury by the last of May. Please, friends, do not delay, but send your con tributions on as soon as possible. Mr. Ralston, whose donation appears in our list, sends a dollar each month for the mediums' Fund; the one noted is the first from him since the thousand-dollar collection was started.

Now concerning the recent statement of a law to drive mediums from Washington, our legitimate mediums are not molested, nor do they fear; they are pursuing their work as formerly, non will they be troubled. The new law is to reach the sharpers whose doings are nefarious, and who are no part of Spir-itualism and its works; one or two have been run out of town, and all decent people are glad that they have gone. MARY T. LONGLEY,

N. S. A. Secretary 500 Pennsylvania avenue S. E., Washing-

A Correction in Regard to the Fox Family.

To the Edtor:-In your issue of Jan. , is an article by Mr. Titus Merritt, purporting to give a short history of the Fox family, which is endorsed by Mr. Hudson Tuttle, and which we think somewhat misleading in conclusion. Mr. Merritt says Ann Leah Fox was thirty-four years old when the spirit rappings were first heard at Hydesville, on March 31, 1848. The ages of the other girls we admit as correct.

In Mrs. Ann Leah Underhill's book called The Missing Link in Modern Spiritualism she says, "at this time, 1848, I was little more than a child." Farther on she says, "when I was married I could count fourteen years and five months.

Her husband's name was Fish. She says, "I was twice a widow before I was twenty-four." On page 230 she says she was married to Calvin Brown, September 10, 1851. Calvin Brown died May 4, 1853, his age nearly 29. See page 252. On page 292 she says, "Mr. Underhill and I were married on the 2nd day of November, 1858." Mrs. Underhill knew what she was talking about she was in her 28th or 29th year when she married Mr. Underhill.

But if Mr. Merritt was right, she must have been in her 45th year. I have always been a great admirer of

the Fox family from the start to finish. Ann Leah speaks in glowing terms of her father and never a word of drunken or gambling habits. He was an exemplary man, being class-leader in the M. E. Church. There is a small band of Spiritual-

ists here, but we are not organized. We have no medium near here, so we lave to be contented to read The Progressive Thinker. We think it a great intellectual feast. We hope sometime n the near future to see a medium and charles S. Lamb.

Morey, Missaukee Co., Mich.

han is the same law in individuals. E. W. BALDWIN.

Madison, Wis.

The Annual Meeting Of Illinois Spiritualists

HANDEL HALL,

Tuesday and Wednesday, April 5 and 6, 1904. Three Sessions Dallu.

Forenoon Conference on vital Questions free to all. Afternoons and evenings devoted to In-

spiration aud Oratory, Music and Messages. Watch for Programs. Remember dates. Invite your friends.

GEO. B. WARNE, Prest. Ill. S. S. A. Ella Johnson Bloom, Secy.

Church Theatricals.

Grace Church, Denver, has an up-to

date pastor, the Rev. Chris B. Reisner.

"Chris" wanted to start a revival, and

he had his own ideas about methods.

Some clergymen, most clergymen

when they see their church hanging

fire, and the pews thinning out, send

for an "evangelist," one engaged in the

business of saving souls, and hold pro-

tracted meetings. They call in neigh-

boring pastors of all denominations,

unite in prayer, and get up a "storm

center" of hypnotic influence, which

takes away the senses, overrides resist-

ance, and brings the stiff-necked unbe-

lievers and scoffing beretics to the anx-

ious seat. When the cyclone passes,

before the recovery they divide the

spoils, the central church gaining the

The Rev. Chris wants to bag all the

game. He sees how theaters and wine

rooms prosper, and hits on their way of

One day a few weeks ago, the good

people were startled by a new use of

the city bill boards. They saw a flam-

ing "eight-sheets" announcing a pro-

tracted meeting at Grace Church. At

the top was this pertinent question in

letters big enough to be read blocks

HOW'S YOUR HABITS?

Revival Meeting at Grace Church

NOWI

Stirring Singing. Short speaking. A

Home-like Church!

It is needless to say the church was

filled to overflowing, and where there

is a crowd, revival work flourishes. A

crowd draws a crowd. There is mag-

netism in a crowd which only wants a

tactful leader to direct. The scheme

was successful, and next year Chris

will have a call from "God" to a larger

church, or Grace will raise his salary!

No empty news with such advertising. Cannot Spiritualists who complain of

were informed by a noted lecturer that

city, when engaged by a society of long

standing. It was Saturday and as he

was advertised. In vain he looked

down the long column of church an-

nouncements and miscellaneous meet

ings. Not a line was there to indicate

his coming. He thought there must be

some mistake, or that the engagement

had been canceled, and of course was

troubled thereat. But he was reassured

when he found the president of the so

clety awaiting him at the depot. Such

attention always stirs the heart of the

about the "notice" conspicuous by its

absence. "Oh, we don't advertise our

meetings in the papers any more," said the amiable president. "There are four

It is needless to say that the attendance was light, and this same president

complained of the want of interest of

the people, and the difficulty the society

had in maintaining the meetings! A

very little expense in properly advertis-

ing would have filled the hall, for hun-

dreds of people would have been glad

to hear the speaker, had they known of

his coming. It is not the cause that lan-

guishes. There is no want of interest.

Idolatry and Dementia.

gyman of Cincinnati, has become de

mented through too close application to

the study of the Bible. For years he

has never been seen without the book.

Is it any wonder that a person who

and crudities as the inspired word of

mal tribes, in fact, were created and

named as there stated; that a universal

highest mountains; and so on to the

end of the book with impossibilities, is

To teach such narrow conceptions of

Deity, and such falsehoods so inconsist-

ant with modern knowledge to youth,

instead of being meritorious is highly

censurable. To say, "It repented God

that he had made man, and it grieved

him to his heart," is to lower that char-

acter to a level with the age in which

it was written, and beneath the cul-

tured thought of a ten-year-old child of

And then to hug that book to the

breast, as we have seen it done in the

Rev. George S. Cable, a Baptist cler-

It is the way it is presented.

Ex.

or insanity.

to-day.

Chris B. Reisner, Pastor.

doing business.

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street, J. R. FRANCIS, Editor and Proprietor Entered at the Chicago Postoffice as Second-Class Matte

TERMS OF SUBSCRIPTION One Year,

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

SATURDAY, MARCH 26, 1904.

TAKE NOTICE.

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

HUDSON TUTTLE.

Editorat-Large for the National Spiritualist Association.

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

Arcana of Spiritualism. the meager attendance at their meetings learn a lesson? Not long ago we

Manual of Spiritual Science and he traveled something over one hundred miles to an appointment in a large Philosophy.

Do you wish to assist in the publication of a revised edition of this book? approached the city, a newsboy came If so, by subscribing for it now, you will through the car with the leading preceive a copy at less price than it will published in the city to which he be sold for after publication. Price not desired until the book is ready for delivery. Please send your address at a moment doubting that the meeting once if you desire to assist. 320 octayo pages, finely bound

muslin.

Price to subscribers, \$1, postpaid.

Address HUDSON TUTTLE, Berlin Heights, Ohlo.

WAKE UP! ILLINOIS.

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. A., are now ready to work for the pro-mulgation of Spiritualism by organizing local societies of Spiritualists in Illinois. Let general advantage of their availability be taken at once. Do not papers and it costs a dollar each, and delay in communicating with them at Rochester, Indiana, until further notice. The time will soon be gone and your opportunity lost if you daily with inde-

cision. Get out of the graveyard of in-GEO. B. WARNE. President III. S. S. A.

A Dearth of Good Hymns.

A committee of the Methodist church has been attempting a revision of the hymn-book, with the design of incorporating some new material. After a long and exhaustive search, it has concluded that for the past twenty-five years not a single hymn has been written worthy of a place! The old and solemn hymns have become out of date, and nothing has come to take their place. Fancy singing by the choir has taken the place of congregational singing which united the congregation at the throne of grace. It has been suggested that songs set to rag-time music would be most attract receives that book, with all its errors

A high authority accounts for the de God, has lost his mind That person cadence by the doubts and spirit of in- who believes this little earth is the cenquiry, which has unsettled that trusting ter of the material universe; that stars faith which is necessary for the enthus- and sun were made expressly to illumiiasm which must be the fountain source nate it; that the whole was constructed of sacred song. When the tide of out of nothing in six days; that the orthought is questioning the creeds, it is | der of creation was as told in Genesis; not promotive of hymns expressing or that man and woman, and all the ani-

Whatever explanations may be ofhymns are written, and the old ones flood covered the whole earth and the that thrilled the souls of the past gener highest mountains: and so on to the fered, the fact remains that no new ation, are failing to please. There is no longer use for "Hark! from the Tombs," | certainly on the highway to dementia and such horror-thrilling verse. esthetic taste rebels against the childish rhymes of Watts, and Sankey melodies and Moodey eloquence are at a dis-count. Altogether instead of being cause for lament, it should be for rejoicing. The church is moving ahead. Unconsciously the creeds are being outgrown. Those who expect new hymns to take the place of the old, will be disappointed for these once popular hymns were expressions of ideas and faiths. which once questioned never will return. And the new ideas which are derived from knowledge are destructive to abject worship and praise.

By searching the old learn the new .-

HUMANITARIANISM.

Redeeming a Human Soul from the Dark Slums of Vice.

It Is Kindness, Charity, Deeds of Benevolence and if they were sacred; he stood at a distance to look at Kindly Assistance to the Young that Count in the the pictures on the walls; he shrank from tumbling All Spiritualists.

Two months ago a dirty, slangy, rag-tag; to-day a clean-faced, neatly clad, polite boy. Two months ago quiet, careless, moody youngster; to-day an enthusiastic, studious, ambitious lad.

Two months ago the victim of conditions which he heeded too little to think of delivering himself; today surrounded by all the luxuries and comforts that a large fortune can buy.

Two months—the last two months—have seen this transformation of Julius Wiltrax, whose father is locked up in the county jail, sentenced to the penitentiary for a quarter of a century for the murder of little Paul Paszkowski, and whose mother has returned to the dirty neighborhood which held out some sort of a welcome to her when she came to America eleven years ago, and which is her refuge now.

But fate in the form of Peter Van Vlissengen, wealthy bachelor clubman, has snatched the boy from the dark little world he knew and placed him in a bigger and brighter world, to which his eyes are opening wide. The Julius Wiltrax of to-day is as little like the Julius Wiltrax of two months ago as the blossom bloom has quickly opened.

The Transformation.

Julius Wiltrax who was but a dozen years of age last Christmas, is the central figure in one of the most may rout his childish ignorance and teach him to for- boy get his gutter slang. His rags have given way to fine clothes. His truthfulness and his honor have been put to test and the boy has not been a disappointment.

Mingled curiosity and indignation caused Peter Van Vlissengen to begin this remarkable experiment. About eight months ago John Wiltrax, the father of Julius, was convicted of the murder of 6-year-old Vlissengen believes, caused the conviction. Before the boy made his confession he had been in the hands of the police for two weeks; he had been separated from his father and mother and from all who knew him. Van Vlissingen, who became greatly interested

in the murder trial because of the fact that an 11year-old boy's confession, secured after so long a time, had been used as evidence, believed that method of securing evidence dangerous to justice and dangerous to the child confessor.

How the Task Was Begun.

When John Wiltrax was sentenced to the penitentiary Mr. Van Vlissingen resolved to take the boy, to develop his mind, his sense of honor, his respect for the truth and his love for justice and then to learn from him, if possible, whether his confession had been a lie or the truth. The boy has all along contended it was a lie, told to secure his mother's release and to unite him with her.

Mr. Van Vlissingen is a bachelor, about 38 years he went to the school and asked to take the boy away. fect. He described every event in minutest detail. The boy, hesitatingly, and with a good many misgiv- And that he was, even in his old environment, sensiings, went with him.

Then began the experiment which has resulted, in two months' time, in the transformation.

His Former Environment.

Julius Wiltrax was not a waif of the streets, although he may be said to have once been a child of the slums. For several years he lived on Canal street. He has never known any other home than the rooms workingmen gather at night, the kind of a saloon to beer. When John Wiltrax sold his saloon on Canal bar-room, and Julius, who had never slept in a bed until he was taken to jail, lay each night on a blanket thrown in a corner of the "parlor." The boy was sent to school intermittently. He could spell his way Vlissingen, who says he is willing to help him. through the stories in the second reader when he went to live with Mr. Van Vlissingen.

At home Julius was a good boy among his kind. rather than sought study. He played around the barbright, nor yet inordinately dull.

Such was the nature of the boy two months ago. live with his mother, at 2735 Indiana avenue. The fluences to bring it out. home has all the luxuries that money can buy—books,

Spirit Realms.—To Do Good Should Be the Aim of into the big, downy bed placed in Mr. Van Vlissingen's room especially for him; he sat away in the corner to avoid talking—he was still the Julius Wiltrax of Canal street and of Hanson Park.

Then the barber got hold of the lad. He was introduced to the bathtub. The clothier fitted him with several new suits. The hatter displaced the little torn cap and the "dago" hat with a natty fedora. His grimy sweaters were thrown away, and he was given an overcoat to keep him warm.

These things alone worked a miracle in transforming the appearance of the boy, and it at once worked a wonderful change in his habits and manners. He became more polite and deferential. He grew fond of the mirrors. Within a week he began to give much ime and attention to his personal appearance.

No mention of the murder of Paul Paszkowski was made to Julius. Instead of talking much to the boy Mr. Van Vlissengen gave him several books to read. The only stories he had read were those in the first and second readers in the public schools, and when, he fell upon a simple story of adventure he eagerly read through the book. He took an interest in other children, the children of the story books. His little bit of selfishness soon disappeared. He became talkis like the bud. The bud of life his bursted and the ative, told of the boys he knew who knew no world further than the public school or the woods beyond the suburb. He grew sympathetic, and then he began to grow ambitious.

Julius was taken each day to Mr. Van Vlissingen's down town office. He saw other boys at work, and unique sociological experiments ever made. Within for the first time in his life he asked if he, too, could him new influences have been set to war with lifelong not "get a job." He said he believed he could earn training, books have been given him with which he \$3 a week. One day Mr. Van Vlissingen spoke to the

"Julius," he said, "what would you buy if I should give you some money?"

"I wouldn't buy anything," Julius answered. "I would save it until I got a lot of money like you've

During the short two months since the rescue of this boy he has shown a wonderful mental growth. Paul Paszkowski. The confession of Julius, Mr. Van At first he was somewhat dull. To make him understand it was necessary to speak to him the simple language, using in a large measure the speech he best understood, which was the rough speech of the barroom. But it is not that way now. He has augmented his vocabulary wonderfully, and he uses words that are new to him and uses them rightly. Of course, some of the slang words still cling to the boy. He says "t'ing" for thing, and when talking rapidly says 'dat" for that, but taken all in all the transformation of this boy's speech is as complete as the change in his appearance.

Gained the Boy's Confidence.

Mr. Van Vlissingen's first object in experimenting with Julius was to gain his confidence, to make him feel that he was among friends, to show him that it was for his own and his parents' welfare that he had been lifted out of his old life and dropped into the new. When he did come to appreciate this and had proved by his actions that he is the mental equal of boys born of a much higher station, after he had more old. He had lived for a long time at the Chicago Atha than two-thirds of a year to reflect upon what his conletic club. He knew he must change his place of liv- fession had probably done toward convicting his ing to carry on his experiment. He was not in a father, Mr. Van Vlissingen began adroitly question-hurry. He went at the task deliberately. He saw ing him concerning the events preceding and followthe boy sent to the John Worthy school, but he kept | ing the murder of Paul Paszkowski. The boy declose track to him. When eight months had elapsed clared his confession was a lie. His memory was pertive to every impression has been shown by his clear remembrance of the little as well as the important in-

Despite the great change that has come over the lad and the fact that he realizes that he owes his transformation to the wealthy man with whom he now lives, Julius wants to return to his old home in the rooms back of the saloon in Hanson Park. He wants his father and mother with him, and though too back of a saloon, the kind of a saloon where Polish young to appreciate fully what he means in saying it, he says he would work hard all the rest of his life to which children of the neighborhood are sent to buy prevent any harm befalling his father and mother. When he looks straight into the eyes of the person to street and moved to Hanson Park he became a little whom he is talking and says he would go to live in the more prosperous, but he never was well-to-do. His worst part of the city if his parents must go there, it family lived in the three small rooms at the rear of the is evident that he means it, for this changed child is apparently far more sincere and earnest than the majority of the boys of his age. But if his father does not escape his sentence he will remain with Mr. Van

As a sociological experiment, Mr. Van Vlissingen regards his work as a success. The boy has been able. he says, in two months' time to break the bonds that He was slangy, dirty, devoid of neatness, and shunned held him to a narrow life, and has taken to thinking and talking of something to do. His views of things room and grew calloused to what he saw there, to the have changed as greatly as his lifelong training will drunkenness, the fighting, the profanity. On the sur- allow them to change in so short a time. That his new face it appeared to affect him little. He was not environment has had an unusual affect upon him there can be not the slightest doubt. The boy had the goodness in him from the first; it has taken this new When Mr. Van Vlissingen took Julius he went to mode of living in new surroundings and under new in-

The above from the Chicago Inter Ocean contains a pictures, comforts of every kind. At first the new most beautiful Divine lesson, which all Spiritualists surroundings awed Julius. He handled the books as can read with profit. DIVINE WRIGHT.

may we not say disgusting. Here is a news paragraph, only a few

days from Alaska. Read it, ye credulous vulgar, who believe this earth and

Dawson, Alaska, March 8, 1904.—The its teachings produces dementia. complete form of a mastodon has been discovered at Hillside, on Quartz creek, feet in the earth, and a steam thawing plant was necessary to unearth it. The them in existence in as good a condi-

tion of its flesh shows that the change fledly opposed to supernaturalism. even a hundred times that number. So years before his first lectures appeared long as it remained frozen, if a thou- in print, I quoted the expression from sand millions years, it would be pre-

ume was inspired by God, is sickening, an almost eternity of years since its years before the great agnostic was change from a mollusk to a fossil.

They who have brains to think will see why intelligent clergymen can no longer present the Bible as the Word of all the vast universe was called into being less than 6,000 years ago:

God to gultured audiences. And they being less than 6,000 years ago:

will understand why the acceptance of hardly a thought they put forward, its teachings produces dementia.

An Honest God. I congratulate Brother Jamieson on his admirable letter in The Progressive hair and the skin are in a perfect state of preservation, although the fiesh is no further proof is necessary, I want to somewhat decomposed, and the big "add my testimony" as Christians say. tusks, which remain fastened to the Christians have developed many things skull, are in good condition. It is esti-mated that the skeleton's value is about \$50,000, as there are only one or two of ism, so far as my knowledge of it can tion as this. The body was buried in testify, taught naturalism almost withan old channel, in the zone of almost out exception, from the very first, perpetual frost, which accounts for its Some supernatural mysticism has tainted it since Theosophy, Christian Sci-That mastodon inhabited that frigid cast their shadows within its domain. But to-day, as ever, the intellectual conwas within the tropics. The preserva- cept of unmixed Spiritualism is unqualifrom a torrid to a frozen zone was al. distinctly remember reading that exmost immediate. That change may pression of Andrew Jackson Davis, "an honest God is the noblest work of man," have occurred, for aught we know to at least ten years before I ever heard the contrary, a million years ago, or of Robert G. Ingersoll. And for

known to the general public. There are many things, often quoted by Agnostics, and supposed to belong to their school, which have been borrowed from writers and speakers in Spiritualism. So, too, with so much self-satisfaction, that was not familiar to intellectual Spiritualists forty and fifty years ago. mystic teachings, and occult classes, in-cluding Theosophic lectures, that have had a part in the intellectual diet at Lily Dale, I have never heard anything that was new to advanced Spiritualists. But each speaker and teacher presents the truth in his or her own way, and the stamp of the individuality may make it seem new to those not familiar with the personal shadings of the speaker. Bro. Jamieson is growing; and he'll get the whole benefit of Spir-

Many items of interest to speakers, mediums and the public are crowded out this week. The large circulation of The Progressive Thinker is well known to those who travel over the country, hence they send their notices to this paper alone, desiring to reach the largest number of readers possible.

itualism some time. His criticisms are helpful. LYMAN C. HOWE.

helpful.

Davis in public and private. I have many times informed admirers of In-Temporal laws rather punish men

OUTSPOKEN WORDS.

PERTINENT REFLECTIONS IN REF-ERENCE TO THE STATUS OF OUR CAUSE.

The trail of the Trickster Gang in Illinois.

A gentleman who is a close reader of The Progressive Thinker, asks "who conferred all the degrees and titles of Doctor, Professor, Honorable, or Reverend, which I see paraded in your col-umns? Are not you Spiritualists overfond of claiming honors not legitimately won, but self-assumed by the wearer? Again, is it not distressingly poor taste for the one who is really entitled to use any one of them to sign himself "Doctor" John Smith, "Professor" Thomas Brown, or to advertise himself in printed matter he himself puts out as "Honorable" Timothy Titcomb? A magnetic healer should not write himself down a Doctor of Medicine; a police court lawyer has not the same right to "Honorable" as a governor or member of congress, or judge on the bench. I lately heard of one in your ranks who wears the title of "Professor" because he was formerly a dancing master. One of your "Reverends" is a Prince of Profanity and Obscenity and credited with being a past master of falsehood; one of your "Doctors," I hear, holds a sheepskin from a defunct West Side diploma mill. Respect will be accorded your cause when your people have more of the real thing and less of pretension. Genuine merit does not have to blow its own horn to secure its deserts. Amen!"

We are glad to note the organization of a new society at Bloomington, Ill., self-named the Spiritualists' Association of Bloomington, auxiliary to the State Association. Deaths, differences and indifference long since sounded the requiem of the older local organization in that city, whose few remaining members became weary of, or faint-hearted in, efforts to spread Spiritualism in their own community. Mr. and Mrs. E. W. Sprague secured forty-one chartermembers of the new body, whose offi-cers are: President, G. J. Erdman; vicepresident, Lawson Bradley; secretary, Mrs. Mary B. Bradley, 725 W. Jackson street; treasurer, Wm. Bumgart. Trustees: W. H. Clarke, Mrs. Francis Davidson, Mrs. B. D. Freed. Many of the members are recent converts to Spiritualism and bring to the work the freshness of enthusiasm and the fervor of devotion to the truth. Possibilities of great usefulness await them. Keep active, maintain harmony, shun all fakirs, and the society's mission will be enduring.

The trail of the trickster gangs runs over all Illinois and their methods have ione more to dishearten local workers and kill organized efforts than all other reasons combined. They leave disgrace in their wake, while honest investigators are disgusted and drop their inter-But you must not say anything about it? Just keep still and allow the wolves to fatten while they throttle the last vestige of respectability that at-

taches to the cause of Spiritualism. Shall spirit messages be taken from our public platforms? This is one of the questions forging to the front for consideration in the near future. Divisions are already noticeable among our earnest and thoughtful workers in relation to its. If done two classes of mediums will be responsible for it those who use tips, advance agents, obituary notices and blue books to supply them, and those who wink at such things and work side by side known deceivers without protest. We commend to all message mediums Aesop's little story: "A certain man had goose which laid him a golden egg every day. Being of a covetous turn he thought if he killed his goose he should come at once at the source of his treasure. So he killed her and cut her open and great was his dismay to find her inside was in no way different to that of another goose."

GEO. B. WARNE, M. D.

"MIND FROM MATTER."

Geo. W. Lewis, A. M., Thinks It Un-

Prof. Larkin, of Lowe Observatory, states that substantially matter is transmuted into mind. Mr. Lewis, in The Progres ve Thinker, No. 744, doubts, on the ground that Prof. L. furnishes insufficient proof. Is it not possible after all that Prof. L. is substan-In some of Charles Dawbarn's recent

rticles in The Progressive Thinker I think he demonstrates a big lot of the proof. He shows that all action of natter is mind, but is not so called till after reaching a certain stage. At least so interpret him. Others may read him differently. I think Mr. D. and the Prof. are substantially in agreement. I would take issue with the Prof. in his expression. I think mind is nothing but motion, as all phases of chemistry are nothing but motion. this is right, then matter could not be transmuted into mind, since transmutation means changing one substance into another substance. I think thought is only motion. The latest text books on Modern Psychology make this view of thought and mind very clear.

this view, thoughts are not things.
As the name of thing is sometimes applied to motion, it would thus be right to call thoughts things. So, defining transmutation as changing the nature of things, and allowing things to be other than substance, then my issue with the Prof. would no longer be an

It was long since scientifically demonstrated that matter is not inert. This means that matter has life, as, in the broadest sense, there would be no motion without life. There would be no so-called natural law without life being involved. When it was first pro-nounced that sound and heat were motion it was as astounding as it is now to state that mind is motion. It was first thought that electricity was a transference of an unthinkably fine substance. It is now taught that it is the motion of ether, as mind is the motion of air, and wave the motion of

Modern Psychology makes it very clear, by elaborate experiment and reasoning, that, with no brain, there would be nothing of the kind of motion denominated mind. Hudson Tuttle, in the "Arcana of

Spiritualism," says, "the Spirit life is an infinite prolongation and evolution of this." It is not thus at all strained to think the spirit brain an evolution of the physical brain. The five senses were long ago resolved into feeling. There is good authority to the effect that feeling is mo-

a special name. Change the position of sitting, or lying, and it will change the Another high authority says, "volition is the essence of mind." Almost

tion, of myriad types, each type having

The attraction and repulsion of the

atoms is no more specific and definite

HELP FOR THE SICK AND INFIRM MEDIUMS

ROM THE N. S. A. HEADQUARTERS WASHINGTON, D. C.

list of Contributors—Sympathetic and Tender Hearts Touched-Concerning Law Against Mediums.

To the Editor:- I am now ready to make my first report of progress, in the matter of collecting from the Spiritual ists at large the sum of one thousand dollars by the first of June, that we may secure the other thousand dollars that has been generously promised to the N. S. A. for the Mediums' Relief Fund. As has been before stated, the National Association is paying seven mediums the sum of twelve dollars a month, each, towards their support; we would be glad to extend the list to take in many more who are in need of aid, but not till the fund increases can this be done. During the present week, we added another aged medium, a resident of this city, to the list. This beneficiary is eighty-two years of age and has no one to look to for aid but the N. S. A. This would have made the eighth on our list in addition to the complete support of Dr. Slade; but we have just learned of the transition of one of our pensioners, Mrs. Kendall, of Massachusetts, and we have to-day forwarded the sum needed for the burial of her remains. Thus the good work is going on. Our beneficiaries are grateful and appreciative, and we feel that we are not only blessing them, but that everyone who contributes to this work is also blessed by it.

Some of the letters we receive with the contributions to this fund are beau tiful. One elderly lady, who is herself an inmate of an "Old Ladies' Home," wrote, that in sending ten dollars to the fund, she felt it a privilege; that she would send more, but all she has left it a sum to bear the expense of cremating her body when the spirit takes its flight Another aged friend, now ninety-four years old, who has a home with her rel

atives, sent us the only three dollars she had, saying she could put it to no better use than to have some poor medium benefited by it. A gentleman in a Home in Pennsylvania, sent his dollar with a good word for the work. Sweet little Alice sent fifty cents for herself and "Precious," and wrote, "I sold my chicken for 23 cents, and put that in with the money." Surely these souls must be blessed with good thoughts and happy dreams, who have unselfishly ione what they could; to one and all we send our hearty thanks. Our con-tributing list stands as follows: Friend in Old Ladies' Home. \$10;

Chas. Bolton, \$10; Helen A. Haddox, \$10; Thomas C. Smith, \$15; J. R. Francis, \$5; T. B. Wait, \$5; Harmony Circle, South Buffalo, \$5; Wm. Schroeder, \$5; A Friend, Hamburgh, Lowa, \$5; E. W. Brooks, \$5; Geo. Selfert, \$5; Mrs. P. B. M. Dunn, \$5; S. A. George, \$5; Samuel J. Day or Way, \$5; Mrs. A. J. Mintun, \$5; Mrs. M. B. Sprague, \$3; Mrs. E. J. Woodward, \$2; S. A. Tallmadge, \$2; John H. Kramer, \$2; Lucy W. Houghton \$1.50; Mrs. Nettie Johnson, \$1.50; A Friend, \$1; Julia Bunker, \$1; Augusi Kleine, \$1; Chas. Holkirk, \$1; Mrs. A. C. Headley, \$1; Arthur Peiffer, \$1; T. C. Millard, \$1; Mrs. S. S. Rockhill, \$1; E. Hughes, \$1; A. J. Brooks, \$1; Mrs. T. Is Schneitzer, \$1; Mrs. C. H. J. Bowen, of Geo. L. Raiston, \$1; David Frolick vo. C. H. Phelps, \$1; A Friend, Provided R. I., \$1; Abner Sisson, \$1; John Lynch; \$1; Alice and Precious, 50 cents; A Friend, 50 cents; Mrs. Speck, 25 cents; E. Bsorcious, 25 cents; Two Friends, 15

Mrs. Zoller and Mrs. Williams, two of our good mediums of Washington, with other talent, gave a public benefit for the Mediums' Fund, at Wonn's Hall, March 10, from which we realized the sum of \$12.13; this sum added to the amount of foregoing contributions makes a total of \$138.78.

We are greatly encouraged, and we feel that if all who can, will send according to their means, and if other me-diums in different cities and towns, will also hold a benefit seance or meeting for this fund, that the required sum of one thousand dollars will be in out treasury by the last of May. Please, friends, do not delay, but send your con tributions on as soon as possible. Mr. Ralston, whose donation appears in our list, sends a dollar each month for the mediums' Fund; the one noted is the first from him since the thousand-dollar collection was started.

Now concerning the recent statement of a law to drive mediums from Washington, our legitimate mediums are not molested, nor do they fear; they are will they be troubled. The new law is to reach the sharpers whose doings are nefarious, and who are no part of Spir-itualism and its works; one or two have been run out of town, and all decent people are glad that they have gone. MARY T. LONGLEY,

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

A Correction in Regard to the Fox Family.

To the Edtor: -In your issue of Jan. 9, is an article by Mr. Titus Merritt, purporting to give a short history of the Fox family, which is endorsed by Mr. Hudson Tuttle, and which we think somewhat misleading in conclusion. Mr. Merritt says Ann Leah Fox was thirty-four years old when the spirit rappings were first heard at Hydesville, on March 31, 1848. The ages of the

other girls we admit as correct. In Mrs. Ann Leah Underhill's book called The Missing Link in Modern Spiritualism she says, "at this time, 1848, I was little more than a child." Farther on she says, "when I was mar-ried I could count fourteen years and

Her husband's name was Fish. She says, "I was twice a widow before I was twenty-four." On page 230 sha says she was married to Calvin Brown, September 10, 1851. Calvin Brown died May 4, 1853, his age nearly 29. Sec page 252. On page 292 she says, "Mr. Underhill and I were married on the 2nd day of November, 1858." Now it Mrs. Underhill knew what she was talking about she was in her 28th or 29th

year when she married Mr. Underhill. But if Mr. Merritt was right, she must have been in her 45th year. I have always been a great admirer of the Fox family from the start to finish. Ann Leah speaks in glowing terms of her father and never a word of drunken or gambling habits. He was an exemplary man, being class-leader in the M.

There is a small band of Spiritualists here, but we are not organized. We have no medium near here, so we have to be contented to read The Progressive Thinker. We think it a great intellectual feast. We hope sometime in the near future to see a medium and à lecturer here. I am 73 years old. CHARLES S. LAMB.

Morey, Missaukee Co., Mich.

than is the same law in individuals.

Madison, Wis.

served without decay, just as the fossil gersoil who quoted the expression as an in the rock is preserved, and which evidence of his superior genius that A. them to be such as transgress seldom-tells the same story as the mastedon, of J. Davis uttered shore words many eat—Militon. pulpit, with the declaration that everything between the lids of the secred vol-

Occult Forces. = By Daniel W. Bull.

Phenomena attending individuals of the human family demonstrate that there is more to man than the flesh and blood that becomes tangible to us. Mind is claimed to be the result of sensation, but then there is something more than the physical organism that manifests thought. We have had occasion to demonstrate that there was an unseen universe existing close about us, and yet beyond our reach. So we shall find if we investigate far enough that there is an unseen person with every person we come in contact with, that this body is only the medium that connects us with the tangible world. Indeed, some of the phenomena of personalities would indicate that we are a multiple of personalities, each independent of the other.

Some writers have assumed that man is composed of at least seven distinct personalities, and that in some cases these personalities are so disrelated and distinct as to be uncognizant of each other. But we have no disposition to discuss this phenomena of altered personalities. There are more common phenomena that will answer our purpose.

Elihu's statement that there is a spirit in man and "the inspiration of the Almighty giveth him understanding," was his apology for attempting to answer Job when his aged and scholarly comrades had failed. He intimated by the expression that there were other sources of information than that reached through the schools; that when a rapport was once established between heaven and earth, the soul might grasp intelligence hitherto inaccessible to it.

A SUBJECTIVE SELF WITHIN US.

The statement, "There is a spirit in man," is the point I want to demonstrate in this chapter. To do this I shall commence with the most simple and yet the most unobserved of customs-handshaking. shake hands as one of the courtesies of society without a realization of the relation it places us in to each other; yet we realize that there is a closer courtesy in handshaking than in other forms of civility, because of our effort to avoid handshaking with disagreeable persons. But we never question why we treat different individuals different, nor do we stop to think there is a subjective self within us, that has reasons for refusing this courtesy to one set of people, and favor it to another. His ideas as to his reasons for so doing are very confused and unsatisfactory; yet there is a reason, although he does not quite understand what it is. And when we come to analyze it we find it difficult to harmonize it with materialistic views of the relations of individuals to each other. When two persons shake hands with each other, they exchange certain portions of themselves, and carry what they have received away. Now when the elements of two are antagonistic, the one who is most spiritual of the two suffers annoyance from the contact. This we call Magnetism. Psychical emanations would probably be a better definition.

We found in the case of Mons. deRochas' experiments that a sublimated body extends beyond the person for a distance of nine feet, more or less, and that it holds such relations to the nerves, that some very sensitive persons are sensitive to any disturbance to any part of it. This is still more pronounced in the relations between the sexes, each sex being able I determined, therefore, to try the latter. to distinguish the presence of one of the opposite sex when they approach each other.

I am not laboring to show spirituality by this illustration, but to demonstrate that we have sensations thing, he continued: beyond the physical - something beyond the mere material, a sublimated sense that we are loth to recfrom our acquaintance with them, after we have had patiently imitated everything her teacher did. But opportunity to draw conclusions from their deport- now the truth began to flash upon her; her intellect ment and behavior, but often long before we have began to work; she perceived that here was a way have the ability after a short time experimenting, to matter from his own evidences, so he should be willhad opportunity to weigh men and women, some o the more sensitive of us have formed a proper estimate of their characters at the moment of first meet- mind, and at once her countenance lighted up with a ing, and if all have not done so, it is because the sub- human expression. It was no longer a dog or a parjective self has been so subordinated by the positive self that we are disabled for that duty.

WONDERFUL WORKINGS OF THE SUBJECTIVE SELF.

This subjective self is not subject to the laws of the physical; it can go out and measure characters without being placed to the inconvenience of accumulating a lot of testimony pro and con upon the subject, because it goes into the inner nature of the individual and gathers up these elements which go to make up doubt that she cannot see a ray of light, cannot hear the individual; sorts them out, estimates their bearings upon each other and strikes a correct balance. It also demonstrates that there is a spirit in man, which has cognizance of facts independent of the

This occult power may be carried so far as to enable one person to think through the brains of another, making the other speak his thought, and perform his will. This is now, incorrectly, I think, called hypnotism. I say incorrectly, because hypnosis intellectual character it was plain to observe an inmeans sleep, whereas often no person is so wideawake as one in this superior condition. They not of the relation of things. In her moral character, it is only have the ability to express the thoughts of another, but they may see long distances, and tell what is going on at different places. This demonstrates that our brains are instruments or tools of thoughts, just as the organ is an instrument of music. The fulness. music is not in the organ, but in the mind of the musician.

THE NERVOUS SYSTEM THINKS.

Mind and brain are not co-related parts, belonging to each other, for there may be a brain without a mind, but when the mind is in action there is a waste going on in the brain, just as there is a waste of sulphuric acid and zinc in the development of electricity. But the wear on brain is not from the secretion of thought, but the expression of thought. We think through our brains, and as the Niagara wears away the rock over which it runs, so we wear or dissolve the elements composing our brains.

It is now conceded that the nervous system thinks; that is, we may think through our nervous systems. as we do through our brains.

We co-ordinate all our actions from the medulla. It is true that the medulla is ruled by the cerebellum, and the cerebellum itself, in a few instances in the human family, by the cerebrum, though I am sorry to say those who show a deference to the reasoning faculties are likely to be unpopular.

With man there are perceptive faculties placed immediately above the eyes which guide much of the action of the brain. In a reptile, whose brain is only double the size of the spinal cord, there are only two little dots where the perceptives should beenough to lead it out of danger; but with an invertebrata there is no specialized brain of any kind, yet it; too, shrinks from danger, showing that its brain is not centralized, and yet there are the almost imperceptible molecules of mind, of which I-have spoken in my chapter on Inorganic Life.

READING WITH THE FINGERS.

This is demonstrated also in the fact that in cases quicker, than those with both these faculties. And veloped it may pass to that high condition as to be in selves over the superiority of their attainments. That

tact with the outer world.

Hudson Tuttle in his Philosophy of Spirit and the ability of a lady to read with her fingers:

overthrown by the sudden news of the death of her gauge or measure by physical things, I will say there thus induced, which is known to physicians as the not discern it, argues nothing against its existence, protean order, she possessed all the powers of the as I have shown in another place. If such is the case, stationed at Castine, Maine, relates one instance that cated to the other senses by the temporary suspen- respond. Now we know that we have just such a follows: those who do not witness it; all colors she can dis- clairvoyance, clairaudience, psychometry, etc. I do bridge, Mass., some twelve or fifteen years ago, I left tinguish with the greatest correctness by night or not know but it would be superfluous for me to try my folks at Bucksport, Me. During my absence my as well as her hands. She can not only read with senses, as almost any whose reading has extended be- them to another in a different section of the village, the greatest rapidity any writing that is legible to youd the fashionable, trashy literature of the day has a house I had never entered. I retired to bed one us, music, etc., with the mere passing of her fingers | read something on these lines. over it, whether in a dark or light room (for her sight is for the most part suspended under the paroxysm), but she can read any book or writing by simply placing her hand on the pages."

The hand here assumes the part of the eye. It sees and synthesizes the letters of the alphabet and con- ant woman living out of the village a short distance. veys the intelligence thus received to the brain, and It was about 4 o'clock when he reached his patient's thus communicates it to the world outside. This we bedchamber, and he remained there some 25 or 30 call psychometry. From this we have only one step minutes. The woman was very low and he had no to thought transference or mind reading, which is hope of saving her. There were present several only soul communication. I believe I may say that a women. The woman seemed to be in a stupor, and majority of the people of this world have this faculty about 20 or 22 minutes after 4, as the doctor was about to a greater or less extent, and if they would but search leaving, roused up, uttering a loud cry, a cry of within, instead of casting their faith upon the idle horror and agitation and began to talk very rapidly. tales of another, they would find it. We subordinate "Oh, mon Dieu," said she, "It is on fire; yes, fire! tales of another, they would find it. We subordinate our souls and our spirits—aye, even our manhood to And they do not see that it is burning; they see it the teachings of another, instead of keeping the inner not yet. Oh, the unfortunate ones. It is burning chambers of our minds and spirits swept and gar- under the floor and they know nothing of it. Now it nished. If we should brush some of the cobwebs is bursting into flames. The poor women, they are from the Great Within we should possibly be able to rushing to the door. Not that way—you cannot get find the pearl of great price.

LAURA BRIDGEMAN-HER REMARKABLE CAREER.

Laura Bridgeman is a case in point. She was completely blind and deaf. No sound ever reached her car; no object ever greeted her sight. She was combeautifully dressed." But she contined: pletely shut out from the outer world. To her this

"As soon as she could walk she began to explore trary language in common use; that is, to give her a she could express her ideas of the existence, and the mode and condition of the existence of anything. The former would have been easy, but very ineffectual; the latter difficult, but if accomplished, very effectual.

After some explanations as to how he made known the elements of sound, and bringing her to understand how certain combinations meant a definite

'Hitherto the process had been mechanical, and the success about as great as teaching a dog a variety We generally form our estimate of others of tricks. The poor child sat in mute amazement, and , herself, make up a thing that was in her mind, and show it to another rot; it was an immortal soul eagerly seizing upon a link of union with other spirits. I could almost fix upon the moment the truth first dawned upon her mind, and spread its light to her countenance. I saw that the great obstacle was overcome and henceforth nothing but patience, perseverance and plain, straightforward efforts were to be used."

At the end of a year a report of the case was made, from which we select the following extract:

"It has been ascertained beyond a possibility of a the least sound, and never exercises her sense of smell if she has any. Thus her mind dwells in darkness and stillness as profound as that of a closed tomb at midnight. Of beautiful sights, sweet sounds, and pleasant odors, she has no perception; nevertheless, she is happy and playful as a lamb, a bird, and the enjoyment of her intellectual faculties, or the acquirements of a new idea, gives her a vivid pleasure, which is plainly marked in her expressive features. In her satiable thirst for knowledge and a quick perception beautiful to behold her continued goodness, her keen enjoyment of continued existence, her expansive love, her unhesitating confidence, her sympathy with suffering, her conscientiousness, truthfulness and hope-

Hudson Tuttle, in mentioning this case in his Psychic Science, says:

"Her spirit was locked within her body without the least contact with the world through the most useful senses; yet she not only thought in the same manner as those who possess these senses in perfection. If thought depends on the senses, then the quality of thought should change when deprived of the senses. It is true that when thus fettered in expression, it does not escape the limitations of its surroundings, yet in the struggle we see the indication of the limitless pos-sibilities of the spirit when these are cast aside."

THE SPIRIT AND THE PHYSICAL BODY.

If mind grows out of sensation, and probably it look out into the world through our eyes, take in the conflicts of the world through our ears, and ascertain its hardness, softness, solidity, or its relative relations by the sense of touch. And when we lose all our sensations but touch our fingers become as the the subject, but just to show that there was enough attaena of the groveling insect that feels its way through the world. Thus the fingers become to us all that all the five senses are.

Yet as I have already intimated, the five senses are ferring to are too well established to require that not all there is of us. As the elements of the body further evidence should be produced. If any one will extend beyond the body, so is it demonstrated take up any annual Report of the Society for Psychical the spirit may go out of the material and Research, he will find abundance of evidences on the take cognizance of things out of reach of physical matters herein considered and attested beyond quessight or hearing. And if the mind can receive tion. The person who lays claims to scientific attainand record events at a distance from the body, ments and refuses to read this periodical is taking then the theory of sensation as a primal cause for all more credit on himself than he is entitled to. of the loss of one organ, another performs the double our intelligence has been removed. I do not say that duty of responding in place of the climinated organ. the mind may not have been developed in the first The blind hear more, and the deaf see more and place by the senses, but I claim that having thus de-pseudo wise class who continually congratulate them-

"But there is a spirit in man and the inspiration of in case one has neither faculty, the soul yet finds dependent of the senses. Further, I do not claim is dreams. I don't mean all dreams, or even the half the Almighty giveth them understanding."—Job 32:8 means of both expressing itself and coming in contact independent and apart from of our dreams, but I do mean to say that occasionally organic structure, but I do hold that it is not at all men and women dream of things that are sometimes dependent on our carnate structures for its existence. remarkably correct; and in their dreams they visit Spirit World, relates the following instance of the I believe that there, is a sublimated and finer interior places and are seen at the places they visit by other to everything tangible to us. If by physical I am to parties. The following was reported to The Progres-"Mr. Sanby relates an instance of a young friend be understood those things tangible to us, and by sive Thinker a few years ago: who had the regular functions of the nervous system spiritual those elements in nature which we cannot father. During the attacks peculiar to the disease is a spiritual to everything physical. That we do somnambulist; the extraordinary powers communi- then there may be a duplication of our senses to cor- has occurred in his life, in a manner substantially as sion of one or two of them, are beyond credibility to duplication of at least some of our senses, as we have day; and I may safely say on any part of her body to establish the existence of these duplications of the family had moved from the house where I had left

PREDICTED THE GREAT FIRE IN PARIS.

Most of our readers will remember the Bazar de la Charite fire in Paris, May 4th, 1897. On that day at Vouziers, France, a Dr. G. was called to see a peas-

out that way; there is no door there. The poor young girls, all so beautifully dressed. Save them! Save port. She wrote that I come to the same affair them! They are on fire."

The peasant women as she repeated these words stated she was out of her head. "She sees purga-

"Save them! They are all crowded together there world was without form and voiceless as herself. Her in the corner. There is one whose hat has just caught magnanimous and philanthropic teacher says of her: fire, and there is another. Oh, all their skirts are in flames. What cries. And all that mass who are falling the rooms of the house. She became familiar with one on top of another. They could save themselves so forms, density, weight and heat, of every article she easily there-just over there-there is a door there. could lay her hands upon. An attempt was made to They have fallen in a pile across the door and they give her knowledge of arbitrary signs by which she are all ablaze. It is raining flames. Great drops of could interchange thoughts with others. There was fire are falling on them, the ceiling is giving away. one of two ways to be adopted: Either to go on and Oh, those who are in the room behind them-they build up a language of signs which she had already cannot see how to get out; they are rolling over each commenced herself or to teach her the purely arbitrary language in common use; that is, to give her a drag her out! For God's sake, drag her out!" sign for every individual thing, or to give her a The scene lasted thus for five or six miutes, then she distant from where I actually was. I spoke to three knowledge of letters by combinations by which said: "The whole place crumbles and disappears in flames."

> About 5 o'clock she died. About five minutes before she died the doctor left, and that night repeated not?" the story to several parties. The next day, when the Paris paers came, the whole story was there repeated confirming what the dying woman had so faithfully it as it was actually taking place.

I have already referred to psychometry, but I want to bring up some evidences of it. It is not necessary that I should, for there are sensitives in every community where there are several hundred people who | ing to meet him on his own ground and discuss the take a scrap of manuscript, and simply by holding it in their hands, describe the character and idiosyn- ject themselves and become objective apparitions at crasies of the writer, diagnose his disease, if he has a distance, then a physical body is not necessary to a S. B. Brittan, in his thoughtful work, entitled "Man ist out of the body for an hour or half an hour, why and His Relations," relates the circumstance of a may it not continue eternally? negro who got killed on ice by being thrown violently from what used to be called a whirl-go-round, against a cake of ice, and killed:

"Among the persons who witnessed the accident." he says, "was a physician, who, the same evening, had occasion to prepare some pills for a lady of very delicate organization, and withal exquisitely susceptible of the magnetic influence. Several persons were in the office while he was compounding the medicine. to whom he related all the circumstances of the accident on the river; at the same time he was shaping the pills in his fingers. The doctor sent the pills to his patient, who took them on retiring for the night. The lady had no knowledge of the accident, but on falling asleep, had an unusually vivid dream, which she related on the following morning. She was on the ice, and in the midst of a great company of persons, who were amusing themselves on skates, and otherwise. In the crowd she observed a negro seating himself on a revolving sled, and she declared he was instantly killed by being thrown violently against a cake of ice."

It doesn't matter whether the materialist admits that this lady received this intelligence psychometrically, or had read the doctor's mind, which after all is the same thing, it demonstrates that our senses are not the only avenues of intelligence. When a person says, he will only believe what he can demonstrate to his senses, he confesses himself a bigot. The man who will deny everything beyond his comprehension, thus claiming that he has reached the limit, making boundaries of his own information, bevond which he assumes no other person has ever gone, postoffice of this country, and we do not see why or or can go, assumes he has reached the limit of investigation, and any one professing to have adverse evidence, is either an idiot or insane. Usually they deny all facts presented to them and refuse to put them- peculiar than ours. selves in a way to obtain facts. They discover a relation between mind and brain, therefore when the brain dissolves the mind ceases. Thus their conclusions are all jumped at. I want to say here, and I does, it is evident in this instance it is not dependent shall try to explain it in another place, that the hison sensation. After all, may we not be mistaken as to tory of every event is impressed on objects in the Hon. William Mulock is now Postmaster-General of the New Dispensation. the mind being an extension of sensation? May it neighborhood where it occurred, and may be read as not be possible that sensation is a tactual connection readily by the psychometrist as Jesus read the history refuse mail privileges to any journal he sees fit. There of the Samaritan woman at the well.

A SUPERIOR WORLD ABOUT US.

It was not my intention when I commenced to write this chapter to bridg forward so much testimony on about us, very common matters, too, to show that while we may live in a world of sense, there is a superior world all about us. The matters I have been re-

But there is another kind of evidence, to which I wish to refer at the risk of being sneered at by that

REMARKABLE STATEMENT BY MR. WARD-WELL.

"'While attending the Divinity School at Camnight, and, as I supposed, fell into a sound slumber. Immediately I found myself, as I supposed, going somewhere, and came suddenly to a full realization that I was on Elm street, in Bucksport. I passed by the Congregational church, cast my eyes up to the town clock on the Methodist Church, and it being moonlight distinctly saw that it was nearly 11 o'clock. On the opposite corner I met three lady acquaintances whom I saluted with the courtesies of the evening, and passed on to the house to which my family had moved, went in, passed upstairs, looked at the chil-dren quietly sleeping in bed, in which my wife slept, awoke her, and sat upon the side of the bed and talked with her. My return to Cambridge appeared much to me as my going away. I was going somewhere and soon realized that I was wide awake. The experience was too real to forget, so I wrote my wife next day a full account of it. Now my wife had had a dream the same night, and a most singular coincidence connected with it, and wrote me next day an account of it, our letters relating to the same affair port. She wrote that I came home, and she found me standing beside her bed, as she awoke, and that I seated myself on the side of the bed, and we talked. The next morning Annie H. came in, and the first thing she said was, "Where is V?"

"In Cambridge, I suppose, replied my wife.
"Miss H. playfully remarked: I know better. He saw me coming and has hid to give me a scare.' "'Why,' said my wife, 'he certainly is not at

"'I don't care what you say,' continued Miss H.,
'I know he is at home, for N., G. and myself were re-

"I don't care what you say,' continued Miss H.,

'I know he is at home, for N., G. and myself were returning home quite late from a call, and we saw V. coming down here on the corner of the street, and spoke to him, and I'm going to find him if he is in the house.'

"Well, she didn't find me, because I was not there. But I would like to have this matter explained. I dreamed I was in Bucksport, Me., two hundred miles distant from where I actually was. I spoke to three persons on the street; these three persons recognize me, and one speaks of it to a fourth, who dreams she saw and talked with me. Was I there? or was I not?"

It is a question whether this was all a dream, since all his experiences are corroborated by the statements of three waking persons, and another who had reason to believe she was awake. This case does not stand allone or I sould multiply engage if it ware not construct the person of the saw of the age. It saw who had it is one of the most marvelous discoveries of the age. It is an operation."

Mr. F. W. Harwood, Springfield, Mass., says that "A. L. Howe, Tully, N. Y., writes: "Actina? Mr. A. L. Howe, Tully, N. Y., writes: "Actina? I should have been blind had I Not used "Actina." A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced inourable and hopeless that they now positively assure a cure. "Actina" is sen on trial postpaid. If you will call or send you name and address to the New York and London Electric Association, Dept. T.B., 620 Walnut Sh., Kansac City, Mo., you will receive, absolutely free, a valuable book.—Prof. Wilson's "Preatize of the gent in the port of the most marvelous discoveries of the age. It is an opposition of "Actina" in the that "A. L. Howe, Tully, N. Y., writes: "Actina? Mr. A. L. Howe, Tully, N. Y., writes: "Actina? Mr. A. L. Howe, Tully, N. Y., writes: "Actina? Mr. A. L. Howe, Tully, N. Y., writes: "Actina? A party of prominent

described. This woman had never been to Paris in to believe she was awake. This case does not stand her life, and knew nothing about the existence of the alone, as I could multiply cases if it were necessary, Bazan de la Charite, yet she described it and a fire in all going to show that something in man may go out in our sleep and may appear at great distances from the physical body.

These phenomena must be explained by the materialist in harmony with his theory. As we are willing to meet us on our evidences. any, and give many points of identification of him. continued existence. If the spirit or double may ex-

A SECOND THOUGHT.

The morning after the last issue of the Truth Seeker had gone to press we received the following letter from our Postmaster:

"Office of the Postmaster, New York, N. Y.

"February 29, 1904. "Publisher of the Truth Seeker-Dear Sir :- Referring to previous correspondence relative to the mailing of your publication to Canada, I beg to inform you that the Hon. First Assistant Postmaster your subscription. This number at the General directs this office to advice you that the con-right hand corner of the first page is ad-General directs this office to advise you that the appeal made in your letter of the 28th ultimo has been of Progressive Thinkers issued up to determined in your favor, and to accept for mailing copies addressed to Canadian destinations, provided, of course, such copies are not otherwise unmailable on account of any article or advertisement the circulation of which is forbidden in the domestic mails, and the publication does not violate the copyright laws of Canada.

"Appropriate instructions have been issued, and the copies may be presented for mailing as secondclass matter at your convenience.

"Very respectfully, C. VAN COTT, Postmaster. "Per E. M. Morgan, Assistant- Postmaster."

We are glad that the Hon. Robert J. Wynne has so thoughtfully considered the case, for it seems that the matter did not leave his office at all. The Truth Seeker has never violated any law or regulation of the how it can be lawfully thrown out of the mail. What the Canadians do is, of course, beyond the cognizance and Clair Tuttle. It is bound in blue of this government. Their postal laws are still more with aluminum embossing. Many of the poems are especially adapted for

There is no more to be said as to the matter as affected by the action of the Washington post-office authe spiritual public. Her songs are thorities. At the request of a foreign official they did us an injustice and have repaired it. Something, how-Canada. He is empowered by the Canadian law to are quite a number of journals published in this country to which his department refuses mail privileges. But that suppression, we have learned, does not suppress. Those journals can be found in all the cities and towns where the demand for them justifies the expense of sending them to Canada by express. The absurdity of prohibiting them is apparent. But to include the Truth Seeker among that class of publications is still more absurd, and we have asked the Hon. William Mulock to rescind the order of his predecessor, Sir Adolphe Caron, as to this paper. When we receive his answer our readers shall know what it is. -The Truth Seeker.

A man cannot have an idea of perfection in another which he was never sensible of in himself.—Steele.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant. -Hosea Ballou.

THE LYCEUM BANNER.

The Lyceum Banner of late unfurled, We wish might float o'er all the

To teach the truth to all the young

Of every kindred race and tongue. We know that every girl and boy Its truthful teachings would enjoy For none more zealous seek for truth Than hungry-minded eager youth.

The lyceum is the wisest means For teaching children in their teens-When older grown they'll not depart From facts and truths they learned by heart.

They need just such a lesson tract To teach them how to think and act, And soon we'll know, by style and man-What children read the Lyceum Ban-

ner. To make each child more wise and

kind. It seeks to stir both heart and mind; To help each grow, instead of shrink, It tries to make them feel and think

To educate is not to stuff-To memorise is not enough;— Each child is but a helpless elf

Until it learns to think itself. The Banner kindly shows the way

By which each one its part may play, But when the way is clearly shown, The part it plays must be its own. Long may the Lyceum Banner wave,

Upheld by zeal both true and braves And may its work to make all free Be crowned with glorious victory! Dean Clarke, in The Progressive Ly ceum, J. W. Ring, Editor.

RESTORES EYESIGHT.

Spectacles a Thing of the Past

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

"Actins, through which all affections of the oyes and ear, such as blind oyes and ear, such as blind ness, granulated lids, calless, simple contrivance, known as the Actina Poolete Battery, and through it the patients oure thermselved in the privacy of their own homes. It not only abolishes the buchbries and torturous methods practiced by oculists, and aurists, but at the game time perfects a positive and lasting cure. Rev. W. C. Goodwin, Moline, Kansas, writes; "My honest opinion of "actina" is that it is on

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er, Tumor, Catarrh, Piles, Fistula, Ulcers, ma and all Skin and Female Diseases. Write DR. BYE, Gor. Oth & Kansas City, Mo.

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ent issue of The Progressive Thinker, as printed at the top of the first page right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew date. Keep watch of the number on the tag of your wrapper.

ÁSPHODEL

AMD

Other Offerings,

EMMA ROOD TUTTLE.

This volume contains a selection of the best poems of this gifted author and storyettes contributed by Clair Tuttle in her charming style. There are 285 recitations.

The author needs no introduction to among the best in spiritual literature, Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of

The Mecca says: "Psychic Poems."
That erudite critic, Wm. Emmetts Coleman: "To all lovers of good poetry this book is confidently recommended. Will Carlton: "I have read with great

Sarah Thorpe Thomas, the Humanita. rian says: "A'most exquisite bouquet.
• • • the thoughts echo and re-echo through the deepest recesses of my heart. I have some word of praise for

every page." The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at

the way stations on the journey, Price \$1.00. For sale by

HUDSON TUTTLE, Berlin Heights, Ohio.

Foreign Agents: H. A. Copley, Canningtown, London, W. H. Terry, Melbourne, Australia,

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

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

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

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

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

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

To the Spiritualists of Illinois, Wisconsin, lowa and Missouri.

We expect to turn our faces westward March 1. We desire to hear from societies and individuals who would like our services.

Please write us at once if you would like our services, or we may have passed you by before we hear from you. Address us until March 10, Rochester, Ind. Home address 618 Newland avenue

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

MISSIONARIES' NOTICE.-All mail for E. W. and C. A. Sprague, the N. S. A. missionaries, should be addressed for the present as follows: No. 725 West Jackson street, Bloomington, Ill.

Marguerite St. Omer Briggs is open to receive calls for societies for April, May and June, or for camp engagements, as speaker, psychometrist and message medium. Can be addressed at 415 Thirteenth street, Beaver, Falls, Pa.

Dr. N. F. Ravlin, of Baltimore, is open for camp-meeting engagements, and with societies for the coming season. His labors in Baltimore as pastor of the First Spiritual Church, will close the last Sunday in May. Address 308 North Green street, Baltimore, Md. Bangor, Me.-Following a union re-

vival held by several ministers of the Holiness society, Beal's Island, Jonesthreatens to result in the loss of many ! lives. One man who rowed over from the association to Jonesport said preparations were being made to kill a number of children as a sacrifice, the parents believing they had the power to restore them to life. Several deputy sheriffs and numerous citizens have gone to the island and will remain there until the excitement subsides. It is declared that the people are destroying their watches, rings, jewelry and other articles of ornament. The store keepers are throwing away their cigars and tobacco and various animals are being sacrificed, all at the dictates of the ministers, who say that unless this is done all will be damned. A cat and dog were slaughtered recently and their blood scattered about the building of worship. Mrs. Beals, a member of the flock, arose at a meeting and declared that she had been told by the Su preme Being to kill her baby. The meeting thereupon broke up amid riotous scenes. Mrs. Beals was committed to an insane asylum.—Detroit Times.

E. W. White writes from Columbus, Ohio: "Mrs. White and myself are here for the month of March, and are open for engagements in Michigan for April. Communications may be addressed either in care of the General Delivery, this place, or to our home address, 292 Harrison avenue, Detroit, Mich."

Mrs. A. B. Strozier writes: "Mrs. Isa Wilson Kayner, of Chicago, held meetings at Willis, Texas., March 7, 8, 9 and The hall was crowded and great interest was manifested by all present. Her occult powers are great. Everyone was fully satisfied with her readings. We are anxious to have her with

A protest against the appropriation of any money for chaplains in the service of the United States has been made to the Senate by James Seldon Cowdon, of 524 Tenth street Northwest. The petition has been laid before the Senate by President pro tem. Frye, and referred to the Appropriations Committee. Mr. Cowdon "protests against the appropriation of any public money for any religlous purpose whatsoever, and especially against the pay for chaplains." closed a circular of the Washington Secular League, calling for "the com-plete separation of church and state."— Washington Post.

Fifty-Sixth Anniversary of Modern Spiritualism, at the Spiritualist Temple, Galveston, Texas., March 31 and April 1 and 2. "Freezing a Mother-in-Law." "Dr. Cure All." Bazaar each afternoon at 2:30 o'clock. Appropriate tableaux each night. Afternoon admission, free; night admission, 25 cents.

Correspondent writes: "The 56th anversary of Modern Spiritualism will be celebrated at U. V. U. hall, by the First Spiritualist Society of Findlay, Ohio, with music, and flowers as an offering to our loved ones gone before. Frank T. Ripley, the old-time worker, under the control of his guides will deliver the anniversary address. The Spiritualists of the surrounding towns have been invited. Celebration will occur on Sun day, March 27, at 2:30 and 7:30 p. m."

J. M. White writes from Creighton, Mo.: "Last fall I paid a visit to this place and held a few meetings with good results. On my return here I find that the friends have gone to work with good strong developing circle, and are meeting with excellent results, thus proving the value of the home circle. I itualists get a move on themselves and

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

VICTOR VOGEL'S ORCHESTRA AND BAND.—First-class music furnished on all occasions. Office and residence, 4217 Champlain avenue, Chicago, Ill. Telephone Oakland IIII. Mr. Vogel is a well-known Spiritualist of Chicago and a natural born musician. His orchestra will be most excellent at dances and entertainments given by Spiritualists, and will add much to the interest of the occasion. As a special feature of his musical work, he introduces many original novelties-imitations of birds, etc.

We are having Sunday afternoon meetings for the public, and expect to have a great many interested by the time the guides are ready to open the other seances to the public. There are many mediums here before the public to-day, who can5t give as good results as are being obtained by these people in their home seances. Spontaneous manifestations in the homes are a prominent feature of the growth here. My stay here is for an indefinite time, but am open to engage for camp-meetings for the coming season."

Mrs. Elsie Hornbeck's address is 1806 Colfax street, Evanston, Ill. She is Frances E. Willard's medium. Mrs. Lily LeSieur writes :"At our

next Band of Harmony meeting, Masonic Temple, hall No. 512, April 7th. afternoon and part of the evening will be devoted to hearing from the mem-bers and interested friends, telling us of their experiences, how they earned a dollar, to contribute to the Band of Harmony. We have had a good attendance all winter despite the severe weather we have had for several months; only a few more meetings before vacation. Don't miss our dollar party, as it is one of the best meetings of the year. Our friends will please bring refreshments as usual."

Jennie C. Paine write: "Mrs. Tillie U. Reynolds, state missionary, came to the society at West Potsdam, N. Y., on the 13th of February, where she re-mained ten days, giving five lectures in the Methodist church at that place. Her lectures were well attended. I wish everyone could hear Mrs. Reynolds, as she leaves such good impressions be-We are hoping to have her with us again in the 'good old summer time.' Emily E. Philp writes: "The Engle-

wood Spiritual Union held a social test circle at the home of Mr. and Mrs. Speight, on Saturday, March 12. It was largely attended. A fine program was rendered. A number of mediums were present and many messages were given. Then refreshments were served. We are preparing for an Indian campfire and council, to be held at Hopkins Hall, 528 W. Sixty-third street on Saturday, Mar. 26. All are cordially wel-Admission, 15 cents. Come and come. have a pleasant evening. Dr. J. O. M. Hewitt will speak for us on March 20 and 27."

Mrs. Stella Nicum writes from Day ton, Ohio: "Mr. W. V. Nicum spoke for the Dayton Spiritual Society, Sunday, March 13; his subject, 'The man who is to be." A large, enthusiastic, and report, is reported to be in a state of religious frenzy and fanaticism that The society is in a prosperous condition. The president, Frank M. Brown, announced that he had secured the Gorman Hall, a larger and better place for meetings. Mrs. R. S. Parkess rendered beautifully two solos which were greatly appreciated and enjoyed by all. Mr. Nicum will again address the society, Sunday, March 20."

Mrs. Laura G. Fixen, vice-president of the Illinois State Association, writes President Warne under date of Feb. 19. from Dunedin, New Zealand: "The theater in Melbourne, seating two thousand, was packed to the doors each night, and they told me they were the largest meetings they had had for over twenty years. I speak here next Sunday. This is a Scotch town altogether, about 48,000. The following two Sundays I speak in Wellington, which is the capital of New Zealand, and the last Sunday I am at Auckland. I sail for, America on March 18, and will be . in Chicago about the 15th or 20th of April. The Australians are years behind the times, and lack in physical and mental development. The Americans are far ahead of them. They have the good sense, however, to know this and everybody has high ideas of America. Vege tation here is simply marvelous and the climate in New Zealand all you could desire. I am keeping my eyes open to learn all I can. I feel I live a year in a day and a lifetime in a month.

J. H. Clark writes from Spokane Wash .: "The First Society of Spiritualists have elected the following officers for the ensuing year: President, Mrs. F French; first vice-president, Mr. An derson; second vice-president, Mrs. M. E. Connell; secretary, G. H. Clark; treasurer, Mr. J. French: trustees, Mr. Watkins, Mrs. F. Jennes, Mr. J. Poull, Mr. F. Nitzell and Mr. F. W. Butts. Mrs. Florence Heckman, of Tacoma, Wash., has lectured for one society for the past two months, and is still with us. She is a first-class speaker and has given the best of satisfaction. She will remain here indefinitely. All societies vishing a thorough spiritual worker will do well to correspond with her. Address her at Metropole Block, Room K, Spokane, Wash."

Mrs. A. A. Averill writes: "The Lynn (Mass.) Spiritualists Association, Alex Caird, M. D., president, will cele-brate the fifty-sixth anniversary of the advent of Modern Spiritualism at Cadet Hall, on Sunday, March 27. Exercises will be continuous from 12:30 to 10 p. m. Children's lyceum will hold their session at 12:30; at 2:30 Mr. and Mrs. G. W. Kates, assisted by Mrs. Dr. Caird, Mamle Helyett and Mrs. Maud Litch: entertainment by children from the lyceum at 4; supper at 5; song service at 6; concert by Chase's orchestra at 6:30; regular service with Mr. and Mrs. Kates, speakers, at 7:30. Other special features will be arranged later. No efforts will be spared to make this one of the finest anniversaries ever held by this society. Mr. and Mrs. Kates are the speakers for this month and the first Sunday in April, and are attracting large audiences by the excellence of their work, both in lectures and communications.

J. S. Taylor writes from Cheshire, Ct.: "I read an item in The Progressive Thinker, relating to sick and disabled mediums; that they should be provided or. A suggestion was made that if ev-Spiritualist in the United States would give one cent each, a good work would be accomplished. Now, let Spir-

use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for

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

establish some method by which this can be done. I will submit this plan: Let every place where Spiritualist meetings are held have a small contribution box put up, plainly to be seen and plainly labeled, so people would know its object; then very few persons would fail to drop in a cent, a dime, or a dollar, or even more. Now I believe this plan could be made successful; if Spiritualists will agitate this subject and bring it to a focus a good work can be accomplished. Why not?"

DOINGS IN TEXAS:-Mrs. Laura B. Payne, vice-president of the Texas State Association of Spiritualists and one of the most energetic workers in the ranks of spiritual workers, has been making a tour of the north and central parts of Texas and has pleased the people wherever she ministered, with her eloquent and logical lectures. Mrs. Alice Baker and son Milton are doing acceptable work in Dallas. Mrs. Isa Wilson Kayner, state missionary, is do-ing thoroughly satisfactory work in the southern part of the state. Other sections of the state desiring her services should address Secretary LeRoy Hutchings, Spiritualist Temple, Galveston, Texas. Dr. J. M. Temple has also reelved missionary certificate from the State and is doing a work that is highly commendable; he has lately been in Beaumont, the great oil center, where some weeks ago Mrs. Kayner organized a society, and the people speak in high terms of his message work. The society in Galveston, where President John W. Ring presides, is making elaborate preparations for a celebration of the anniversary—bazaar and entertain-ments, March 31 and April 1 and 2. Donations for the bazaar should be addressed to Mrs. H. Heyne, Spiritualist Temple, Galveston, Texas.

Oscar A. Edgerly's engagements as made for the next six months are as follows: During the month of April he will speak at various places in New England. For May he will serve the First Spiritualist Society of Hamilton. Ontario. During June he will fill en gagements with the First Spiritualist Society of Conneaut, Ohio. From July 24 to 28 inclusive he is engaged with the Freeville (N. Y.) camp association. From July 31 until August 28 inclusive, he is engaged to act as chairman at Grand Ledge, Mich., camp-meeting. September 3 and 4 are engaged with the Wentworth (Ohio) association at its Grove meeting. Mr. Edgerly still has the first three Sundays of July at his disposal. He will be pleased to hear from societies desiring to engage a trance speaker and test medium for the season of 1904 and 1905. Home address, 29 Public Square, Lima, Ohio.

Mrs. M. A. Morrell, of Kent, Ohio, writes: "I have just read Dr. Bland's beautiful book, 'In the World Celestial, and I wish to express my high appreci ation of the grand truths contained therein. May the author long be spared to spiritually illumine the pathway of blind and starving humanity. That book is destined to do a great work in enlightening the world. Heaven speed the day when its grand truths shall be spread broadcast. I shall pass this book around among the preachers. One has already said he would be delighted to read it."

S. J. Bliss writes: "We as Spiritualists have resurrected an interest in the Spiritualists society in Lansing, Mich. once more, and hope we may keep up the same in the meetings. Dr. Marvin has kindly given his services as speaker for the past three Sunday evenings. Mrs. Fuller, of Grand Rapids, has been with us two Sundays, giving tests from the rostrum. Her messages were remarkably correct. She gave every name correctly, and the cause of death. The meetings were very well attended. Mrs. Richard Spencer, trumpet medium of Grand Rapids, Mich., gave a trumpet seance with good results. Thirty-nine people attended. Rev. Stocking, among many others, received some very con vincing messages from spirit friends. Mrs. Spencer went from here to Grand Ledge to fill an appointment there. She made an engagement to be here at Lansing the first of April to give a seance, two evenings.'

The First Spiritualist Society of Galesburg, Ill., is a newly organized body and auxiliary to the State Associa Ffteen members are enrolled upon its charter application, and they associated themselves together for work without going to the trouble and expense of having a missionary of either the state or national associations come upon their field for that purpose. This spontaneity of their effort is an example for the unorganized Spiritual ists all over Illinois and the nation. Single individuals can do little for the cause, but a few determined ones banded together soon attract attention, create interest, command respect and gain a hearing for the truth. Mr. and Mrs. Wm Weakley, of No. 38 North Pearl street, of the College City, are active promoters of this local movement. Slowly, surely and perseveringly is their rule of action.

F. H. Rice writes from Boston, Mass. "Thursday evening, March 10, will be long remembered by those present at the meeting of the Ladies Spiritualistic Industrial Society. There was present a large and very appreciative audience to listen to those who entertained Among those whose remarks were both pleasing and instructive, were Mr. J. J. Morse, wife and daughter, of London Eng.; Dr. Huott, with some very satisfactory readings: the Misses Stewart Blair and Murphy, with pleasing songs; Mrs. Dix with well-timed remarks and a poem; Mr. and Mrs. Scott whose re marks are always interesting, and Mrs. Chapin and Mrs. Whitlock. Do not forget Mr. C. E. Watkins and his illustrated lecture, Mar 17, and also the dance, March 24. On March 31, instead of the anniversary services being held by the society a supper will be served at the hall, from 5 to 7 p. m., to all those wishing to partake. All are cor

dially invited." J. S. Roberts writes from Louisville Ky.: "I regard The Progressive Thinker as one of the best papers now published in the United States, giving the people information of their condition in that life of which they had formerly been kept in such profound ignorance. The cause is growing in our city. Even the ministers of the Christian churches are getting their eyes open. One preacher Baptist, in December last, asked him self a couple of questions in a sermon and answered them himself as follows What is heaven?' he answered by say ing that it was a figure of speech. Then he asked, 'What is hell?' He an swered by saying it is also a figure of speech; that when we did we go down or we go up, and when we get there, we

When writing for this paper L 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.

> are not asked whether we came from Wall street of whether we dressed in fine clothes, or whether we came over in our rags. Another Baptist minister preaching a funeral sermon, said: 'The friends of the dead one are around the corpse. You ought not to weep; your

friends are all around you." Hans Mettke writes from Philadel-phia, Pa.: "Following a very strong im-pression, I write to you to thank you for our excellent paper, in which I have enjoyed amongst many other articles, whom I correspond and who has become a very dear sister to me. etters of Carlyle Petersilea are fascinating to me, because I am also a musician, a teacher, as well former on cello, piano, and with voice (baritone), and am a great admirer of Liszt, whose spirit is with me occasionally, as I have been told. I look forward with great pleasure to the next number, which will tell us about the interview between Liszt and Petersilea in the great cathedral. Looking through a musical magazine from Boston I saw the notice of Petersilea's passing away June 11, in Tropico, his home near Los Angeles. Nothing can please me more than such news from the spirit realms about the arisen masters in music. I wish you the very best success with all your efforts for the good of humanity. and shall always speak the best word possible for The Progressive Thinker, which I remail to a poor friend in Los in your work and remove all obstacles REED'S LAKE CAMP .- Sadie Her-

rick writes: "The many friends who attended the Reed's Lake Camp last year, will, I believe, be sorry to learn there will be no camp there this year. The camp grounds and belongings are now in the hands of W. S. Gunn, the holder, who for reasons known only to himself, has made it impossible for the association to hold meetings this year. At a stockholders' meeting last month, Mr. Gunn personally stated that his son wished his withdrawal, wholly on account of his health and advanced age, but that he was not pressing his claims in any way against the association, and wished us a successful camp the coming summer. The following Tuesday, contrary to his word, I, as secretary, was informed through an attorney that Mr. Gunn had ordered a foreclosure at once. A more beautiful spot could not be found in the state of Michigan, and last year on our opening day the grounds were dedicated to Spiritualism, and angel blessings were invoked in the name of Mr. Gunn's spirit wife and son, and now, I wonder, do angels weep? The brightest prospects were ahead of us, many letters were received making inquiries regarding camp this summer. Mrs. Gillespie, Mrs. Kaufman. Mrs. Walton, and Mrs. Cora L. V. Richmond were booked, and others in view; but I am obliged to cancel these dates. A street car line is surveyed right past the gate, consequently envious eyes were on us, and this may explain, a representative of Chautauqua has been over the grounds, and in correspondence for some time concerning them." Dr. Ballard writes: "At the Church of

Higher Forces, Indiana avenue and

Thirty-fifth street, last Sunday evening,

many new faces together with the regu-

lar attendants and members listened to

the first of three lectures to be given by Mrs. A. E. Palmer on the subject, The New Creation.' Mrs. Palmer is an intelligent and fine off-hand speaker. Conditions were put right by the beautiful music dispensed by the Caldwell family. Our medium, Mrs. Grace Aitken, gave many soul-stirring tests. Angiven at our medium's home last Saturday night. The parlors were filled to overflowing. The usual programme, consisting of psychic and palm reading, music, etc. The next social occurs on the 26th inst. Recognizing the master ly manner in which the editor of The Progressive Thinker is endeavoring to life the veil of skepticism and bigotry, some kind of a move should be instituted to force the paper into the unwilling homes, especially where dwell the young, for through the young can be lemonstrated the truths of spirit communion. How many worn-out and wearled hearts could find solace in this cold, selfish world, could their eyes be opened to our beautiful philosophy that they might come in touch with dear loved ones who have passed to the nome unclouded with selfishness. The happiness to be derived from the conviction that those who have preceded us across the dark river known as death, is beyond mortal man to under stand or to estimate. Nature every minute of our life is endeavoring to force us to take advantage of the situation, and still there is the procrastinating indifference that has deprived many a heart broken mother and disconsolate wife from again holding communion with their loved one. I wish it were in my power to make everyone understand here what they must understand after their transition, the truthrulness of the life hereafter and the return of the spir it to this earth's plane. I would not rest until I had gathered every living human being within the folds of our beautiful faith. All roads lead to a spiritual meeting every Sunday afternoon and evening, including our own

Mrs. Alice Gehring, the well-known medium, writes that after April 1 she will locate in Denver, Colo. Her home address will be given later on. Mrs. Gehring is regarded by many as a most excellent slate-writing and trumpet medium. D. A. Richardson, of St. Joe Station,

Ind., criticises the actions of lecturers and trumpet mediums, because their prices are so high that the friends there cannot well raise the amount to ecure their services. He thinks they ought to come down in price somewhat.

Lorenzo Worthing writes: "The officers of the Sunapee Lake Spiritualist Camp-meeting Association, N. H., met in Knights of Honor hall, on Hanover street, Manchester, N. H., Feb. 28, to make arrangements for their annual camp-meeting, atu Blodgett's Landing, N. H., the coming season. The officers are: President, John Gage, of Henniker, N. H.; vice-president, Mrs. Effle I Webster, Lynn, Mass.; secretary, Lorenzo Worthen, of Hillshoro Br., N. H.; treasurer, Mrs. Harriet Comstock, of New-

Harriet Comstock, of Newport. N. H. Everything looks for success for the coming camp-meeting and all are in harmony to make it successful." D. Parker writes from Stoneham Mass.: "I am pleased to see you take some notice of the Cathoics. I am glad there is one paper that is not run by the pope. We are coming to pretty serious times. I think the school question will be the most important one in the next presidential election. Lithink Archbishop Ireland is laying back and the convention."

port, N. H.; business committee are

Thomas Burpec, of Sutton, N. H.: H. E.

Gove, of Riverdale, N., H., and Mrs.

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to The Progressive Thinker can have until further notice, the following books for 25 cents each: "The such a vast amount of reading matter, much more Religion of Man and Ethics of Science," by Hudson Tuttle, and "Seers of the Ages, or, Spiritualism Past and Present," by Dr. J. M. Peebles. Both exceeding- these ten premium books is about ONE DOLLAR, ly valuable, and though widely different, each one fills an exceedingly important niche in the literature of Spiritualism.

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per-Mundane Spiritism.

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7-The Occult Life of Jesus.

8-A Wanderer in the Spirit Lands. 9-The Religion of Man and Ethics of Science.

10-Seers of the Ages, or Spiritualism Past and

READ THIS CAREFULLY BEFORE REMITTING.

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

Sending out these premium books, however, at the scription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish than any other Spiritualist paper now published.

In conclusion, bear in mind that the postage on leaving this office only \$2.10, illustrating the great bargain you are getting—an oportunity to form the nucleus of a valuable library, the like of which was never known before on this material plane.

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CRITICAL.

For the Benefit of Seekers After Signe and Wonders.

Seldom do I take part in controve in n your very instructive paper of late n various issues we read views condemnatory of materialization. I get ired of hearing about the would-be-convinced people. From my extended experience and I have spent 750 evenings with this particular phenomena, I would not go across the street to convince I have so stated. goes on just the same. The trouble with the American people is this, all that they can see is matter, or as the boy savs. "as far as his nose." Laura Fixen's article in March 5th issue of The Progressive Thinker; it will give you something to think about. personally told Mrs. Fixen when she asked me about that country (Austraia), the people out there are intellectual and became Spiritualists by reading its philosophy, and therefore have an intellectual understanding of the truth. That is why 2,000 people will go and listen to a speaker. Out here, all the people think about is a tencent show, or some physical seance, maerialization, etc., and these very people have to go to a circle or seance once or twice a month in order to be continuously Spiritualist (or, rather, spirit-

My advice to mediums is to pay no attention to the would-be know-it-alls, but educate your visitors in this, the grandest philosophy in the world et your test and other so-called Spiritalists, sit and cultivate mediumship for four or five years themselves, then see if they would pay any attention to these challenges of \$1,000. Study the various books upon the

ubject, read your spiritual papers, and philosophize with yourself, and then you will not be like the boy at school, when he is studying histology; he tells his teacher that he can't see what use t has in a study of medicine, but when ne studies it out for himself he finds his mistake, and so you will find that when you have done some hard thinking, you will not expect your mother to naterialize with the old-fashioned skirt, store teeth and pox marks and thousands of other nonsensical things; but rather listen to their teaching, and their individuality. Let us continue to be students always, and not demand a medium to do something of which philosophy you don't know anything. I am a lover of truth and I don't ad-

vocate fraud but no man or woman can inderstand Latin in one week, or any other subject. Give a medium the benefit of your doubt, if you are dissatsfied, sit in your own home, with your family, then perhaps you will feel more kindly towards mediums. Your, readers must know materialization is true, that has been scientifically proven. Once a fact, always a fact. I don't care how many trauds your readers have found; what everybody wants to know, are the various phenomena of Spiritualism true?

By reading our philosophy you will understand why Spiritualism is grow-ing throughout the civilized world. DR. LOUIS H. FREEDMAN.

How Some of Our Readers Can Make Money.

Chicago, Ill.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than 6.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-Washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. John F. M.

Thou art poor indeed if thou art not

stronger than thy poverty,-James

J. Iliff Mettler writes from Great this summer, I think it is time that it Falls, Montana: "Where is Farmer should be known to all Spiritualists ex-Riley, W. W. Aber and many other so- actly what is to be done regarding this called and widely-advertised materializ- matter, and I believe the pest way to have it known to all is through The Hale's offer of \$1,000 for just one spirit Progressive Thinker." There was some form. Such an opportunity as this talk of having a Spiritualist campgrounds, but the project, we have been to deliver the goods. It is proper that tractions at the Fair will be too great to make a success of any camp-meeting.

sons for the benefit of the readers of The Progressive Thinker." James T. Whitehead writes: "Why cial was given by the Ladies' Auxiliary does not some medium grab the \$1,000 of the Toronto Spiritualist Association, of Mr. Hale, of Los Angeles, Cal., by on the 24th ult., netting a handsome Mr. Hale of Log A presenting a genuine materialization? sum for the benefit of the Association. Every medium holds seances for pay. The entertainment was given under the Why is it that all will avoid large pay direction and leadership of Mrs. Nettie when it is offered. Mr. Hale's offer is Holt Harding, whose unsparing efforts no bluff, it is no bet, it is simply an of- made it a complete success. fer for some medium to hold a seance at his home. Any materializing medi- (Ont.) Society during the month of um will hold a circle if at least \$25 is March. An innovation in connection guaranteed as a compensation, if re-sults are obtained. Then why kick A. W. Sparling was a marked feature in when \$1,000 is offered? Why will not some medium simply 'try?' It looks Association. A union service was held suspicious—no one willing to try to at the residence of Mr. Sparling, comcapture' the \$1,000, while so many are prising the Methodist and Spiritualist obtaining from \$10 to \$15 every night services. Notwithstanding the marked

son is that they know they are unable

they hold a seance. Peter J. Loeb writes from Brooklyn, N. Y.: "The Society of Sacred Com-munion will hold its first services on (orthodox and Spiritualist) assem-Easter Sunday evening, and every Sunday thereafter at 1246 Bedford avenue. opposite Halsey street. Our good sismedium, will demonstrate spirit return. This society will have the Bible as its foundation, and in connection with the church, there has been a Cross and test mediums who desire an engage-Crown Aid Society formed to support the work. The doors will be thrown open to the public. All will be wel-

come.' Dr. Beverly writes: "Our monthly party will be at Lakeside Hall, Saturday evening, Mar 26. Our booths have been nearly all taken, and you will have your choice of some of the finest psychics in the city, to give you a free reading from 8 to 9, when the dancing will begin, and Vogel's orchestra will discourse their finest. Lunch will be served in the dining-room above. Prof. also. Mr. Hurlburt, the 'funny man,' Dr. Hail, from Columbus, Ohio, will make you laugh. Little Gracie will give specialty dances; also Florence Daniels, our angel singer, will give some fine sketches and special music All this beautiful program we have prepared to entertain you for the small sum of 25 cents."

Dr. G. Lester Lane writes from Boston. Mass.: "With all my soul I wish you gigantic and nobly-earned success." H. F. Coates writes: "Sunday, March 27, will be devoted to celebrating the attended marked the respect in which anniversary of Modern Spiritualism at the dear old lady was held by her Kenwood Hall, 4308 Cottage Grove avenue. Our programme will consist of speeches by different ones, music and

Mrs. Isa A. Cross writes: "The Hyde Her age was 55 years. Park Occult Society was highly favored with a fine talk from Walter DeVoe, on she told those gatherd at her bedside the 6th of March, and Dr. Agnes Ches- that she had a vision of her home beter See on the 13. We need more of yond. She said there was a straight such new-thought speakers. They will path over a dark mountainous way wake the people up and set them think- with great chasms of darkness on both ing. On March 20, Mr. Marsh stirred who cannot give as good results as are up the ideas, and gave a fine lecture, end was a glorious bright place, and a On Mar. 27, Dr. P. M. Harmon will oc gateway all illuminated and sparkling

have heard more or less talk among just a few days after this beautiful vis-the Spiritualists, and have seen occa- ion was shown her. sional mention in The Progressive Thinker, regarding , having a campmeeting during all or a part of the time during the St. Louis Exposition; at some point near the fair grounds, sawing wood. He will wake up before Now that everyone is making definite plans regarding their visit to St. Louis -Elbert Hubbard.

ing mediums, that they do not accept should not be allowed to pass without being accepted, unless, unless the reameeting near the St. Louis they make an explanation of their rea-N. A. St. Clair writes from Toronto, Canada: "A very successful Quilt So-

Harding is now serving the Hamilton the history of the Toronto Spiritualist at the residence of Mr. Sparling, comcontrast, the Spiritualist service proved very impressive, appropriate plage present. Mrs. Nellie S. Noyes, of Boston, serves the T. S. A. during March and April. She has met with a , Miss E. C. Resch, young and gifted cordial reception, and is having excellent success. The association would be pleased to hear from mediums who desire engagements for 1905; also from

> ment for July and August, 1904." H. D. Barrett, president of the N. S. A., paid Chicago a flying visit a few days ago. He has been lecturing at Toledo, Ohio.

Dr. G. B. Warne, president of the Illinois State Spiritualist Association. and vice-president of the N. S. A., will lecture in Buffalo, N. Y., next Sunday. Mrs. Sarah A. Walters writes: "I would be pleased to make engagements with societies wishing a speaker and test medium. It is essential that they address me at once. I will also offici-Smith, the fun-maker, will be present ate at weddings and funerals. Address me at Fulton, N. Y."

PASSED TO SPIRIT LIFE.

(Oblivaries to the extent of ten lines nly 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.

Mrs. Mercy Catlin left the earthly

casket, Feb. 27, in Concordia, Kansas,

aged 85 years. A spiritual funeral, well friends and neighbors. B. R. A.

speeches by different ones, music unit recitations. We expect a good time, both afternoon and evening. Our hall Knapp, passed to the realms above, March 10. She was laid to rest at Oakridge Cemetery, Chicago, Ill., March 12. A short time before she passed away

cupy the rostrum, and probably will an. People glorified were passing in. She ower questions. Services every Sun- said, "I walked straight up to the gateday evening at 7:45 at 323 East 55th way; then a gentle voice said, 'Not yet; you must wait just a little longer before W. H. Pelkey writes from Iowa: "I you enter." She entered the gateway

> If a man is to achieve ultimate success he must be willing to forego immediate enjoyment.-Rev. J. F. Peters. Success implies joy in your workand joy means better work to morrow.



This department is under the management of

HUDSON TUTTLE. 'Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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

Felix: Q. Is the theory of "Sub-jective and Objective Minds," of Dr. Hudson, generally accepted by scien-

A. Dr. Hudson was by no means the originator of this hypothesis. In various forms it has been advocated under various names in explanation of psychic phenomena which could not be otherwise accounted for. He elaborated the conjectures of his predecessors and formulated an hypothesis which was seized with avidity by those who were opposed to Spiritualism, not for its scientific value, but because by it Spiritualism could be plausibly explained.

The theory of a "Subconscious Mind" as distinct from the common or "Objective," has no foundation in science, and in the form presented by Dr. Hudson, has not been received by scientific men as a part of science.

There is a subconsciousness as has The Progressive Thinker. Its origin is in the nerve centers outside the brain, in the reflex system of nerves and this is fully accepted by scientists. This is, however, entirely distinct from the hypothesis under consideration.

It must be borne in mind that if the spiritual origin of the manifestations be admitted, there is nothing for the hypothesis as presented by Dr. Hudson to explain, and no reason for its being. Its purpose is to explain them by other than spiritual means and if it fails in

this it is superfluous. The enemies of Spiritualism were waiting and praying for a weapon wherewith to destroy it, and this "sub-conscious mind," intangible as moonshine, a name covering with mystery and ignorance, which the masses do not and cannot understand, gave the most plausible and effective to their hands. Because of this it has been exploitered. ctravagantly praised and pushed into notoriety, not because it has its foundation in science or has been accepted by scientific men.

A. A. B.: Q. I notice in advertisements of medicines for the cure of catarrh, and some other diseases, there of spirit forms. are representations of the microbes or Are these representation

Q. We presume this corresponden refers to the illustrations which call at tention to advertisements of "patent medicines." If so, nothing could be more untruthful and misleading. There are germs of disease, and microbes, but there is nothing in the realm of life ake the beings represented by these unacrupulous advertisers. The pictures are drawn from imagination, and are as arrant deceptions and frauds as the

Medium: Q. I have received a circular letter, promising to develop me into an extraordinary medium in ten lessons, for which I am to give one dol-The writer says that he can do this for any one, and teach any one how they can control any one they please. Can he fulfill these promises? There is no doubt about his being able to develop any one credulous enough to trust him, out of the ten dollars, but as to his developing mediumship by a series of lessons, he promises what in its very nature is impossible. If it were possible to teach any one how to control whomever they desired, it would be criminal to impart that knowledge to those who would use and that of good life really brings hapit for selfish and the lowest purposes. Fortunately there is no such knowledge to impart, and those who advertise that they have this power and can impart it to whoever pays them for it. promises what they know they cannot

and the offer of stock at a price, which if it advances as the prospectus prom-ises, will be a bonanza for me. Do you World-Old. He dwelt at length on the know anything about the -We omit the name of this wonderfully promising company which may or may not have a claim staked out in the mountains which hedge in the Arctic circle. On general principles, a mine that is valuable does not go begging for stock buyers. A prospective mine, may if in honest hands, develop great wealth, and the stockholders reap arge reward for their investment. But in this case, they take the risk of the mine proving valueless. It is a game of chance, and more often than otherwise the claim proves worthless. Such an enterprise may be perfectly legitimate. Some one locates a claim, which he thinks is promising. No one knows or can know its value until it is worked. The development costs money, and he sells stock to raise the means to sink a that it certainly was an educator. shaft. If rich ore is struck those who purchase shares find their investment If nothing more than bar ren rock is reached, they find the balance on the wrong side. They bet on the result and lost. To one honest transaction there are many fraudulent. Martineau.

The property exploitered, may be an abandoned shaft, or a claim contested. A company is chartered, and the capltal placed at millions of dollars as the value of a claim or claims that may not e worth a nickel. The promoters never intend to develop the mines. Why should they engage in the uncertain business of mining when they hold in their hands the certainty of selling the stock to the dupes who believe their flowery prospectus and flattering promises? It is such stock that is offered for half par price with the guar-antee that in six months or a year it

will be at par, and not a share sold for less! In vain will the purchasers of such stock await dividends, paid from have called forth such a host of respondents, that to give all equal hear celved goes into the promoter's pocket, ing compels the answers to be made in not to the development of the property. The stock is worth less than the good sheets of paper used in printing. most amazing thing is that any person with ordinary sense, can be inveigled into throwing away their money in such schemes of transparent rascality.

If this correspondent has an attack of "get-rich-quick" fever, and has so much noney he does not know what to with it, we know of no way in which he can rid himself of it more quickly, and at the same time cure himself of the

J. L. C.: Q. Can dematerialization of spirit forms be simulated by trickery? Is this phase of mediumship in any way detrimental to health? Why do not honest materializing mediums accept the offer made by the Los An-

With the conditions, which are demanded by most "materializing mediums" complied with, there is no barrier imposed to deception, and the simulation of spirit forms is the easiest jugglery. How easy, is shown by the many fakirs who have succeeded for a longer or shorter time in passing off the most blundering tricks for genuine spirit appearances. The genuine medium cannot be injured in health, the temperate use of this phase, but we have seen the wreck of health in those who practiced deception, presumably from the nervous strain and anxiety experienced by the constant fear of exposure.

The reasons why materializing mediums do not accept the offer of the Los Angeles parties, is for each one to state, but if genuine, it is a duty they owe to themselves and the cause to at once accept, with the revervation that essential conditions must be complied with. If the offer is not accepted, they must understand that before the tribunal of the world and all Spiritualists, they convict themselves. The challenge is straightforward and honest, and should been explained in preceding numbers of be taken in the same spirit. If materialization is possible, here is an opportunity to set the fact before the world.

and silence opposition. It is useless to hedge and plead excuses. . There are no excuses. If the challenge is not taken, materialization will disappear from the evidences of

Spiritualism. There have been many offers before made in antagonism, and imposing at the start conditions which would negative successful results. This, however, is by fair-minded men, who are willing to give the amount to be convinced. The medium who accepts, should mand that one-half the members of the seance be Spiritualists, or friends, who would take no further part than give magnetic support, and assure a correct report of the test. The conditions to be imposed should be settled beforehand. with the understanding that several seances are to be held, that conclusions may not be hastily reached because of failure at first.

If the manifestations attending the Medium Aber, be as reported, some of the least which occur at his every seance, would win the prize and demon

Three Days' Mass-Meeting at St. Paul, Minn.

Dear Sir:-The three days' massmeeting of the Minnesota State Spiritual Association, held in St. Paul, Minn. February 26, 27 and 28, 1904, is now a thing of the past, but the grand, beautiful and uplifting thoughts that were expressed by the different speakers will ive through all eternity, and I feel from the remarks that I heard expressed that they have been the means of starting a large number to realize the grand truth that the cause of Spiritualism is

trying to bring to the people. The mass-meeting was opened with conference conducted by Mrs. C. D. Pruden, and in her remarks she said: "I believe in Theosophy to a certain extent. Christian Science is trying to steal our thunder, the churches are disturbed over our work and influence, but also believe there are as many inspired men in the pulpits to-day as in

Mr. Joseph P. Whitwell expressed the thought that Spiritualism teaches fearlessness, teaches its adherent to grasp the value of true manhood, it taught its children the natural consequence of wrong-doing, the value of right-doing

Mrs. Lowell gave the lecture in the afternoon, and her remarks were strong

and to the point.
Mr. Will J. Erwood, of La Crosse, Wis., was with us and delivered the lectures at the three evening services. and this good, true co-worker should Archibald Scott: Q. I have received | certainly be loved and appreciated by a circular of a promising mining scheme all Spiritualists, for he is doing a grand work. His subject for Friday moral and ethical side of Spiritualism. Saturday evening he lectured on "The influence of environment on the evolution of character," and his Sunday evening lecture was on "Gleams of Immor-

tality," The other speakers were Mrs. Joseph P. Whitwell, Mrs. Asa Talcott, Mrs. C. D. Pruden and Mrs. Carrie Tryon. Mrs. Eva McCoy, of Marshalltown, Iowa, was with us and gave mesages and readings every evening, and her work is so well known that it needs no comment. The other mediums that gave greetings were Mrs. E. Sauer, Prof. Zeno, Mrs. Jacobs and Brother Erwood.

was the Children's Lyceum, but as Brother Erwood said he would write an article upon this point, I will say C. P. FOLLET, Secy. Minnesota State Spiritual Association

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

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236.)

remains a testimony; is no longer a

law but is a means of grace; does not

faith, but does remain the historic foun-

tain of Christian knowledge." Luther,

he says, and Calvin, used the Bible free-

ly as spiritual food without bibliolatry; Luther disparaging the Epistle of James, Calvin looking askance on the Apocalypse. To which it might be re-

plied, in the first place, that Luther and Calvin brought with them confirmed

convictions from their previous religious state; in the second place, that

souls can hardly be expected to make

use of a great course of literature as

food for spiritual appetite developed

within themselves, injecting into it their personal thoughts and emotion.

They want authority, or at least a pos-

itive rule such as they believed they had in the Bible, believing it to be

How, after the admissions which M.

Sabatier has made, can he continue to speak of "the Bible" at all? How can

he persevere in treating as a book that

which is in fact a collection of books,

independent of each other and varying

greatly in character, spirit and value? The Old Testament is the whole of an-

cient Hebrew literature bound up to-

gether. The idea of God differs materially in different parts of it. The God

of Genesis is anthropomorphic, and the special deity of a patriarchial family.

The God of Joshua and Judges is in-

tensely tribal, sanctioning in the inter-

est of the tribe wholesale massacre, as

in the case of the Canaanttes; treason,

as in the case of Rahab; assassination, as in the case of Sisera; inflicting

plagues upon all the Egyptians to make

Pharaoh let the favored tribe go. This deity and the delty! who makes Ba-

laam's ass speak, who sends a lying spirit to Ahab, who makes bears kill a

party of boys for mocking Elisha, is a

conception surely lower than that of

Deity in the second Isaiaii, in Amos, in

the more spiritual Psalms. The Psalms are manifestly by different

hands. The spirit of some of them is

gentle and beautiful. That of others is the reverse) source | 991dl ic land

An attempt has been made to impart

unity to the collection and at the same

time to explain away its moral difficul-

ties and give it as a whole the charac

narrowest tribalism; 'a tribalism which

commands the Hebrew to put away his

Gentile wife. Of the book of Esther it is

only necessary to say that it is the

If the Hebrew literature is divested

of the character of revelation, is it cer-

tain that we owe it more, morally and

spiritually, than we owe"the Greek? The Greek Pantheon, of course, is mor-

ally low, though sunny and inspiring to

art. But the delty of Socrates though

indistinct and hardly personal, is sub-

limely moral. In the Hebrew literature

there is, on the whole, not much of ten-derness or affection. We have Ruth, it

is true, we have the friendship of David

and Jonathan, and some other touches

of humanity. But there is no parting of Hector and Andromache. There is

no Antigone or Alcestis. There is noth-

ing like the sentiment of the Greek epi

taph in which the dead wife says that

of the two babes which she bore her

husband, one she keeps with her as the

pledge of his love, and the other she

has left to be the prop of his old age.

Sternness, amounting often to grimness

seems to be the general tone of the Old

Sabatier say, if belief in a supernatural

revelation is to be discarded, are we to

bind up the New Testament with the

Old Testament are tribal, and tribal

they remain to the last. The God of

the Chosen People might be destined to

extend his sway over all the nations of

the earth; but He would still be the

God of the Chosen People. The God of

the New Testament is the equal Father

of all. The son of the carpenter at

Nazareth would, of course, accept un-

critically the sacred books of His na-

tion with their traditional interpreta-

tive of the plagues of Egypt or of the

God and the brotherhood of man. If the

birth to that of the Old Bestament; it

was rather by repulsion thin by produc-

tion: Of the alleged profficcies of Je-

sus in the Old Testament, friticism has

entirely disposed. The spirit of the

Old Testament crucified the Teacher of

the New. Nothing is more dear or fa-

miliar to us than the Bible as it is.

certain portions of Elebrewainistory and

For my own part, a should prefer to

rest the claims of Unristinhity to seri-

ous and unimpassioned consideration.

no more on anything mystical or eso

tianity has produced, and the relation

of that character to the progress of hu

manity. These are facts not less ber

submitted to the investigation of sci

enco. GOLDWIN SMITH.

Careful and willthe Astantion to the

simple and small things of life not only fits us for great and successful works

but by psychic and occult law places

tain in their way than any that can be

37():0 :.B'

the Mount.

The Deity and the religion of the

Then, upon what principle would M.

Testament.

source of the feast of Purim.

throughout the inspired Word of God.

Simple

they were not common men.

prescribe the scientific formulas of

Furthermore, what is mediey of disarrangements do we find in the prophecies of Isalah, Zæcharian and Jeremiah, to speak only of those whose want of connection is visible to the unaided eye! What is also book of Psalms, if not the Psalmer of hymns of THINKERS. Tall ofer

Momentous [as set forth by Mr. Gold-win Smith in the N. Y. Sun] is the crisis n the history of man when all authoritative religion, consecrated tradition fails him, and he is left to work out by his own reason the problem of his origin, state and destiny. With the religions of authority would pass away the whole order of Spiritual guides, leaving, as the departure of the elergy certainly would, an incalculable void not only in our theological, but in our moral and social system. To such a crisis, however, according to M. Sabatier's work on "Religions of Authority," to the importance of which you have called my attention, we have come. The days of all the religions of au-

thority, in M. Sabatler's opinion, are numbered. He appears to think that the papacy is likely to last the longest. it has a wonderfully strong organization, an imposing and fascinating ritual, a legendary antiquity founded on a mythical list of early popes. It still commands the allegiance of masses like the Italian peasantry, who can believe in the miracle of St. Januarius and the Holy House of Loretto, or the crowds of pilgrims to Lourdes so vividly painted by Zola. Of educated adherents it retains few, of scientific adherents almost none. It offers in these times of religious confusion and perplexity a tempting haven to the weak and doubtng mind. It has in its own despite gained in spiritual character and respectability by severance from the temporal power. As an anti-revolutionary influence it is rather regarded with complacency by the conservative statesmen of Europe. Guizot seemed to have this feeling about it. But now, loaded with such a burden of historical memorles as weighs on the character of no other power, from the foundation of the Inquisition and the massacre of the Albigenses down to the persecution of the Huguenots, it is going into its last struggle against reason and progress. n its Syllabus it bids defiance to libery of conscience and of opinion, to the right of the state, to the great gains of and principles of modern civilization. It has consummated its pretensions by the usurpation of infallibility and its defiance of fact by proclaiming the Immaculate Conception. It is in the fatal hands of the Jesuit or of ambitious priests like Manning and fanatics like De Maistre. Catholics who keep terms with reason such as Montalembert, Lacordaire, and the seceders from the Council of Rome, have morally withdrawn from it and are under its ban. The holiest and highest of Catholics of former days would now be almost heretics and in danger of having to do penance for absolution. Once more let it be said that the Papacy is not the Catholic Church, nor is the Catholic Church the Papacy. The Papacy is an Italian usur-pation, always in Italian hands. Papal theocracy is the creation of Hildebrand. The Patriarchs of the two imperial cities, Rome and Constantinople, had a natural supremacy, which in the case of the Patriarch of Rome was en: ter of a progressive revelation by the hanced by the tradition of empire with-out being overshadowed by the pres-ence of the imperial power. The evolution can really be discerned. In authority of Gregory the Great was the latest books of the series, those of spiritual and moral. He did not, Ezra and Nehemiah, there reigns the like Hildebrand, aspire to theocracy and proclaim his supremacy over all the powers of the world. . Unless we keep this distinction in view, a great body of truly Christian charac ter and life which never ceased to ex-

ist within the pale of the Papacy may otherwise be confounded with the action of anti-Christian power." That the Papacy was not the whole of the Catholic Church we have a reminder in another religion of authority which M. Sabatier does not deal. .. The Eastern Church, now mainly represent ed by the Church of Russia, has from the beginning remained separate from that which is represented by the Pa pacy in spite of an enforced, transitory and nugatory act of submision. In this case the authority is largely national, the identity of Church and State in Russia being complete, so that the Procurator of the Holy Synod is a very mportant Minister of State. Church is Holy Russia, and Holy Russia is the Church. The immobility of the system verges or torpor. Naturally, those who break away from t break away with a vengeance. The orthodoxy of Pobyedonostseff gives birth to heterodoxy in Tolston and some

hing more than heterodoxy in Kropot kin. Here also the incipient forces of dissolution may be seen. Yet another religion of authority unnoticed by M. Sabatier is Anglicanism. the religion of the State Church of En gland. A State Church that of England ist in the fullest sense of the term. Its doctrines and ritual are an amalgam of the personal bias of Henry VIII., who died half a Catholic, though in revolt against the Papacy; the policy of his executors; a new aristocracy which coked for support to the party of progress against the ancient nobility; and hat of the opportunist statesmen of tions. But it was not from the narra-Elizabeth, which was one of theological. compromise. In the history of the slaughter of the Canaanites that he Church of England the several elements drew His ideas of the fatherhood of of its composition predominate in turn: first the Genevan, which gives birth to religion of the New Testament owed its the Lambeth Articles and the delegation to the Calvinistic Synod of Dort; then, under Laud, the Catholic; again, after a long period of torpor, the Gene van or evangelical; and now once more in a large section of the clergy the Catholic, though a small section is rationalist. The authority in this case is the Parliament, which originally set Great indeed would be the wrench of tled the system without any real regard parting with it. Yet wothing surely can to Convocation, but in those times itself was Anglican, whereas it is now made up of men of all religious and of literature are boundarp as dentical in none. Such a state of things, if the source and spirit with the Sermon on Church of England is a spiritual body, mannot last long. She may be forced

to break her political bonds; and dissolution will ensue. Practically the most important of the subjects with which M. Sabatier deals is teric than on anything subernatural, the Protestant authority, that of the but rather on the evidence of the charthe Protestant authority, that of the but rather on the syffichce of the char Bible. He seems fully to embrace the acter, moral and social, which Chris udgments of criticism, literary and hisorical. "In what condition do we actually

and the text of the old Testament Scriptures. Instead of the homogene ity.formerly attributed to them, we find n the historic books, a fabric woven of documents yet more ancient; whose vari-colored threads are easily distin-guishable, making clear that the Pentateuch, and the books of Joshua ludges. Samuel and Kings assumed us in the path of great works. Frank heir present form at a very late date. Harrison

LESSONS OF THE PAST.

By Which Spiritualists of the Present Should Profit.

Without having made a life-study of church history or being able to trace all the ins and outs, all the windings and tirnings of ecclesiasticism, yet there are certain main facts well known, certain historical features which are generally recognized and accepted by the general reader, especially by those who have been reared under orthodox influences, and who upon arriving at the age of maturity, have made some examination, for themselves, of the faith which had been taught them as infallible truth, which to doubt or to question was sinful and dangerous-those who ish synagogue, made up of hymns of very different periods, already gathered have read just the ordinary works in circulation, for, and against the claims into earlier collections? What shall we say under this head of Proverbs and the entire Solomonic literature, offof orthodoxy. Of course by depending on desultory reading, one is quite liable to get their history very much mixed, shoots of which are found down to the especially in church matters, where second century before our era?" (p. there are so many contradictory state M. Sabatier abandons in plain terms the supernatural notion of the Bible and confesses that it is no longer the ments made by the different sects in the Christian world. Yet I wish to make just a rough sketch of the case. infallible rule of religious thought, the oracle of absolute and eternal truth. Yet he treats it still as the great allas it has come down to me, and if I am in error in any important point, it will be remembered that I am not protending to be any authority in the matment and support of spiritual life. He says that it "continues to discharge a ter, and perhaps some of our Spirit-ualistic reverends will kindly set me double and essential function in the right. life of churches, families and individ-uals, that it is no longer a code, but

It is generally understood that, at the dawn of the Christian era, the early Christians were a plain, unworldly peo ple, very much in carnest, very zealously intent upon following the teachings of their great leader, who had declared his kingdom was not of this world, and whose doctrines and precepts were in marked contrast to the practices and religious systems of the people among whom he and his follow-

It is also believed, that they suffered great persecutions, and that great efforts were made to silence and suppress them, in spite of which they prospered and multiplied until, it being found impossible to destroy them or their faith by open measures, the Roman Emperor, Constantine, either pretended to, or really did become a convert to Christianity.

This, of course, made their religion at once popular. Whereupon this new and powerful convert to Christianity proceeded to convert Christian-Christians, instead of continuing to be

saddle, proceeded to ride. Articles of tions were obtainable in ti faith, labeled infallible, were dic-dition of the atmosphere. tated to men, and men were compelled of speech among Christian nations, socalled, was gone. Many rites and cereof religion, were instituted under new names, and the Roman and Greek Catholic churches were fully armed and ing human freedom, retarding the onward march of mankind and robbing he had counseled, the church un-sheathed the sword, and the blood and carnage in Christendom of the last Among other things he has gained ab-

'Vainly, that ray of brightness from lants. That shone around the Galilean lake,

break."

through suffering humanity has struggled painfully up to a new dispensa-tion, which has been ushered in under the name of Modern Spiritualism. The people of the new faith have been and still are, like the early Christians, a ng to the darkest corners of Christenworld. Mankind has outgrown much of its fear. The power of the pricethood has waned, and a fair humanity, for humanity's sake alone. opportunity now exists to utterly break and throw off its shackles. Will that very first sitting of the society's circle, opportunity be improved? Yes, if men are sufficiently developed to appreciate the blessings of freedom to the extent of paying its price, which is, now and always, "Eternal Vigilance."

etain their power over men. Not only is this the case in the old orthodox hours a day where noth brain and mus churches, but with some who came cle are in constant action (is a foreman out of them and joined the ranks of printer) and is healthier and stronger the New Thought people. Marching under the banner of Spiritualism are very sensitive to thoughts and condisome, who do not seem willing to relinquish the old priestly prestige. To avoids inharmony as far as possible in simply remain on equal footing with the his daily life. His watchword is to premass of humanity-to be only one of pare to live-not to die. the common brotherhood of man, does not seem to satisfy their ambition They are plaintively asking "Why can't have my title of Reverend?" are insidiously striving to bring in the rites and ceremonies of a rotting and learn that we have another good madying ecclesiasticism—to inoculate the terializing medium in the person of Mr. growing young giant of the new age with the same virus that caused the Grand Rapids, Mich. He is a young decay of Spiritualism among the early Christians. The same lust of power and greed of material wealth that caused the loss of Spirituality so early in the Christian era is at the bottom

The enemies of free thought are le-

of such work. When Jesus said, "Yecannot serve God The lamp was turned partly down and mammon," he uttered a sacred and set on the floor behind the sitters truth that will forever hold good, and if giving a good light. bless and free humanity from the darkness and superstition in which they have so long been groping, they must sitting-room, not put their new wine into the old kitchen door. church bottles. However popular Songs and a churchianity may be, however firmly in-trenched behind the power of the state, Spiritualists cannot afford to adopt its hypocritical practices nor to-masquerade in its bedraggled rags. If there be those who "Love greetings in the market places to be called Rabbi or Rev erend, and to make long prayers to be need be; for the truth's and humanity's ake, let them go back to the old church where they really belong.

Scattle, Washington, to promise, bute to perform. Andrew

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tents-Part I.

notist?

Part II.

ity.

Part III.

A. A. Finney, trumpet medium, Grand Rapids, Mich., spent a week with ty to his kingdom of this world, and the our little society here and held three very satisfactory seances. Mr. Finney, the plain, persecuted people, zealous of like other trumpet mediums, requires good works and Christian lives, became total darkness for the seance, but in rethe persecutors and murderers of peo-ple of other faiths—became proud and of the circle hold both of his hands pompous, and assumed many priestly throughout the evening. Physical manifestations are very strong in his circles Soon there was a pope. There were aside from the trumpet work. The recardinals and bishops and archbishops, sults of his seances are very mystifyreverend and very reverend fathers. ing to the skeptic. A fourth seance was All were intrenched behind the power attempted but owing to a rain storm, of the state, and priestcraft thus in the had to be abandoned as no manifestations were obtainable in the heavy con-

The society here has just entered to subscribe to them or suffer torture upon the second year in the work and and death. All freedom of thought and have leased the reading rooms for another year. The society are not working for new members so much as they monies, copied mainly from older forms are their own development and unfoldment, "Soul perfection" is motto. One member has developed clairvoyance and others are making equipped for their foul work of crush- rapid strides along the line of other phases. One member is working entire ly on the plan of independent the world of the forward impetus which free from so-called "control," and while the spiritual teaching of Jesus had given the unfoldment is perhaps a little it. Instead of putting up the sword, as slower than that of the "controlled," he

carnage in Christendom of the last Among other things he has gained ab-nineteen hundred years are the fruit solute control of self in so far as worldof that tree.

Instead of "Letting their light shine," is curing himself of chronic diseases of their light became the darkness of the many years' standing, and is able to ages, and "How great was that dark- throw off colds, etc., in a day's time, all thout the use of med Writes inspirationally upon subjects he knows nothing about. The course of development is rather rigid The light of hope, the leading star of for one whose whole thought is for selfgratification, however. The first law Struggled the darkness of that day to followed is "Thou shalt not kill," and in following it he partakes of no meats or But it is beyond the power of man to animal fats, for the eating thereof is annul the divine law of progress, and equivalent to the killing. This law is conscientiously adhered to even down to the smallest of living creatures, and it cultivates a veneration and love for all life, and makes the second law, "love thy neighbor as thyself," an easy one to follow. The strongest stimulant despised and persecuted people, but the that passes his lips is milk. A twentyne wlight is still shining and penetrat four hour fast once each week gives the vital organs renewed strength. Deep dom, bringing new hope and joy to the breathing lightens the burdens of whole day. His highest aim is to use

The tobacco habit was lifted at the and all the petty vices and habits have left one by one until the soul is almost absolute master of the body, and his theory is that when that mastery is complete all things else divine will follow in quick succession. This develop gion. They are vigilant and are ever ment has been going on for about a exerting themselves to the utmost to year now, and in this time he has labored on an average of about eleven than he has ever been before. tions surrounding him at all times, and

O. V. LABOYTEAUX.

A Good Materializing Medium. Every Spiritualist will be glad to Emmet Forbush, of 105 Quimby street man, age thirty-one, and lives with his sister, Mrs. Nora Gillett.

On the evening of Feb. 16, my wife and I attended one of his seances at the home of Mr. and Mrs. James Chap pell, corner of Alpine and Fifth streets.

Spiritualists would remain the "Light A dark curtain was hung over the of the world"—If their desire is to kitchen door; the medium sat in a rocking chair in the kitchen; three men and sitting-room, facing the curtains or

Songs and melodies on a little music box alternated with the appearance of subject of Israel's bondage in Egypt, as spirit forms.

forms appeared. Some were recognized as relatives and acquaintances of the sitters; other forms were guides of the medium: The spirit forms were full from head to foot; most of the heard of men," better than to walk forms were ladies, dressed in white gar-humbly among men and to suffer, if ments; some were tall and some were Hyslop's lecture shows the work of a . . . forms were ladies, dressed in white gar-

each inside of the curtains and step out The student will find the subject finely; ,x as far as they could, some would swing and clearly elucidated.
far out. One form stepped out far. The volume is but ware of the flatterer. Be discreet, intalk louder and longer than the others.

We could see the forms quickly disapthe promise Surfer of the flatterer.

We could see the forms quickly disapthe promise Surfer of the flatterer.

Be discreet, intalk louder and longer than the others.

We could see the forms quickly disapthe promise Surfer of the flatterer.

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We could see the forms quickly disappear downward, on the floor,

somewhat exhausted and said he fels like coming out of a deep sleep. The sitters were satisfied and well pleased.

Mr. Forbush is a nice young man, having no bad habits; he is moral and upright. He regards his mediumship as a spiritual gift from the angel world, to be used to enlighten and com-fort humanity. We are glad that he is a medium of whom we all can be proud. He would be pleased to attend camp-H. E. MARTIN. Grand Rapids, Mich.

A Tribute of Love.

A much beloved, noble, broad-minded lady has passed from our ranks; we feel her loss keenly, and ill the respect

that we can pay her is he due.

Born into the higher life, March 1 1904, Mary L., beloved wife of Edwin H. Mozart. She was a true worker consistent in her belief in God and immortality, and she welcomed the end without fear. Although having everything to live for, when she felt the change approaching she called her devoted com-panion by a tender name and said: "I think that this is death creeping over me," and with a few instructions, and loving good-bye, she folded her hands in

O, how beautiful the faith that bridges over the waters of Lethe. Hen funeral was conducted under strict Spiritualistic belief in every respect. Three able speakers gave comforting addresses; sweetest music did much in calming bereaved hearts that will so deeply miss a noble benefactress. she lay in a most elaborate casket, with her silver-crowned head resting on the finest embroidered pillow, gowned in the softest shade of purple satin, a vandike of point lace, hands encased in silken silvery gloves, so delicate in texture, that the nerveless fingers like folded lily leaves shown through in their long repose. The canopy under which she lay (as well as the casket, etc.,) was in the same shade of purple glow that the setting sun leaves upon the twilight's bosom with his last kiss. The pink and gold room in which she lay was literally banked with flowers in designs of every conceivable beauty that loving friends could fashion.

They have laid the casket with its precious form away 'mid ever blooming oses and rare flowers, where birds sing their gladsome songs in morning's first ray, and the sun in golden gleams cisses the dew-laden grasses, where the daisy hides from the amorous breeze to waft her loving glances up to God. How sweet the thought, to die and know that the form in which we so long have tarried will be tenderly and lovingly cared for, and beautifully dressed for its long eep! No believers save the Spiritualists, bury their loved ones in such sweet simplicity and glorious faith. They know that, "though dead, they have never died."

Death sought a home of love To bear away its dearest prize, le whispered like a cooing dove, She answered him in sweet surprise.

Flowers rare with fragrant breath Were scattered o'er her silent bed; While roarly tears from eyes bereft, Baptized the dear beloved dead.

Be calm, dear soul, rest in peace And know an angel guards thy bed Veep no more but seek release In love, she wreathes around

the sings of love and immortality She breathes the truths in glad re frain: Of a reunion in the yet "To-Be."

When the lasper gates swing wide again. Rose L. Bushnell DonnElly. San Francisco, Cal.

BOOK REVIEW.

The Yoke. A Romance of the Days then the Lord Redeemed the Children of Israel from the Bondage of Egypt. seven women sat in a semi-circle in the By Elizabeth Miller. The Bobbs-Merrill

A romance of much power, on the related in the Old Testament. Because About fifteen different full spirit of its biblical foundation it appeals particularly to the religious class

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The medium came out of his trance viction if it is the truth,

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HIS BLOOD BOILS WITH INDIGNA

OPEN LETTER TO PROF. HYSLOP.

Prof. Hyslop-My Dear Sir :- My father was a lawyer residing at Warren, Pa. At the age of 16 I commenced reading law during school vacations, intending to follow law as a profession, but a boy chum was a telegraph operator, and while associating with him, I almost, without any particular effort, found myself a telegraph operator.

As operators were scarce in the early 60s, I was offered a position as operator at Langdon's Station, just south of Erie, Pa., which I accepted, and gradually lost sight of my intended future law practice, and drifting west became a railroad and telegraph man-

During the year at Langdon's I boarded with furmer Langdon, a good, honest farmer, a descendant of John Langdon of Revolutionary fame.

Three of his daughters were spiritual mediums at one time, but upon my arrival in April, 1865, the power had left the two older daughters, and the third was then what is known as a trance, clairvoyant and clairaudient medium.

What I experienced during the year in that farm house would take a large book to write.

From that time to the present I have never lost an opportunity to acquire knowledge, whether in the fields of astronomy, geology, chemistry, electricity or

I have spent many thousand dollars in time and money in my investigations, merely because I desired to know the truth.

Now, when I read the writings of these men calling themselves professors of psychology, and psychology is the science of soul, my blood fairly boils with indignation.

I crave the opportunity to get one of them cornered before a jury of minds trained to weigh testimony.

They remind me of walking dictionaries. They invent words applying to things that exist only in im-

agination. The late Dr. Hudson, with his theory of subjective self, is a fair example.

Think of it, a subjective self; that is irrational, the origin of all good as well as evil, a connecting link between man and divinity and also a representative of the devil.

As president of this company my business takes me into many states and I travel extensively.

Wherever I go I challenge every priest, preacher or professor I meet. I never met a man I could not humiliate by simply asking him questions. In turn I give them the privilege of questioning me for a week or a month if they so desire.

A certain spirit that controlled the Langdon girl in 1865, and I have been friends all these long years. She has materialized to me over thirty times, and usually with sufficient strength for me to talk to her.

I have a Hindoo friend who claims he lived 900 years Minneapolis, Minn.

VARIOUS MATERIALIZATION PHASES.

The Part Which Catholic Spirits Play in Deceiving

People.

The article from C. W. Stewart in a recent Pro-

gressive Thinker, lacks but one thing-the full recog-

nition of the work of opposing spirits who purposely control the medium to deceive, or rather, use the un-

Perhaps some of my personal experiences will illus-

trate what I mean-my own experiences and those

died before taking orders. On the other side he met

one of his teachers who had begun to be skeptical

while here and under his influence, he-this Spaniard

-had repudiated the Catholic church, and was then,

as he said, the control of the gentleman who had in-

opposition to Spiritualism on the spirit side of life

than here; that the Catholic church there was prompt-

ing the church here to do all in its power to perfect

materialization inside its own lines while at the same

time hunting up susceptible persons on the outside and developing them as mediums, giving genuine manifestations at one time and fraudulent at another.

This for the purpose of destroying any confidence in

Spiritualism, but, if they could once accomplish such

perfect materialization as Jennie Leys sought, the me-

dium sitting on the platform, and the materialized

spirit addressing the audience, then they would pro-

claim to the world that the church materialization

I think it was at the last seance of the three that

power of spirits to deceive if they so choose. The

cabinet was double, having a partition through the

middle and a door to each department. As we faced

the cabinet, the medium took her seat in the, to us,

left side of the cabinet, and the manifestations oc-

closed, and the other opening and closing as occasion

required. At this seance the spirits made their own

was of God, and all outside of it of the devil.

This spirit, while standing in full view of the other

conscious medium to play false.

vited me to the seance.

with which I have been connected.

ago. I presume I have held 3,000 interviews with him. He has materialized to me some five or six times.

I can go into a room of half a dozen strangers, and in thirty minutes have a table tipping. I can make a speaking dial with a jack-knife, paste-board, pen and ink, and tack to the table, and intelligent communications can be obtained.

After getting the table well started I can leave it myself, and it will continue to work for those present as long as my Hindoo (spirit) friend remains to work it for them. Under favorable conditions, he has at request overturned a table with two men sitting on it.

Before my wife passed away four years ago, through the mediumship of a speaking dial, we had almost daily interviews with our spirit friends for years, and particularly with my Hindoo friend on philosophy and occult science.

In 1878, I retired from railroad and telegraph busi-

ness and took up medicine and chemistry.

Now there are men who are more periphrastic, and have command of a much larger vocabulary of highsounding scientific (so-called) words than I, but upon actual knowledge of the material and the occult I am ready at all times to meet on five minutes' notice any living person. I am prepared to scientifically demonstrate every claim I set up. But herein lies a proviso: You could not demonstrate a problem in algebra to a a man who had never studied that branch of mathe-

It would be equally difficult to demonstrate an occult problem to a person who has no conception of occult laws.

Now, what arouses my indignation is, that these men who pose as professors of psychology, show by their writings and reports, that they are densely ignorant on the very subject they seek to be known as

I despise a humbug wherever found, whether preacher, priest or professor.

I never made one dollar out of it and never care to. would disdain to accept compensation for witnessing to the truth of a fact so sacred.

This letter is not intended as a criticism, either upon Prof. James or yourself, as I believe you are both on the right track, but you have many difficulties, such as ignorance and prejudice to retard you at every turn.

While I can go out on the street and challenge any preacher or priest upon my own responsibility, it would hardly be the proper thing for you to do; they would hustle you off to an insane asylum, and

promptly appoint your successor. You, of course know the class of humbugs I am after, and if you have any one in particular in mind at present you can send them this letter as a challenge

from me. M. D. Ph. G.



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left you what the treatment will do for You. The only absolute
they Gure any cancers when he made the word of the stage of THIS TREATMENT FREE

SPIRITUALIST MEETINGS.

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

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the mouth; 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 pertaining to splitting the session at the sess ing to spiritual themes, answered by the guides of Mrs. Cora L. V. Richmond; name poems given to strangers. Mrs. S. J. Ashton; assistant pastor.

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 Spiritual Research will meet every Thursday evening at 144 South Albany avenue, southeast corner Colorado avenue, beginning at 8 o'clock sharp. All are invited to attend. Good mediums in attendance.

Chuch of the Spirit. Spiritual services are held at 835 North Clark street, at 2:30 and 7:30 p. m. Psychometric reading and messiges given to all at-tending, through Wm. Fitch Ruffle,

Light and Truth Spiritual Church, 501 W. North avenuer Wicker Park Hall. Meetings every Sunday afternoon, 2:30. Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwauked avenue, near North Paulina street: Mrs. J. DeLong, pastor.

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

holds services every Sunday at 8 o'clock n St. George's Hall, 3337 State street. Good speaking, tests and music. Pas tor, Mrs. Maggie Waite. Residence

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The German-English Society Bund der Wahrheit No. 18, holds services ev ery Sunday evening at 7:30 in Brandt's Hall, 152 lb. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer: Frank Joseph, medium. New Thought services conducted by

Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

Church of the Spirit Communion,

Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music. The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at

The Spiritualistic Church of the Stu-dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday even-ings, 7:80 p. m. Mra. W. F. Schu-macher, 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.

V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 The Second Church of the Soul meets

in Van Buren Opera House, Madison street and Calliurnia avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other me-First German Spiritualist Society on

the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The Church of Higher Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages. Come and learn the truth.

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.

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.
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. The Progressive Society holds serv

ices 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 ave-

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the Universal Country Society holds its meetings at No. 37 East Phirty-first street, Hall "6," every Sunday afternoon and evering, the Hon. Robert Gliray, pastor. The Fenownea medium, Charles J. Peterson psychic. Conference at 3 p. 118 Regular service at 8 dium, every speaker, and in fact every man and should swell this fund with their gift. The appeal of Mrs. Longley is just and timely. If our workers who have become invalids at their posts

Wednesday afternoon at 2 o'clock, in Van Buren Operaf House, corner of Madison streeti and California avenue, Clark and Angles California avenue, Clark and Calif

each Sunday at the other threest corner of 47th street and Coffige Grove avenue. Conference and p. M., and lecture and tests at 8 o'clear. Mrs. M. A. Burland, should swell this fund with their gift. The aphelt, meeting avery/Sunday evening at cause is worth sustaining these dear old pioneer A Spiritualist Temple has been workers who have become invalids at their posts opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 oct care Tetrus help our helplass mediums and day and Thursday evening at 8 est care. Let us help our helpless mediums, and The Hyde Park Occult Society holds prevent their dependence upon the common regular Sunday evening services, 7.45 octoos, at Alliance Hall, between Kimbark and Monrase agreement. Jackson Park cars pass the doors: The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all complete of the circulation of the Progressive Thinker. It will contain occult and Spiritualistic news with which every one should be retarned to the circulation of the Progressive Thinker. It will contain occult and Spiritualistic news with which every one should be removed this sent contains such a vast amount of matter so well adapted to enrich the right. Send in a subscription how.

light, no other being in the room. The door stood open and it was perfectly light inside that end of the I sat where I could see the whole of the end of the cabinet, and as I looked back to the lighted cabinet, after looking away a moment, I was startled to see ning of the seance. Upon looking more closely, it shade of the one worn by the medium, but I counted tice till they let go of God and take hold of themthe buttons on the sleeve, three in number. Just then the seance closed, and the medium came out the other door looking like one just waked from a sound sleep. I went to her, took her hand, said, "Well, you are back again," noticing at the same time that the sleeve

stead of three, and the dress really did seem of a little different shade from the one seen in the cabinet. I then, carelessly stepped to the cabinet, finally went inside, and without seeming to do so, examined the place where I had seen the dress hang. There was no place to hang even a pocket handkerchief. The next morning I met all those who were at the seance, three besides myself, and talked with them about the matter. No one had seen what I saw, and the reply I received from the spirit friends was that they had purposely shown me this to teach me how easily spirits could give the appearance of fraud, if they so chose. Laccepted this explanation, as the medium could have no possible motive for taking off her wrapper and were as anxions to get at bottom truths as they are to

at the wrist of the hand I held had two buttons in

member my effort a year ago to get a Gordon job too long an article.

frauds as they now often are."

They Are Genuine at One Time and Fraudulent at Another. press. I secured about half enough for this purpose, and then everything stopped so far as the press was concerned, and I had only the small press on which I can print only one page at a time for my 24-page monthly, but I kept it a going, doing nearly all the work myself, till the volume was completed. It nearly took my life, but I conquered so far as that

was concerned. Nearly all of our old Spirithalists know of the medium of the Rockies, John Brown. While in Chinton; Iowa, nearly twenty years ago, I had some correspondence with him, in which he expressed his deep sorrow because of the tendency among Spiritualists to conform to church methods, a subject on which we Some years since I attended three seances of a ma- fully agreed. Some of those letters may be found terializing medium that I have never heard accused of in the book compiled for him by J. S. Loveland. fraud. In one of those seances a Spaniard material- While wondering that I could get no more responses

ized who had been educated for the priesthood but for the press, I picked up this book and read one of John's letters, commencing with: "I have been trying to write to you for several days, but have been prevented by opposing influ-

ences; they seem afraid of you, and try to keep everything from you." They may well be afraid, for when the bottom truths which I teach, are understood and applied, all members of the seance, told me that there was more church power will be over. Neither ignorant nor de-

signing spirits can bewilder mortals more. John was so much more annoyed by those opposing influences while living with his first wife than afterward, as she was a Spanish Catholic.

Old Spiritualists also know the history of Jennie Leys-how she was obsessed by a Catholic priest for vears. Well at one time those obsessing Catholic spirits came to John in disguise and told him if he would go to Los Angeles he would set Jennie Leys free. Filled with the desire to do this he hastened to Los Angeles, but alas; he found it to be but a trap to get him in their power. He did not even get to see Jennie, but there was a poisonous magnetism thrown upon him that nearly killed him and would quite, had not one of his spirit friends controlled a San Fran-

the manifestations took place which illustrated the cisco medium and sent him a prescription that neutralized their poison and saved him. Well, when I read the words written so long before They seem to want to keep everything away from you." I realized that they had in some way gotten hold of the lines and stopped the coming of the press curred at the other end, the door on the left being fund; but long the road that has no turn. I have not

given up the press; I shall conquer yet. In the meantime the magazine must rest till I get it. One more experience. Somewhere about twenty years ago, there came to Clinton, Iowa, where I was then publishing Foundation Principles, a woman who was speaking on the labor question. I was acquainted with her, knew what her views were, and when she stood before her audience and talked so much about what looked like a fac simile of the dress the woman God and his judgments, I was disgusted, for I knew wore when she shut the door on herself at the begin- it was done for effect. At the close of her lecture, a strong influence came upon me and I walked up to her seemed to me that this garment was not quite the and said: "The working people will never secure jus-

> selves.' This influence held me for several days, and I wrote what I after put in pamphlet form under the title of The Folly of Worship, or the Curse of Godism." I did not sign my name to it, but put it out as from the spirit side of life. I first published it in the paper. Eleven hundred of the pamphlets were scattered. Some fifteen years afterward I read in Lucifer an

extract from that same pamphlet, or a new edition, it being claimed that it was written by a well-known nedium under control, when her eyes were so sore she could not see to read. I went to a pile of F. Ps., and found that so far as the extract was concerned, not a word had been changed. I wrote to the medium and received no reply, but I heard no more of her pamphlet. Some six months before this I had felt a very strong desire to re-publish the pamphlet, but failed to do so, and had the same ideas been given in different phraseology, I should have thought that the control. failing with me, had gone to her, but it could hardly hanging it in plain sight. If Spiritualists as a body have been given exactly the same through two different brains, and yet the laws which govern these manimearth fraud, they would not be the victims of spirit festations are so little understood it is hardly safe to

pass judgment. frauds as they now often are.

The readers of The Progressive Thinker will reThe readers of The Progressive Thinker will reThe readers of The Progressive Thinker will reThat much more to say, but I fear it would make
too long an article.

LOIS WAISBROOKER.