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VOL. 29.

CHICAGO, ILL, MAY 7, 1904.

NO. 754

#### THE REVIVAL OF LEARNING

Bid it Begin in Italy After the Fourteenth Century, and in England About the Year 1500?

Further citation from "The Rise of English Culture."

colored map of the world, assigned to the tenth century, but undoubtedly drawn as late as the fourteenth, is to seen in the British Museum. In it erusalem is made the center of the habitable earth. That city, whether on a map or in a legend, becomes the center of Church romance. No such place was known before the old Roman time. In the reign of Hadrian (117-138) there was a strong place in Syrie known then and thereafter as Alia Cap itolina. Not a coin, not a genuine He brew inscription on stone or parchment has ever been discovered to bear wit ness to the occupation of the place by a warlike people of Hebrews or Judael The Children of Israel-i. e., the Muslim-conquered the land of Syria and the city of Aelia; and they, with slight interruption, have been its masters ever since. They call the city the Holy Place, or the Holy House, and their right to do so has never been successfully challenged. The legends of the Muslim concerning the Holy Place are to be found in the Koran and in the great Chronicle of Tabari. They

are ignorant of any Jewish occupation. It is not the least probable that the name "Jerusalem" was applied to the Holy Place of the Muslim in Syria until some time after the fifteenth century. It is not the Jews nor the Rabbins who are responsible for that application. The Biblical and Talmudical writers mean by "Jerusalem" an ideal city, where the tribes are supported together. note any Jewry in Spain, in South Italy, in Holland or France. (Notre Zion c'est la France." D. W. Marks.) The passionate love and pride expressed toward "Zion" and "Jerusalem" have certainly never been generally felt to-ward the city in Syria, nor indeed toward any city of whose inhabitants the majority are not of Jewish blood. About the beginning of the thirteenth century it seems that the excitement about Syria spread among the Rabbins, and we hear of a number of them following the fashion of pilgrimage. But if the words ubi bene ini patria hold good for the Jew, it is not in Syria that he as ever found his most beloved Jerutiem or Ariel.

It is clear that they, employing their usual artifice in the interpretation of the Psalms and Prophets, have converted the Jerusalem of poetry into the

The fable of the Holy City having been made tributary by the Roman genorted into the Latin literature by the Benedictines. It is corruptly called Solima, which name they inserted into many Latin poets. proper name is El Mocaddas, the

Holy Place, or Sanctuary, in the Mo-hammedan tradition. It once bore the name of Ilia (Gographie d' Edrisi traduite de l'Arabe en Français, 1836.) This author writes at a time when awing to the influx of Christian pilgrims

into Syria, his belief has been partly confused by listening to the tales. The principal manuscript in the Royal Liment entirely untrustworthy. The ideas, however, of this geography may be fairly considered as those of the traveled and instructed Moslems, who visited the West during the Middle Ages.
He apeared to have learned English

names from the Norman French; some are scarcely decipherable. Dartsmouth. as Djartmouda, Dover and London as Dobres and Londres. But what are Ghouncester and Gharcafort?

He sees at Rome the Palace of the Prince called Pope, who is mightier than all the princes of the earth. He refers to three Metropolitan Sees. Antioch, Alexandria and El Moccadas.

The latter, he says, is the most re-It did not exist from the time of the Apostles, which seems to be a clear indication that the Arabian was aware of the absence of Christian antiquities at the Holy Place. He adds that it was instituted for the glorification of the Holy House; again, an indication that the Muslim regarded the Christians as holding the junior branch of their own sacred tradition. He says there is a church in Rome modeled after the temple of Jerusalem, that there is another of St. Peter and Paul. and that there are 200 churches in

It is a French monk who writes under the name of Sulpicius Severus. garbler of Roman history, who tells us of the lion and the she-wolf who ate of vegetable food at the hands of the inen of God, as if they had been by nature herbivorous. And why not, since the Hebrew prophet had sung of carnivora eating straw like the ox?

The discovery of America in 1492 ended the first great conflict of the church with science. The leaders of religious thought had offered a stubborn resistance to the reports that the earth was a sphere. But when the fact could no longer be denied they resolved to make the best of the situation. So they Christianized the new world and then sat down to the task of composing plausible legends in the Portuguese, the Spanish, or Italian interest, in which members of great families patrons of religious houses, were represented, in the void of all authentic reports and memorials, as discoverers of the East and West Indies. In this way ideals of Gama, of Columbus,

of Amerigo Vespucci arose. . There is no publication relating to the discovery of the East or West Indies that bears the least resemblance to contemporary narrative. We have nothing but the usual smooth, plausible

tales of origins. The clerical artist is everywhere apparent, the world is viewed through a erical medium. The great ambition

RELATES HIS EXPERIENCE.

How One Individual Found the Light in Spiritualism.

the article written by Brother James L. Dow, of Man-work, hattan, Kans., in No. 747. I sanction every word of it and rejoice that we have those among us who are not knowledge of the life that we inherit when done with ashamed to proclaim the whole truth. It was so good this mortal inheritance; yes, that is the word inheritand appropriate that I read it before our society Sun- ance, because it is nature's unchangeable law, and is day evening. Some may think it pretty tough on me- our portion; also is ours at the present time, although diums. There is not one word said in it against true our sight, hearing, and senses are so latent that we mediums or mediumship; but does everlastingly rip can scarcely conceive the fact, and the more sensitive up the backs of takirs.

How can you find fraud if there is no fraud? I am gods for instruction?' only 19 months old in the cause, but I look the dilemma squarely in the face. I used to go it blind, but I mind, the first thing required in anyone is to be in poshave eyes, yet make no boast or pretension of being session of a submissive will or mind, open and free to fool all the people all the time.

us eradicate this evil?"

Yes, with all my heart. How shall we commence?

would slop over.

orthodoxy. Some think we must not say anything doctrines as taught in the Bible: I looked upon peoings of some. Well, I do not believe in hurting any- nize the laws of nature, and ignore the works of an anone's feelings, but we must tell the truth if we tell thropomorphic God; and more Thave cultianything, for if we use deception to inveigle them into vated a more sensitive nature (or it has been given our meshes, we become as low and contemptible as the me), for I am in possession of it; and not long after.

What we want and are striving for is harmony, and side and said as plainly as mortal ever spoke, without it we will never succeed. It is not in number, we will stand by you." but in quality, we do not gather grapes from thorns, O. blessed thought that has been to me hourly everor figs from thistles.

sound. Oh, why cannot all be like it.

grand piece, "The Light Among the Hills." My de- that all will suffer for their own iniquity. We can't sire is that she will have it put in pamphlet form so it put it off on someone else. The day of retribution is can be scattered world wide. Very few either old or sure to come to each one of us. The more evil we do young would lay it aside till they had read all. It is the more we will have to suffer, and the more good we almost an everyday affair, and such good lessons are do the more happiness we will enjoy; consequently taught in it. I have seen many faces and forms; hell and heaven, so to speak, are here. Which do we heard their voice and had impressions, but I seek more enjoy? and will not rest till I can see and talk to my dear de- I see now as the fruits of good labor a nice little soparted at will. I feel to say with Martha, on the ciety that is organized and which net from house to tin. "I have done my best. I have done all I know A. R. hall for six months, and have held four meetwhat to do. I have done all in my power. I have ings, of which we are proud. We meet at 2 p. m. and hoped, prayed and waited, and I will not give up. I 7:30 p. m., with fair audiences. We have no speaker can almost see their faces and hear their voices that I at present but hope soon to have. We have as fine a long to see and hear, but something is lacking, only test medium as I ever saw. She lives in our midst,

will be established." How long till we would have a different world, and a losophy of Spiritualism can be taught only to those different people all around us.

it shall be opened to them. If we knock and seek in the ertheless this change must come, if not in this time of right manner we will be rewarded in such a measure flesh, it will come in spirit life. Really spirit life is that will be to our everlasting good.

then try to attain unto it. If we want to live noble, just like stepping from one room into another, or from grand, pure lives, we must seek earnestly. We have sleep to wakefulness. May the angel world bless and many battles yet to fight before justice and purity assist you in spreading the truth. prevails in our land.

ate sailor contradicted the statements

That it was not so is a proof partly

of the enormous strength and influence

of the church organization, partly of

the languor of intelligence which

resulted from inveterate indulgence in

The romantic stories of Ireland were

not heard of until some time in the fif-

teenth or sixteenth centuries. It is

impossible to admit that there were

Benedictines in Ireland before, at the

daring fable of literary culture in that

island in early ages conceals the fact

Paris has been, at least from the

Revival of Letters, an important center

of culture. The Benealctines were the

founders of its schools at some time a

little earlier, though not much, than

the schools of Oxford and Cambridge.

But a history of the Paris Academy was not attempted until the seventeenth

As for history, in any modern sense

earliest, the thirteenth century.

of its dense ignorance.

falsehood.

century.

I am sure we have the help of the spirit world back of us pushing us on to victory, and the more zealous and earnest we are the more help we are assured to

It is not natural for any of us to help those who do To the Editor:-I want to notice in the first place not try to help themselves; so if we expect, we must

It is the grandest pleasure of my life to séarch for we become to nature's laws the more impressive this Some say, "Oh, you must not look for fraud, and fact will appear to us. The inquirer may say: "Sir, you won't find it." That is a likely thing now, isn't pray tell us what course we must pursue. Shall we fall down upon our knees and implore one or all of the

Nay, my brother, that day is passed for me. To my wise; but some people have found out they can not accept the truth wherever it may come from, and is what I term the quickening of the soul or inner man, Brother Dow closes with an appeal: "Will you help and is brought around in different ways; some, one cause; and some another. I can only speak for myself. Philosophy and phenomena are inseparable and go hand in hand, and I know and am certain that if I I think it can be done by shunning every appear- obey or disobey nature's laws I will suffer or be blest ance of evil, and living as noble, grand and pure a life in the act as the case may be. Mine was caused by as is in our power. When we all do the best we can, the sudden passing out of a dearly loved one. I tried I think we will have but little trouble. I also think to pray to God to give me grace in my broken down we have too many parties among us who are not of us, manhood to bear the trial, I tried to think God was and we will always be in confusion as long as we rejust, even in permitting such a heinous crime. I tried tain them. What we want is all wool and a yard wide; to think that Christ's blood would atone for all the then we can wear garments white as snow, and will wrong. My condition got worse and worse. There shine as brightly as the noonday sun. We have many was a great mystery overshadowing all. I was finally that want to be Spiritualists and church members at advised by some to go to Camp Chesterfield, and that the same time, and I never saw one yet who tried to there I would find out all I desired. I went not knowcarry a pail of water on both shoulders but what one ing, but hoping. I attended a couple of seances, heard a lecture or two, came home and before two days When I was an orthodox, I was an orthodox, but passed I began to see everything in a different light. now I am a Spiritualist and make no pretensions to About the first thing I denounced was some of the against the orthodox religion, for fear of hurting feel- ple as beings instead of creatures. I began to recogthis, one day as I was walking down the street with I know that true, honorable people of a different re- my joys and sorrows all within my own breast, and igion from mine respect me for the reason I stand pat thinking of the cause I lately had learned so well to to my profession. If I was a turn-coat I would not love, and of the deplorable condition it seemed to be expect to have friends, nor even any respect shown in, the thought came to me, how can I stand up for it? me. Take one of these deceiving ones and they are I am weak, ignorant and unlearned. Then, like a no good in their churches nor with the Spiritualists. flash of lightning, my dear child stood by my left

"Pure Mediumship," by Madame Roberts, of Ore- world to back us, and I put a thousand times more gon, is another good article and has that certain confidence in them than I do in a God that would cause or permit the death of his only child to satisfy And our dear sister, Mrs. I. L. Lewis, wrote such a the sins and wrong doings of others. Now I know

evening of her last night with her aunt and Mrs. Aus- house nearly all winter. We have now rented the G. one little touch and I fancy the line of communication and we are well pleased, and hope to see the society grow till we can erect a nice temple of our own. I am Oh, that we all might have this self-same desire. led to believe this is all a personal matter, and the phihaving hearing ears; and when it is demonstrated by They who seek will find, and to those who knock, phenomena many will say it is all of the devil. Nevall the life there is. This life is but transient; the Let us place our aspirations at the very hights, and other life of which death, is as it were, the partition-

J. L. FOSTER. Elwood, Ind.

One would have supposed that so WM. HENRY BURR. soon as it became known that the facts (To Be Continued.) within the ken of many a plain, illiter-

#### CALLS BIBLE A PACK OF LIES of our Christian cosmographers, and of the Bible on which they founded them-selves, church teaching must have been

discredited and utterly overthrown. CANON HENSON, OF WESTMIN-STER ABBEY, SHOCKS ANGLI-CAN AND NONCONFORM-IST ENGLAND.

Demands a New Faith-Sir Oliver

As set forth n a cable dispatch from London, Eng., to the Chicago Tribune, Canon Henson, of Westminster Abbey in the Contemporary Review, attacks the Bible, and especially the Old Testament, declaring "its incredible, puerile, or demoralizing narratives" are "a pack of lies; too gross for toleration."

vine Christ, living, present, and active, way of the Old Testament prodigles really built on an empty tomb?" The canon's onslaught on the Scrip reading of the Bible in church with to subjugate the new world to the of the word, or indeed in any sense tures has amazed England, Anglican as "Christian compositions which have se-

Papal Empire, to baptize every new whatever, the serious attempt to ascer- well as nonconformist. A great-cry has geographical discovery with the names tain the past cannot be traced higher gone up from the established church, of Christ, Mary and the Saints.

than the time of Francis I. (1515-1547.) and the Archbishon of Canterbury has been overwhelmed with bublic and private appeals for the canon st punish-

Demands a New Christianity. Simultaneously with Canon Henson's attack comes a demand from Hir Oliver Lodge, principal of the University of

Birmingham, and one of England's noted scientists, for a "reinterpretation of Christian doctrine," for in other words, a revised Christianity. Sir Oliver Lodge shocks the believing people of England by declaring that "the doctrine of atonement in its con-

Lodge Declares Doctrine of Atone- crete form is a survival from barbarous ment is Survival of Barbarous Times. times." He repudiates the belief in an angry God appeased by the violent death of Christ."

Seldom has England's religious feeling been so profoundly stirred as by the articles of these two men.

Inspiration is Attacked. Canon Henson declares that "inspira tion" is now allowed to certify to the truth of any statement in The Anglican world is amazed at the "which cannot be substantiated at the question with which Canon Henson con- bar of reason and evidence? In the cludes his remarkable article. He New Testament he finds Hitle to offend asks: reason or conscience; but whether - "Is the faith of the church in the di- much or little, it will have to go the He recommends supplementing the

Atonement a Barbarity.

## VARIOUS VIE

Something in Reference to Materialization.

spirit form.

sibilities.

naterialization, impersonation, etherealization, and of one dollar. transfiguration at the cabinets of every one of the above named mediums. I have seen some spirit forms ward. These people who confess to being gulled by whom I plainly recognized. I have talked to some of such a transparent humbug as Elsie Reynolds, would them several minutes at a time. I have had them be very poor judges to pass on a genuine materializawalk across the circle about eight feet from the cabi- tion; even I could give their report but little eredence net and sit down on a chair beside me, and talk. Be- and what would the unbelieving world say? They sides this I have had some of my friends verify their would say about this: "Here is a party of professed appearance at the cabinets through other mediums, Spiritualists who have been running a fake materialsometimes when fully entranced. I also have had my izing show and been detected in their fraud. He of-

nessed at a few seances some manifestations which tends to pay him or her a thousand dollars. were not what they purported to be. I have had the my friends. While it was a genuine materialization would be just about like it would if he had successof a spirit form, it was fraud in purporting to be my fully negotiated a gold brick to an ignorant countryfriend. Again at one seance I was certain that a man, even if he did donate the amount to the N. S. A. young man sitting next to the cabinet was used to personate a spirit.

ants and only one skeptic, nearly spoiled through the me it would not be same to set up a howl and declare one who proved to be antagonistic, and thus hindered the spiritual work.

What I would like to see would be this: That our National Association arrange certain test conditions, and then advertise that any and all materializing mediums who would endeavor to meet said conditions detection of masks and disguises is either not suffiwould be granted a certificate/stating that they had honestly complied with said conditions and had been successful (if they were); and further that all me- its, George Washington, Joan of Arc, and other celebdiums competing should be paid their actual expenses rities not personally known to the audience is a fraud, since. I know it. It is a fact. We have the spirit of travel etc., to take test conditions, providing they because the spirits of friends and relatives of those produced genuine materialization, but pay their own present are more likely to come and manifest themine materialization, and were I in that phase of work be demanded. I would gladly endeavor to submit to reasonable tests Arcot, Tenn. and receive therefore the endorsement of our N. S. A. ALBERT W. WADSWORTH.

Harbor Beach, Mich.

That Thousand Dollar Reward.

To the Editor:-I have been greatly interested in I have been considerably amused by our California reading in your paper the different articles contained brethrens' reward for the production of "one matetherein upon "materialization," and the offer of rialized spirit," but not surprised, for psychologically, \$1,000 to be paid for the production of one genuine the step from the ultra gullible to the ultra skeptic is a very short one.

While I am only a "student" of the different Now I am not a materializing medium nor any phases of Spiritualism as manifested through medi- other kind that I know of, but if the concurrence of umship, still I am endeavoring to get and give the four of the five senses amounts to evidence, I must truth. During the years 1900-1903, while residing in say that I have seen materialized spirits-not in a Cleveland, Ohio, I attended about one hundred mate- dim, sepulchral light where one could be imposed on rializing seances conducted by the following mediums, by a mask, but a light in which slight facial blemishes, Mr. C. H. Figuers, Mrs. Kemp and Mrs. Effie Moss. such as moles and freekles, could be plainly discerned, With two of these, there were some eight or ten of us and I have had them walk out five or six feet from the who had private scances once a week for a time. Per- cabinet and converse with me on subjects known only, sonally I did not go, as some do, for tests nor to find to myself. Further I have seen them both materialize fraud. I went to study materialization, to study the and dematerialize entirely outside of the cabinet in spirit forms, the mediums, and as well to study those plain view of not only myself but twenty-five other who came. My first object was to obtain proof as to persons, each of whom had met and conversed with whether any spirit form could materialize, and having spirit friends they knew in life. If all this is eviproven this, then to learn further concerning the pos- dence any one can get it first-hand and a great deal bilities. more by going to Kansas City, Mo., and attending the First, I desire to say that I have received absolute seances of W. W. Aber, 3422 E. 10th street, at the cost

Spiritualism would gain nothing by getting this reown friends tell me in my own home that they did ap- fers a fake thousand dollars reward for a true materialization, and rings in a confederate as a genuine However, notwithstanding all this I have also wit- medium; certifies that this medium is O. K., and pre-

This is about the reputation a true medium would spirit guides" of the medium attempt to personate achieve by winning this money and his conscience It was perfectly right for these California people

to expose Elsie. The spirit world has imparted to me that we make I know there are fakes working the materializing our own conditions at scances, and I have seen one of racket as well as many other forms of mediumship, our select private seances with eight regular attend- but because a sharper passes a counterfeit dollar on

> there is no genuine dollars in existence. A little judicious circumspection will protect any society from frauds.

A materializing medium who cannot produce phenomena in a light strong enough to allow the ready ciently developed to give public seances, or is a fraud.

The medium who only has a expenses if they failed. I say that for the sake of our selves than are strangers who have long since passed cause, we can well afford to spend any reasonable away. These latter do perhaps sometimes come, but sum to prove beyond controversy that we have genu- at the same scance others that can be identified should J. T. McCOLGAN, M. D.

In nature there's no blemish but the mind; none can be called deformed but the unkind. - Shakspeare.

ance," declaring that "indiscriminate reading of the Bible in public is an extremely perilous proceeding," and add-ing that "the rigidity which restricts the modern English church to canonical Scriptures is as intrinsically indefensi-

ble as it is practically mischievous." Despite its misuse, however, Canon Henson holds that the Bible will continue for all time to be the "best manual of fundamental morality (and the best corrective of ecclesiastical corruption," besides being "the most effectual check on the materialistic tendencies of modern life

Means Spread of Anarchy. In a striking analysis of the present social condition, Canon Henson attributes the spread of anarchy, the "ulcer that is eating the vitals of society," to the disappearance over large areas of civilized life of the religious bases of

Yet he finds an excuse for these "nonmoral multitudes," who "from the cradle to grave have faced the severe pressure of competition, the squalor of poverty, and the miserable exigencies of unmerited want," and who "inevitably compare their condition with the ostentation of unearned wealth, the profusion of unchecked luxury, and the insolence of unchastened power."

The canon says that when it is remembered that these "cruel, shocking contrasts are no longer regarded with the dull stare of fatalistic ignorance, but in the full light of those doctrines of equality which are the commonplaces of democratic politics," it is no wonder that "the minds of thousands are predisposed towards the sophistries of anarchy."

Hostile to Christian Tradition. "It would be idle to deny," he concludes, "that the credit of the Scriptures is seriously shaken in the public mind, nor can it reasonably be doubted that the tendencies of popular life as

at present prevailing are in the main hostile to Christian tradition." In another and similar article Canon Henson, dealing with Christ's resurrection, asks:

"Is the faith of the church in the divine Christ living, present and active, really built on an empty tomb? For myself, I prefer to believe that no such intimate vital connection exists beween the truth of Christianity and the raditional notions of its historical origins.'

cured the approval of general accept- of the doctrines we have inherited from better than the things he sees, analyzes, medieval and still earier times, cannot and knows of? Is man no better than wisely and inoffensively be modified?" his horse? Oh, then, was man made

"I would not be dogmatic in such a matter but surely it generally is recognized that although the sufferings and violent death of Christ were the natural consequences of his birth and is free! There is no death, and man's so far in advance of his age, and al- intuition, in the ages, was far better though the pity and horror of such a ghastly tragedy has a purifying and greatest event in all time. sacramental influence, yet we now are unable to detect in it anything of the nature of punishment, nor do we imagine for a moment that an angry God was appeased by it and is consequently disposed to treat more lightly the sins of men here now or any otherwise than they have been treated by a constant steadfast, and persevering universe.

New Light Breaking In. "We are now beginning to realize a further stage in the process of the atonement. -We are rising to the conviction that we are a part of nature and so a part of God-that the whole creation is traveling together towards some strange universe governed by an outside God. This strengthening vision, this sense of union with divinity-this is what science will some day tell is the inner meaning of the redemption of man."

Tennyson and Faith. What a man is Tennyson: hear him: "We have but faith: we cannot know, For knowledge is of things we see."

Then again hear him: "Behold we know not anything. I can but trust that good shall fall At last-far off-at the last to all." This scholar, the wonderful man, poet

and philosopher, he in all his search says:

"We have but one faith; we cannot

Alas! how sad to know that for such minds there is nothing but faith. How sad that man, with his great wealth of mind, intelligence and soul, must say 'tis futile to seek to know what is in the future-is there a future? . Is there Sir Oliver Lodge asks, 'now that renoway or process whereby this probligion is becoming so much more real," lem of life can be known? Why is man whether the "formal statement of some such a mortal? Is he but a thing, no

Sir Oliver at this point shocks his co- in vain? Why his longings, his hope, religionists by declaring that he re- aspirations and desires, if he may not gards the "doctrine of atonement in its know that this life, and all life, is endconcrete form as a survival from bar- less? He knows there is growth, that parlous times," repudiating the belief change is written on all. Evolution is "in an angry God appeased by the vio-lent death of Christ."

a fact. Telepathy is now a scientific fact, and the Psychic Research Society Mr. Lodge, in declaring the doctrine has sent forth a mass of facts that of the atonement in its concrete form should convince all men of reason that as a survival of barbarous times, says: spirit return is a fact. Then would

Tennyson, if he lived now, say: "We have but faith, we cannot know." No, he would say, spirit return being than his reason. Spirit return is the

THE OLD, OLD HOME.

When I long for sainted memories, Like angel troops they come If I fold my eyes to ponder On the old, old home.

The heart has many passages Through which the feelings roam But its middle aisle is sacred To thoughts of old, old home.

Where infancy was sheltered. Like rosebuds from the blast; Where girlhood's brief elysium In joyousness was passed:

To that sweet spot forever, As to some hallowed dome Life's pilgrim bends her vision-'Tis her old, old home.

A father sat, how proudly, By that old hearthstone's rays. And told his children stories Of his early manhood's days:

And one soft eye was beaming, From child to child 'twould roam: Thus a mother counts her treasures,

In the old, old home. The birthday gifts and festivals, The blended vesper hymn. (Some dear one who was swelling it Is with the Seraphim:)

The fond "good nights" at bedtime— How quiet sleep would come, And fold us all together, In the old, old home,

Like a wreath of scented flowers, Close intertwined each heart: But time and change in concert, Have blown the wreath apart. But dear and sainted memories Like angels aver come, If I fold my arms and ponder On the old, old home.

Virtue itself turns vice, being misap plied.—Shakspeare.

#### JONATHAN KOONS.

One of the Old Workers Whose Materializing Circles in Ohio Created World-Wide Attention.

To the Editor:—Having read many articles in your paner on the subject of a written communication from an ancient spirit given in a scance at the home of the late venerable Jonathan Koons. I had the honor and pleasure of his companionship prior to his passing on to the spiritual realm. I also have many times since had the pleasure of receiving communications from bim through the mediumship of his son, Naham W. Koons, who now is at Tem ple, Ohio. He is about 68 years old, and is by no means a wreck physically, mentally or morally. His character is above reproach, as is that of his two brothers. I am acquainted with them. both holding official positions. Their brother-in-law, Alvis Taylor, held the position of postmaster a longer term than any other man in Franklin county, Pa. Koons' youngest son, Britten Koons, is a human walking encyclo-

It is rather astounding how any intelligent people can endorse the dogma of the God Idea which, in my opinion, has caused more trouble in the human family than any other false doctrine Brother A. H. Nicholas and Sister Clara Watson and many other similar subject. I enjoyed the symposium, and can not see that the truth of Spiritualism will lose any prestige. Brother Francis, you are doing the greatest work (assisted by the spirit world) of any man I have ever read, and I am in my seventy-third year, and have read the history of all religions, read nearly all the standard writers on material ism; also read the spiritual philosophy for over thirty years.
WM. A. THOMPSON.

Murphyshoro, Ili.

Question: -For the sake of the mem bers of this circle, will the spirits favor us with a few brief remarks relating to the doctrine of the Bible and of the Bible God as it reaches us?

J. KOONS.
Answer: —There are Bibles many and Bible Gods many, whose devotees claim to be the superlative and absolute rulers of heaven and earth; all of whom should have written their infal lible guide books of wonders containing a diversity of standard rules for the strict observances of human species which conflict materially in their mandates, their ethics and their philosophies, especially in the astronomical sceneries of the shining heaven, and geological records of fossifolia of the kingdoms of terrestrial and celestial orbs and planets without number.

God is a spirit invisible, that no mortal hath ever seen nor ever can see (Christian Bible).

According to this Bible admission, it was not this God who dictated the Bi-ble creation of the heavens and the earth, neither was it this God who planned the ark, nor the God who entered into a league with Abraham, nor the God who wrestled with Jacob, nor the God who exhibited his hinder parts to Moses, nor the God who incarnated bimself in the flesh of Christ with all his absolute power and will; these Gods were personal, and subject to the roling elements of matter. Then asks "Who is God, omnipotent and allpervading, so as to address the carnal senses of man with his omnipotent

Answer:--lt is that all-pervading, imponderable vital element with its incessant oscillation from centripetal cencentrifugal circumferences of systemized kingdoms of ponderous sub-tle fluid essences, spirit fluids and atomical formations of physical compounds, all acting reciprocally with due regard to each other's positive and negative forces.

It is in the internal of this invisible God occupant of space infinitum, where conditions are offered for the procreation and generation of magnetic neblowombs of ponderable elements for the generation of centripetal and centrifugal extremes and points of gravity for the diverse embodiments of dissimilarities of ponderable substances into material formations, as we now behold them in space, infinitum, with their spiritually developed and undeveloped embodiments in their various character and colorings beginning its first visible manifestation in physical formation and animal life in the fucimolasca and polipara genera, resolving into diverse species of fish, reptiles, birds and mammals, until the consecutive com-pound proceeds of the essential elements arising from the diversity of consecutive formations arising from these chemical laboratories, resolve their living, their spiritual and immortal essences into the crowning summit of physical life in the image of man, whose immortal spirits, or the gods and personal representatives of the imponderable and invisible god of material forms, who are embraced in the term Elol, or the Bible god of modern days. In consequence of the many torturing compilations, corrections, expulsions, and interpolations of human doctrines and the political Bible speculations of knaves and fools, the Christian Bible is at present an incomprehensible bundle of facts and fictions, and unworthy the names and the authors of its line of inspired law-givers. Man is the temporal embodiment of the divine nature of god, and the departed spirits of man are the divine essence of god and man's duty to God's own spirit within is to act in harmony with his (man's) own di-vine nature; and to serve god carnelly, is to obey inviolably the divine constitution of his (man's) own carnal nature without a lack or excess of moral duties to himself and others, and avoid excessive submission to his physical lusts and gravitations, lest every of fender will suffer the penal rewards of his own transgressions in both spirit and flesh, according to his acts

The members of this circle who are prepared to announce that this was not written with mortal hands, will please attach their signatures.

King, First and Second Presidents of the Band of spcient and remote earthly dates (exit and adieu), Geo. D. Hascall. M. D., Carter Wilky, M. D., S. A. Bates, Joseph Border, Margaret Bates, Newcomb Graves, Alvis Taylor, J. R. Koons, T. M. Wilkey, Robert Taytor. Mrs. Dr. Hascall, Lydia Hughes, Jno. B. Tippie, C. M. Brockins.

THE REWARD.

Give a grain of kindness. Lend a grain of love; Find an idle moment To perform the deeds of love.

It will help you, and help others, To lend a beloing band: The reward will be likened To the many grains of sand.

Live not a barren desert. For by your deeds you're known, Each deed as judge will stand When you from earth have flown.

Magnetic bealers, and all who brac-All the while keep the upward windows open .- Brooks.

## From the Pacific Coast.

His Views on an Important Subject—Commercial Mediumship Weighed and Analyzed.

The Progressive Thinker, and the conclusion reached and secured its largest harvest of converts. It then is, that the extensive frauds are working great injury had the car and attention of the people far beyond to our cause, and also preventing very many from in- what is the case at present. The frauds had little or vestigating its claims. Having been a somewhat care- no influence in checking the advance. The important ful looker-on as well as an active participant in the question is as to the cause of the great change. That work, I crave the privilege of submitting some facts fraud has some small influence need not be denied, and conclusions respecting the status of Spiritualism but there is something deeper and far more potent in as connected with the fraud manifestations. The first producing the change complained of. And without fact I present is, that the fraudulent shows are noth- that something else the frauds would have remained ing new. They began almost with the first medium- comparatively powerless. In the early days "comistic manifestations. They were quite extensive in mercial mediumship' was the exception, not the rule. the fifties.

The first party I encountered was a Mr. Hulme, who In Boston, Ada Hoyt, now Foye, was the first medium.'

the people of Worcester, and then went to New York The commercial phase seemed to some extent a ne-

daughter, and esteemed her as an excellent medium, soning. Her spirit mother, as was claimed, rapped out a mes- It is hardly necessary to say that until all this exsage urging the deacon to send out her daughter as a ternal show-off is discarded there can be no cure of medium missionary to convert people to Spiritualism, the fraud evil. It is affogether too strongly en-He listened, and finally concluded to comply, and I trenched to be overthrown by an occasional exposure saw him count out some hundred and twenty dollars of a single person. The oredality of the great mass in gold coin and place in her hands. In a few days of Spiritualists is the frilifful field where frauds conshe ran off with a brother of the notorious Dr. Hatch, tinue to reap abundant parvest. the first husband of Mrs. Richmond. I never heard Summerland, Cal.

The Pacific Coast Veteran Comes to the Front With of her afterwards. Then we had Von Vleck, Fay and His Views on an Important Subject—Commer-others of the same like some posing as mediums and at others as exposeus.

There was, there still is; two inducements to fraud. The question of fraud in real or simulated medium-by one, and some by the other. But those were the ship seems to agitate the minds of many writers in times when Spiritualism made its most rapid progress Now it is the rule, not the exception.

started out from Springfield, Mass. He came down dium I ever knew personally who took pay for seto Boston and astounded the people by his wonderful ances. In Charlestown, where we had audiences tests. But he went out to Malden and there a Mrs. ranging from 500 to near 1,000, there was not a single Morrill found in his overcoat pocket an ample collec- paid medium, but there was at least fifty mediums, tion of newspaper obituary notices, which he had and some of the best I have ever seen. Lecturing given as spirit tests the evening before. He used to through Massachusetts, New Hampshire and in Maine give spirit music after going to bed, by covering his I never, in those early days saw a commercial mehead and blowing on a mouth harmonicon. His last dinm except two or three in Boston. But there were mediumistic feat, of which I had knowledge, was div- circles everywhere, and manifestations everywhere, ing off from a wharf in Cleveland, Ohio, and coming and, as matter of course, there were converts everyup with a watch in his hand which he said the spirits where. There was no attempt at public, mediumistic had brought from his boarding place and thrown into show-off's. No urging of erowding phenomena upon the lake. His spirit "control" remarked that "he the people. Those who desired them usually got up a got the watch but it came d-d nigh drowning the me- circle with their friends and some one or more would be found to be mediumistic. The only public mani-Another Massachusetts Yankee became a famous festation of mediumship was trance speaking after the tipping medium. He astonished the Bostonians and lecturing had been commenced by myself in Boston.

City. He was very precise as to where his table must cessity when the first mediums were so overwhelmed stand in the room, and had prayers to open his circles. With applications for sittings as to take up most of But in New York, Dr. Hallock and some other old their time; but gradually it became contagious until Spiritualists were so lacking in piety and reverence it has become a regular profession, as much as that of that they took up the carpet in the seance room, and lawyer or doctor, and for the same purpose-moneyfound that the floor had been taken up so as to admit getting. This platform and other forms of public a lever to be placed underneath, and two wires came, methods of mediumistic show furnishes the grand opup through the floor, one of which was under one leg portunity for the fakir to get in his work. The of the table and the other under the foot of the me- change of base on the part of a large portion of Spiritdium. Tippings were easy-the "conditions" were unlists in pushing our phenomena upon people instead all right and beautiful messages were spelled out. of waiting for them to seek them, furnishes the frauds The first man to go from Boston to see the Fox girls the chance to push themselves forward. The result of was LaRoy Sunderland, and his daughter and adopted this change of base is an almost total transformation daughter were the first rapping mediums in the city. of communications. Very largely the so-called "mes-A certain deacon in the Unitarian church in Charles- sages" are simply fortune-telling. Love affairs, husitown became a very zealous Spiritualist. He hap ness matters, changes, are the topics mostly dwelt pened to get acquainted with Sunderland's adopted upon, with some little Spiritualism thrown in as sea-

RID I B J. S. LOVELAND.

#### On Materialization.

Regarding the many pros and cons relating to the materialization of a spiritual entity, a brief reference to the subject by a student of psychic phenomena may not be inappropriate at a time when the spirit of distrust seems to infuse itself into the every elementary investigation of this subject."

I say elementary, for, indeed, are we not invading. the threshold of a life which, after ages of sophistry, to all appearances, and disappeared from view. speculation and psychological dissertation, will be ascapable of our solution as now?

ous phases of nature which are new to us, are we near- equally remarkable. er to a problematical interpretation of a physical or highway and told him that an early invasion of the alleged subliminal consciousness is imposing upon my ately acquaint the plebeian tribunes?

Coming across the centuries from that time to this, and distorted imagination. concrete evidences of continuous life have been prehumanity.

That materializations do occur, has been fully dem- spect to each person present, onstrated and cannot be made a subject of discussion, as anyone living in, or visiting, Washington, D. C., may at any time determine by attending a circle of Mr. Pierre Keeler or Mrs. Mary Keeler.

lished and have been repeatedly witnessed by the tion. same parties at different times, different places and In making the above I offer no pretense at any exthrough the mediumship of different persons.

into a man immediately upon attaining a normal stat- vestigation called to its attention. ure, give his name, shake hands with the audience, Washington, D. C.

A PROTEST.

"The Laborer Is Worthy of His Hire."

I noticed in a late issue of The Pro-

It is quite evident that class of people

gift free of charge, but not otherwise.

trusting a generous public to pay for

walk around the room chatting and gesticulating, and then deliberately announce, presumably for the edification of those present, that heawould partially dema-torialize He thereuning disappeared annarently long as it is their good fortune to have terialize. He thereupon disappeared, apparently through the floor, leaving his body from the waist still include Mrs. Hull bore upon the plat-exposed. The raised himself up again and once more slowly disappeared untilbanly his head could be seen and roses and with fitting words preresting on the floor. A third time he appeared and, reaching his normal height, he sank through the floor,

His conversation continued without interruption during this remarkable manifestation until his final Notwithstanding the specious, and oftentimes falla- disappearance. The phenomena itself occurring in cious theories of the various schools of philosophy, al- the middle of the room and several feet from the cab- at which officers of the association were ways claborately supplied with tenets to fit the vari- inet. This is but one illustration of many others

Having made a careful examination of the survocal materialization than was the half-frightened roundings to eliminate every suspicion of the inter-Marcus Caedicius when the voice, coming from- vention of human agency, I am not able in the preswhere ?-called him to him while passing on a Roman ence of phenomena of this character to admit that my Gauls must be expected, and exhorted him to immedi- objective self to the extent of requiring me to believe that what I see, hear, feel and converse with is fancy

This would involve a complete identity of the al sented innumerable times in the various phases known leged transliminal impression upon the objective conto students of occultism, now to uplift the disconso- sciousness, an absolute uniformity of widely divergent late mortal, and again as an inspiration to some ge- temperaments and a total elimination of the individnins for the discovery or development of the hidden unlity of every person in the room to establish the necsecrets of nature in aid of the material progress of essary hypnotic condition requiring the perceptive faculties to act with the minutest precision with re-

To postulate the materialization of a thought-form projected upon the plane of our objective vision by the medium is equally untenable, for the reason that the materialized entity is quite an unexpected visitor However, in addressing myself more particularly to to a member of the circle, who is a total stranger to those who have given some attention to the various the medium, and whose identity is established only by manifestations which are constantly occurring, I am the interchange of reminiscences well known to, but unable to understand what essential good is accom- quite forgotten by the sitter. Any attempt to analyze plished by alleged members of various psychic re- the condition here stated, transcending all human search societies in persistently antagonizing and re-knowledge, by empirical apriorism, can receive little futing phenomena which have been positively estab- sympathy in the modern conception of a materializa-

planation of the phenomena, but will accept the gen-I have witnessed hundreds of materializations in eral interpretation, trusting that the Society for Psycompany with other interested friends. In the pres- chical Research, always unwilling to accept any propence of thirty other people, and with sufficient light to esition which is not readily defined by some accepted distinguish every person in the room, I have seen a theory of its votaries, will improve in its manufacture form rise up, apparently out of the floor, resolve itself of terms and conditions which have clouded every in-

HARLES W. KLEE

...... medical practitioner for a cure of their adopt, and I always have more or less ailments. Some of our best healers free patients on in list cannot support their families by their . The work-out fieldums who are now

to follow other husiness. come before the public in this state. method for a lew years, in their busi-I noticed in a late issue of The Progressive Thinker, an article from the pen of Mrs. M. Klein. She thinks that healers and others working for the good of humanity should make no fited so much by one treatment that he cling years become dependent on the

have not been paid in that wax for most generous. posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the thought that it can reach the nomes of the posed mind unharassed by the posed mind unharassed mind unharassed mind unharassed by the posed mind unharassed mind unhar posed mind unharassed by the thought that it can reach the homes of the poor drugs. clothing. It one has wealth to back will offering plan to his subscribers? him, he might use his heaven-bestowed A good nurse many times does more A good nurse many times does more to save the life of a patient than does The world has not arrived at that de the medical practitioner, and surely her gree of spirituality that a healer can do work is one of love; how much, think his duty by himself and family, by you, would she get for her days and trusting a generous public to pay for nights of toll if she depended on the

free-will offering? A bealer should have a sliding scale tice drugless healing, are handicapped of prices. Let patients pay according by an ignorant public, who will go to a their means. That is the method I

gift, on that account, and are obliged subsisting on charity are a fine objecto follow other business. lesson of the free-will offering plan.

Quite recently, a gifted healer has Let those who allocate it try the same

charge for their services, but accept gave the healer \$15, keeping just labor of olders.

whatever is given them, as a free-will enough back from what he had with If people understood nature's laws in are doing. I have noticed the same lady received a corresponding benefit them, they would need little assistance sentiment expressed by other writers.

It is quite evident that class of people.

It is not the world-little assistance from others.

Fresh air, sunshine, and pure water are conducive to health. All stimuheir services.

J. R. Francis is doing a work of love lants are harmful—tea, coffee, tobacco, by placing the price of his paper so low alcoholic lieverages and stupefying

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#### WISCONSIN.

Doings of the State Spiritualists Convention at Whitewater.

The convention of the Wisconsin State Spiritualist Association is now a thing of the past. It convened April 19, 20 and 21, at Whitewater. It was preceded by a reception the evening of the 18th, given by the faculty and students of the Morris Pratt Institute, to delegates and visitors. It proved a very enjoyable affairs. The fifth annual convention is -con-

sidered the most successful Wisconsin

has ever held, from every point of view

Nature smiled throughout, the entire

time and if it could be considered an

omen, the coming year will be most suc-dessful. Not a shadow of inharmony passed over the meetings. All were at the best. No better telent could have been-secured. Those taking part in the program were Prof. W. F. Peck, of St. Louis; Prof. A. J. Weaver, Mrs. Cora L. V. Richmond, Clara L. Stewart, Mrs. Frances Wheeler, Mr. and Mrs. Hull, W. J. Erwood, and the teachers and pupils of the Morris Pratt Institute. A committee from the N. S. A., consisting of Dr. Warne, vice-president of the N S. A., and president of the Illinois State Spiritualist Association; Mr. O'Dell, president of the Michigan State Spiritualist Association, Mrs. Catlin and Mrs. Francis, of Chicago; Max Gentzke, misslonary for the N. S. A. Though their time was mostly spent in the commit tee room, now and then they lent us their presence and added much to the pleasure of the convention. Mrs. Richmond paid us a visit, arriving in time for the recention and spending two full days. We would gladly have retained her with us, but her home people had arranged to celebrate her birthday, and reluctantly we bade her good-speed, hoping to see her in Wisconsin again.

Tuesday morning was a business session. After committees were appointed, and the necessary business transacted to put the convention in working order, the meeting was declared informal and many short speeches were made. No more interesting meeting was held. Depth of wisdom, earnestness of purpose was revealed in every speech, but the flashes of wit saved saved them from being grave.

The afternoon was devoted to bust The evening meeting was opened with music and invocation, after which

Mrs. Richmond spoke briefly in her inimitable way. Prof Peck gave the regular address of the evening, subject, "Evolution and Immortality." He handled it in a masterly manner. Then came the messages by Wheeler, and all seemed pleased.

Wednesday morning and afternoon the regular business of the convention was transacted and laws were enacted that will surely prove beneficial to the association. To show how thoughtfully every matter brought before the convention had been prepared pertaining to the needs of the association, only one amendment was lost, and that was

to change the time of meeting.

The evening brought forth good things indeed. After the usual form of opening, Mrs. Richmond spoke upon the subject "Involution." Slie handled it in a manner that here out the reputation she has established. Then Prof. Weaver with a lecture that' we would have felt proud of, though whole world were listening, and we felt that the Morris Pratt Institute would Prof. Weaver as an instructor. At this sented it to Mrs. Richmond as a token from the convention of their apprecia-

Mrs. Richmond responded with an improvised poem. Mrs. Wheeler then came to the platform and gave as many messages as the time would admit of.

Thursday morning business session, elected. This part of the husiness moved as smoothly as did all previous business, and resulted in placing at the head one of the ablest men in the association, Mr. Will J. Erwood. He was the unanimous choice of the conven-

Thursday afternoon brought forth an unusual feature in convention programs in Wisconsin. A memorial service in memory of J. S. Cowan, a member of the board of trustees; Mr. J. E. Hyde; and Mrs. Mary Severance, a pioneer worker. Mr. Erwood and Mrs. Huil were the speakers. Mrs. Hull wrote a poem for the occasion and it was sung by a chorus at the opening of the service; later on Mrs. Sanford sang a solo funeral. The service was beautiful and impressive. Mr. Erwood closed with a benediction, all standing with bowed leads indicating their respect and love for the arisen friends.

Then followed out the most unique program ever presented at any Spiritualist convention ever held. The pupils of the Morris Pratt Institute carried out to perfection a program prepared by themselves, illustrating the work done at the institute. The only teachers taking part were Mrs. Jahnke the teacher in oratory, and Miss Chaffee, assistant in several branches. Oh! that the world might have looked and listened. Then there would be no need of soliciting funds for the Morris Pratt Institute. The Spiritualists all over the world would be talking of Our Col legs. Gold in plenty would be poured into the coffers of the Institute. There can be no question in regard to the life of the Morris Institute. It cannot die Vivat the M. P. I.

Thursday evening opening, music and invocation. Then came a beautiful service wherein Mrs. Frances Wheeler and Mr. Will J. Erwood renew their yows to dedicate their lives to the spiritual work. Both of them nossessed ordination certificates, but being Wisconsin workers, desired to have the endorsement of the Wiscon sin Association. This the convention was most happy to do. On account of their already possessing legal papers it was not necessary for the president of the state association to perform the ceremony to make it legal and the convention delegated Rev. Moses Hull to that pleasant duty which he most beauifully performed, using words most fitting under the existing condition Prof. Weaver gave the charge and his words were appropriate for the occa

Then followed the regular address of the evening by Prof. Peck. The subject he chose was "Spirifualism the Coming Religion." If I could flash before your vision a picture it would nor riveted upon him, every face expressing interest in his words. No restlesaness but from start to finish, still, motion less. They seemed to forget there was such a word as time.

Past president, Clara L. Stewart, was then called for and was enthusiastically greeted. She spoke briefly and to the point. She took part in the program at different times, but her time was filled with many duties and she was able to citions the meetings only a few minutes

Our message medium was next upon the program, and going down among

the audience, gave many messages to an expectant people. Mrs. Frances Wheeler is a medium that the association feels proud of. She is an earnest conscientions worker. She has long been tried and proved true. She has a

holds a meeting is generally called to With a few remarks by the president

the convention adjourned. Many thanks are due Mrs. Jahnke for the selections rendered by her at different times during the convention; they did much to enliven and put every one in good humor. The music conducted by Mrs. Sanford, showed her skill as a director and no convention held by the W. S. S. A. abounded with so much good music. I feel that I must not ask any more space in your valued columns and fear I have already encroached, but the half has not been told. REV. NELLIE K. BAKER, Secretary of the W. S. S. A.

Portage, Wis.

Onset Wigwam.

To the Editor:-I was surprised and grieved by reading in The Progressive Phinker of April 23, the tissue of falsehood and truth in relation to the Wigwam at Onset, as taken from the Boston Post.
There is no "peculiar sect of Indian

worshipers at Onset," never was. The members of the wigwam society known

as the Oniset Wigwam Co-Workers are mostly Spiritualists and the society is chartered and known as such. It may be "the only wigwam of its kind in the world," but no materialized spirit, red or white, ever appeared within its walls. Personations of both red or white have occurred, but the "scalping songs," "the death songs and love gifts" were always lacking except

in the imagination of this reporter, instead of being "reproduced with start All mediums with their controls have always been welcomed within the wigwam, no distinction being made between red, white or black. tion that "No white spirit has dared invade the sacred precincts" is as false

as most of the article in question. The next assertion, "To a woman, Mrs. Mary C. Weston, the wigwam and the Onset Wigwam Co-Workers owe their being," is equally false and takes from the earnest co-workers of former vears the credit justly their due. know nothing about the "plety" of the "old Indian chief Oniset," but do know that the membership of the wigwam

"Beneath (the picture) is painted a golden chain, each link of which represents a member of the society whose initials are entwined in the chain. Just think, 600 members, 600 links. What a chain! Friends Denton and Petersilea must have overlooked that chain, else they would have changed their opinion as expressed in their let-

ter in the same paper.

The origin of the wigwam (two years before Mrs. W. came into it) was the result of the refusal on the part of the Onset Bay Association to give to Indian controls full liberty in the yearly temple meetings. Mediums were often controlled by Indian spirits who, being ruled out of these meetings desired a place where they could have equal liberty.
One day, (Sept. 21, 1891), the writer,

with no particular place in view, started for a walk. He met several persons all bound for the hill below the pickets as they expressed it and joined in with them. We found a number of people there and others were coming. No call had been issued for a meeting and no one seemed to understand why or for what purpose they had met, but the subject of conversation was the treatment of Indian controls by the Associa-tion. The call was in the air and poople continued to come, till finally the meeting was called to order to more fully discuss the question. Mrs. Jesephine R. Stone was chosen chairman. Mr. J. H. Young secretary, Mr. Vaughn. treasurer, and the Wigwam society was then and there organized.

Mrs. Young, Miss Jennie Rhind, Messrs. Vaughn, Young and many others be came active co-workers at that time. Meetings were held during the winter and sociables and suppers were ar ranged in order to make money with which to purchase a lot and build a wigwam

In 1893, just when most needed, Weston came into the movement, sent, as we firmly believe by spirit influence, and with her help we were able to build a larger and better wigwam than we otherwise could have done. After Mrs. Stone's departure, Mrs. Weston was elected president, which

office she will hold as long as she so desires. Mrs. Weston has never posed as a wealthy woman," nor has she had any special "followers," or set herself up as the head of the "most peculiar sect in this country" nor is her summer home "the headquarters of the Indian Spirit ualists" or "other leaders of the faith." Mrs. Weston is respected and loved by her many friends, and is very kind to the few Indians who make Onset their

summer home. Mrs. Weston has done very much for the wigwam, making the interior a place of artistic beauty, a fit place for spirit friends to expend their healing powers and develop mediums to benefit humanity. May many years be added to her life and her true friends be

The wigwam was incorporated under the laws of Massachusetts, October 25 1893, and its charter reads, "for the purpose of teaching and practicing the doctrines of Spiritualism; holding cir cles and seances, and making use of mediumship for religious purposes."
Onset, Mass. JAS. R. YOUNG.

MY MOTHER.

The rain is falling on thy grave, dear I am alone and longing, dear, for thee, have not found, I shall not find, an-

other. So true of heart, so loyal unto me. All the glad hours that we have spent together:

All the long heart talks, dear, I miss them now: Silent and sad I sit, and wonder whether Thy spirit hand doth touch my aching

thank God that he called thee to him, dearest. With that sweet smile on thy beloved

And now in dreams when thou to me appearest, Of pain and care thy features bear no trace.

Mother, dear heart, 'twas springtime when you left me; The flowers you planted bloomed and withered, too; Of their pure fellowship hath time be-

Mother, I fain would sleep and wake with you. -Mary Grant O'Sheridan.

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A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large: -A generous offer has been made by a prominent Spiritualist in this city 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 pensions 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 possible for this worthy object, kindly send contributions, large or small, to the fol owing address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY,

N. S. A. Secretary,

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#### GENIUS AND WISDOM.

Short Message Written Under Inspiration.

Genius is said, by world's scholars to be knowledge and memory of world Viewed from our vantage ground, we see and know that it is a divine endowment. The power to per-ceive and grasp world facts is within the individuals so endowed, and therefore can enter and concentrate their thoughts upon those things they seek to master. Such men and women have the true system equipoise and are not swayed by any fleeting opposition or opinions; and are, therefore the men and women of destiny and the natural leaders of the masses in life's pursuits. They become a power for general achievements of good and true bless-

The paths of true wisdom can not be found and entered except in the spirit of humility and sincerity. The entrance to the so-called occult mines are of easy access and many tourists enter them from motives of curiosity or possible selfish gain. These explorers pos-sibly learn some useful lessons, but wisdom is not found therein. There is no progress on those routes through occult mines. The paths are winding round and round, no upward course is therein provided, and no matter how long these explorations are continued they always bring the tourists back to the same point from which they

started, weary and nothing gained. Some of them grow indifferent to all efforts at finding the great prize-truth, but others realize their mistake, seek and find and enter the paths where true wisdom doth abide, which paths lead into continuously increasing joys and blessings.
Wisdom is a compound of all that is

worth having. Wisdom and the understanding how to use it, are health, wealth and happiness.

Each one's mental and spiritual development is manifested in his thoughts as they are expressed in words and Mediums and persons of genius as well as inventors are more sensitive to the impacts of higher vibrations than the masses. Their brains are ful-crums upon which fall and rest inducted thoughts concerning the things that are thus to have birth into material expression. These first thoughts are sent forth many times for exchange and supplementation. Thus shade after shade. substance and force is added until what is purposed is shapen for its proper ex-

The medium's as well as the inventor's will and energy are always in proportion to the strength and purity of the first and consecutive thoughts put forth, and as thoughts are ever the results of desire, desires should be pure. Desire is stimulated by sight, hearing and by sensation, but all the sense and brain faculties work together

in the producing of thought and reflec-

The formation of new brain cells is continuous process in active brains. Each new brain cell sends forth its own fibres for the connections correspond-ing to the intelligence and vitality sought after; thus man's stock and store is multiplied.

Now as to the difference of brains shallow or filled with wisdom, it is a marvel to behold. At birth the brain of a child is not full-formed and only a few brain cells are feebly active; nevertheless it is the dwelling for the spirit and equipped for all primary purposes. The soul is busy with the unfolding of fibres and drawing of substances for the furnishing of the brain. Soul and spirit are the tenants of this form milded for them to be active in and through. The brain is the main room in this house and is therefore the rest and work-shop of the spirit the soul is absorbed in and active through all the nerves or fibres of the entire mechanism. All the chambers of the brain as they are builded are furnished by the processes of thought and thought ex-

this, viz.; Many, yea, millions of mortals run their courses of earth-life from infancy to old age and sink into what is called childishness. They cannot remember things, cannot reason nor comprehend the import of any world facts, Why is this? Simply because their brains were not properly builded and stored with useful knowledge. They had thought only of how to satisfy the animal or material wants and

All such mental activity at the exnense and neglect of thought after wisdom, shrivels the brain. Those cells which should be active in putting out fibres for truth, knowledge, etc., are neglected and become defunct as time passes, because not used. Hence, in many old people we behold simply the original child's brain, no development

All such begin life on the other side as helpless as babes. Their earth-life has been a failure even though they had prospered in world's good, they are pappers spiritually.

MRS. M. KLEIN. Van Wert, Ohio.

A Neglected Opportunity.

On the 21st of last January a young lady school teacher of Bedford, Ind. rose from the tea-table at her boarding house, at 6:30 in the evening, to go a short distance in the town. She had not proceeded three squares before shr was stricken down by some unknown assailant and murdered. The crime was committed in a very public place at the end of an alley and her body was dragged into a cabshed and left, where was discovered early next morning. There were indications that a struggle took place in the end of the alley; for her tam-o'-shanter cap, her gloves, and her hair-pins were picked up there. In the cabhouse she had bled profusely, and she was found lying face downward near the carriage. Since then no discovery has been made as to who committed the horrible deed. Some detectives were employed at a high price, who came and blundered around a couple of weeks in a most stupid way, but their investigations were fruitless, and simply proved that they were incompetent mind readers.

I state and call attention to these facts to question the validity of another subject that Spiritualists have given much credit to. Nearly all readers of this article will remember Prof. Bu chanan, but a couple of years deceased. science, boundless in egotism, and yet with much merit and independence in his views about the mind and its relation to existence. Prof. Buchanan took great pride in claiming to be the discoverer of a new science that he named psychometry. By this, it was claimed, certain sensitive persons could take an object and by holding it in the hand, or placing it to the forehead; they could come into such intimate relation with its nature as to be able to clearly perceive its history and the various accidents that it had been subjected to in the past. He had an enthusiastic disciple in Prof. Denton, who published two books on this subject that are very curious and treat it in a very comprehensive way. Prof. Denton had faith this office.

RUNNING COMMENTS AND SUG-GESTIONS.

I am glad that you give space to those of divergent views; also that you do not offer or recommend mining stocks to us

Either The Progressive Thinker is steadily improving, or my mind is grow ing more observant of its other virtues: it contains at times as much humor to the square inch as "Puck" or "Punch, and none the less amusing because o the apparently serious frame of mine in which much of it is written. One of the articles aforesaid was

written by C. W. Stewart, of St. Louis, Mo., apparently in defense of mediums. He claims that no scientist could perform his work if subjected to strict test conditions. Not only can scientists do so, but they can repeat their achieve-ments and demonstrate every step, in any process, to the satisfaction of all sane observers-something the average test medium either cannot or will not do. A similar article, of earlier date which seemed to be intended as a de fense of test mediums, was that signed G. H. Walser, Liberal, Mo. This writer asserted that mediums were not to be classed with common working people but were so "sensitive" as to require a different style of treatment. This claim of being superior to the average mortal, was made of old by princes and priests, BUT IS NOW OUT OF DATE. As witness Pope: "Honor and shame from no condition rise; act well your Also Burns, in "Honest Poverty,"

which (though lately included by Mrs. Emma Rood Tuttle in a brilliant contribution) this verse is "What tho' on hamely fare we dine, wear hoddin grey and a' that; gi'e fools their silks and knaves their wine, a man's a man for a' that." For a neat characterization of the placeproud or purse-proud, see Burns' "Second Epistle to John Lapraik," especially last of sixteeneh and all seventeenth

Now that "Farmer" Riley will not undertake to capture the \$1,000 offered by Messrs Hale and Cherry, my last hope of someone arising to do so is destroyed. So I should like to suggest that those gentlemen place the \$1,000 in some safe investment; and, if they do, will stake my reputation as a prophlife and go floating over the "State" of Arizona (as a late California spirit has) their heirs will readily find "eminent counsel" to gravely divide the money, according to the time-honored prece dent established by the monkey that undertook to parcel the cheese among

A neighbor who has attended circles, held to produce "materialization," trumpet- speaking, etc., for about thirty-five years, tells me he has yet to witness the first genuine phenomena of this kind.

Among others, advertised as eminent in their line, he saw the "world-reindependent slate-writer, "Dr." Slade, whose chief renown while here consisted in an absolute refusal to give sittings to those who required fraud-proof conditions.

As Hudson Tuttle well says in No. 748 (of the same offer): "The challenge is straightforward and honest, and should 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 Spiritual sim.

It is amusing to read those articles entitled "Nuts for Jamieson to Crack." Such tales must be "nuts" to him. Is it vince anyone by such miraculous rela-tions? When such marvels as took place, at the home seances of the late Dr. J. B. Bouton, here in Liberal, failed to convince Mr. J., (although warranted as genuine by "leading citizens") what but failure awaits the efforts of those vendors of mental "nut-foods?"

If stories would convince intelligent people of the truth of "materialization, independent slate-writing, trumpet"— trumpery and other deeds of darkness, all would have been convinced years ago. About the only "spirit materialiness is the animal and vegetable life around us; perhaps, too, it holds most

import for us at present.

To the discerning reader, many of the articles written to describe the performances of paid mediums, and to proare their sufficient condemnation. So I would not that their pens be stayed, but incline to say, with Macbeth: "Lay on, Macduff, and damn'd be him that first cries, 'Hold, enough!'"

HUGH MURRAY. Liberal, Mo. 

that his wife was a very reliable and unerring agent to discover the past record of any material. According to his view the intervening time that had transpired since an object had passed through any period of its existence, was no har to ascertaining its record at that time. His wife could hear the trumpet ing of mastodons as they thrashed through the forest, by simply holding the petrified tooth of one that lived ges ago: or she would shiver with cold being in contact with some relic of antediluvian beast that was over elmed in the glacial ages.

with mediumship, or is no part of tualism. It is a separate gift and iss of the mind and designated as arate science. Is it a power or nce at all? If so, let us return to the Bedford murder. There were the

young lady's bloody clothes, her cap, gloves, etc., that were fresh with the impressions of her personality. More; they had received the intense vibrations and shock of her last excited pulse as she struggled with the malefactor that struck her down. The evidence is strong that she recognized him, talked with him and knew who he was. What an opportunity was there now of provvalidity of psychometry by tak ing the bloody garments and tracing back the chain of events until the very murderer stood trembling before the evidence of his crime. That it was not done is best proof of the fallacy of the Buchanan claim of discovery by psychometric examination.

How a Woman Paid Her Debts.

Elkhart, Ind.

How a Woman Paid Her Debts.

I'am out of debt, thanks to the Dish-washer business. In the past three months I have made 8000,000 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders, The dishes are washed without wetting the hands. That is why addes want the Dish-washer. I givo my experience for the benefit of any one who may wish to make money casy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them or particulars. They will start you in business in your own home.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at

## Moman or Angel=Which?

couraged and stopped, refusing to go, gan to beat the poor creature unmerci-

scene of action, wanting to interfere, but not knowing how. Men, women One hot, and children hurried past me, but aside from a few muttered exclamations no one took any apparent notice of the scene in the street. Just as I was getting desperate enough to resort to most any course of action that would relieveseemed to me they must have been and nestle there.
magic words, for the whip was almost "Poor Tomkins, you are getting old in the blaze. instantly lowered and its owner stood and heartless creature into a not badlooking young man, smiling and oblig-

After a few moments' conversation, the young man tossed the reins over the horse's back and called out cheerily as he hurried down the street, "O, that is all right; I'll get Jinson to hitch on ahead and pull me through.

The man who had gone to the rescue of the horse, after patting the creature's neck for a tew minutes came slowly back to the sidewalk, and I took a good look at him. I saw a strong well-built, healthy-looking man about forty years old, with clear, honest gray eyes, and a face upon which purity, kindness and strength were unmistakably stamped. There was nothing about the man's personal appearance that would command a second look, and yet there was a subtle something about him that seemed to lift him above or set him apart from the average mendignity, a nobility that commanded at tention and respect. Several farmers were standing upon the steps of a little grocery store and I approached one of them, and in a manner and tone intended to be persuasive asked. "Who is that man?" indicating the retreating figure of the man in whom I had become so juddenly interested. The man to whom had spoken looked at me meditatively for a moment and then rousing himself lives up there on the hill where you see them red barns."

"What sort of a man is he?" I asked. "O, he's a good feller," said my informant. "He's got a good deal of learnin'-went off down below somewhere when he was a boy to learn to be a doctor, but his mother took sick afore he had been gone a great while and he had to come home to see her through. Yes, Lem is a good, honest, kind-hearted feller as ever was, but he's dreadfu queer about some things." "What things is he queer about?"

My informant eyed me suspiciously for a moment, but his loquacity conquered and he went on cheerfully: "O, lots of things. He won't eat any meat.

for one thing-flesh, he always calls it, and he won't have a critter killed upon his place unless he has to put it out of misery, and then he takes chloroform to do it-pretty farmin', that is! And if he sees or knows of anybody's abusing a dumb critter, he's always right around handy and puts a stop to it, an' he's got such a slick way with him and talks so gentle and good-natured he always gets his way and nobody ever gets mad at him."

met, but I found no other of the "Lem" thoughts I was at last aroused by a tenderness, a consciousness of some-tated with the hope of making every

It was late in the afternoon of a beautiful day in May that I climbed the hill in the direction of the The eastern hills were bathed in a flood of glory, and the paper birches upon their sides gleamed silvery white in the golden glow, while the narrow valley and the nearer western hills were wrapped in shadows. From the tender red-breast robin sang in exultant joy, and other songs and sounds were arising everywhere. From the dark water growing, to the rock-crested peak of the nighest hill where the poplars shook their golden green tassels in the breeze, all nature throbbed, thrilled and quivered with life. Even the ancient looking boards which formed the halfruined fences beside the roadway showed the little tufts of green and er.

eled little rivulets came rushing, leappw, understand, this has nothing to

the humble surroundings, and the work a student at the mals. I was kindly received and a cor-

As I followed my host toward the upon a visit, but he had plenty of simple food and pure water and pure air, and he might have added an abundance of flowers everywhere. This was the beginning of our acquaintance, which as the days went by soon ripened into a friendship which time has never

About the middle of June, at Mr. San- trustfulness, 'Thank you for those son's request, I moved my personal be words.' longing to his house and spent the remaining two months of my stay in Nel- bid my guest be seated and dry her wet ton at his home. As I look back to skirts and feet. My furniture was de-

son was upon the street of the little everything; in fact, those qualities in ed respect and obedience.. folded it away and have it yet, and I New England village of Nelton, and it the sunshine of his presence seemed to "For a little while we sat gazing into would not part with it for the wealth of came about in this way: A poor old spring into existence as if by magic. the fire in perfect silence, and then I a country. From that day to this I have horse that had been for some time He was a gentleman in every sense of struggling along the muddy road with the word, and during the three months upon my table. I followed her gaze self in the truest sense of the words,

wielder of the whip and laying his hand lightly upon his shoulder, said a few words in a low tone of voice. It gray cat leap into his master's arms below the prompting of my litions. There came a rushing, roaring higher self and arose and taking the sound and the great maples besides the words in a low tone of voice. It gray cat leap into his master's arms

and some day will leave me for the transformed from an apparently cruel happy hunting grounds," said my friend gave me a look in which tenderness as he gently stroked the creature's fur. "Sanson," said I, moved by a sudden mpulse, " I wish you would tell me why you never eat meat or permit the slaughter of animals upon your farm." voices of nature broke the silence, and awe came over me, a sensation new to then in a voice strangely tender my me as if I was in the presence of a be-

to relate transpired I was a much

and was getting much interested. I and with a smile so sweet that I felt was full of ambition and fancied for my pulse bound with pleasure, said: myself a brilliant career; in fact I You are wondering who I am. My name such things as pertained to that all- town.' important personage. I did not consider usually classed as bad, but I often read, known about. "It was a dreary night late in Novem-

ber, and the rain poured incessantly and beat against my window panes with a force that kept calling my attention to the fact. It had rained steadily all day and being Sunday I had not gone out at all, and I missed my usual As the evening wore along, I felt more longer I thought, the emptier my life to myself. 'If I win the applause of the and to obtain good is to do good. world, after a time it will mean no stage of existence, but to night the few minutes?' thought haunted me and returned with "I started; renewed force each time I thrust it thoughts and desires of our present life that we shall wish that we had done or left undone when we have passed the change called death? Will all the qual-

777 Semla street?

'No,' I replied, Semla street is nearin the willow-fringed swamp where the sweet flag and marsh marigolds were "My guest shivered. 'You are cold,

said, and wet through, I fear. Come to the fire and dry your garments and rest, and then we will consider what it is best to do.'

"I spoke kindly for my sympathy was roused by the apparently chilled, and drenched condition of my strange call-She unfastened her cloak and vell gray moss growing upon them. and stretched them upon the backs of Along beside the stony road I trav-the chairs I placed before the fire, ing and roaring along desperately in-tent upon getting somewhere quickly, very beautiful. The soft, wavy masses and upon their soddy banks delicate of hair that framed her oval face ferns, blue violets and red-wake-robins gleamed when the light fell mon them. were growing. I paused at short inter-like burnished gold. Her face had an vals to inhale long breaths of the pure, indescribable charm, a subtle somelife-giving air, and it was nearly dark thing about it that I have never been when I approached the farm yard from able to define. It was sweet and wo which an intermingling of various manly, tender but strong, delicate but sounds greeted me. The shrill neigh of bearing the impress of perfect health, the horse, followed by a soft coaxing and pure as purity personified. And food since yesterday.' I started guiltily whinny, the low mooing of expectant her eyes—how can I describe them? and said, 'I beg your pardon for my cows, the bleating of lambs, the call of She looked at me and as I stood helpthe calf at feeding time, the crowing of less and speechless before her it seemed as I would choose to put before you, a rooster followed by a loud flapping of to me those eyes penetrated to my soul wings, and the barking of a dog were and searched its most secret recesses all distinguishable to me as I listened, and having completed their search a suitable for your sister's guests,' she Presently the owner of this bedlam of look of great tenderness filled their sounds came in sight. He wore a bat- liquid depths, and I felt myself tremble

tered straw hat, overalls, frock, and and thrill through every nerve and rubber boots, but he looked every inch fibre of my being.
a king in spite of his homely attire. His "'Lady,' I said, with difficulty recallpresence seemed to lend a dignity to ing myself to my present position, I am he was doing assumed an exaltedness and I room here by myself. I am very that I never before knew that it could sorry, but my landlady went away yes-- medical school. possess. I introduced myself and asked terday and has not yet returned, and permission to take some views of the the only other occupant of this house at hills and fields, building, and farm ani- present is a feeble and deaf old man, who is probably fast asleep. You candial permission was given me. I asked not go out again until-you are warm, if he could keep me over night.

"Certainly, if I was willing to take things as I found them."

and your clothing has idried, so we will make the best of the situation for the present and later decide, what best be at that degree of intelligence where you done, and' I added reassuringly, 'Mrs. vine-covered, tree-sheltered cottage Grundy is safely housed for the night; which was his home, he told me that he we are sure of that, and then a feeling was living alone for the present, as his of sympathy for my unknown guest aunt and only living relative was away again came over me and I said with a kindness I never felt before, 'I have a sister at home whom I love dearly, and while you remain with me dishall consider you her honored guest.'

"Again my visitor fastened her dark eyes full upon me, and I felt myself tremble and my pulses throb as she an-

"I pulled the sofa nearer the fire and that time now, I think it was the most cidedly limited and the trains were all delightful two months of my life. I in use, a fact that the lagy at once no found Mr. Sanson a man with broad ticed, and with a kind emite she monthly and liberal ideas of life and living, who tioned me to a seat beside her and I right to the monthly of the

The first time I ever saw Lemuel San-, goodness and beauty in everypody and about my strange guest that command-i chief, smelling faintly of violets.

a heavy load, became exhausted or discouraged and stopped, refusing to go, and the young man who was driving began to beat the poor creature unmercifully.

I paused upon the sidewalk near the scene of action, wanting to interfere, and light.

I paused who the sidewalk near the scene of action, wanting to interfere, and light.

One but not be during the interfered months upon my table. I followed her gaze and whatever the words, and during the interfered months upon my table. I followed her gaze sense of the words, and during the interfered months upon my table. I followed her gaze sense of the words, and during the interfered months upon my table. I followed her gaze sense of the words, and during the interfered months upon my table. I followed her gaze sense of the words, and during the interfered months upon my table. I followed her gaze sense of the words, and during the interfered months and noticed a book and a pleture of and whatever the world may think of questionable character. I felt my me, I have done my duty faithfully as world would I have had those pure eyes look upon such things upon my table. Suddenly a great light flooded my soul and the revelation held me motionless and the One hot, stiffing evening in August for a time. I saw that I had that pic. give the kindness, respect and sympa we went out upon the back plazza and ture and the contents of that book imsat down. The northern sky was a printed upon my mind, and if I could to me. Who my guest was that event mass of black jagged-edged thunder not without shame have the being by ful night I know not, but this I do clouds, from which the lightning my side look upon the offending arti-know. Whether woman or angel I shall flashed and quivered, and occasionally there was borne to us the low rumble being from another world look upon my A blaze of lightning filled the air, folthe horse, a man came out of one of the of thunder and a whiff of cool air. For soul—the real me—and see such million lowed instantly by a crash of thunder stores and walked briskly up to the some time we sat in perfect silence and wielder of the whip and laying his hand watched the slowly approaching storm, ing why, I obeyed the promptings of my tions. There came a rushing roaring

> "As I resumed my seat my companion and confidence were mingled-a look which seemed to say, 'I knew you would do that when you came to understand. "Again we sat in silence, my guest looking steadily into the fire, and I look-For a moment only the subdued ing at her, and as I gazed a feeling of

lend answered:
"I will tell you, Wilton, for we are ing from another world, and yet the being by my side was surely flesh and friends and you will not doubt or mis-understand me. When what I am about "Who is she? Where did she come from? Why does she have such a ounger man than you see me now, and strange and powerful influence over was attending a medical school in me? Such were the questions I asked which of itself is sufficient guarantee -. I had been there about a year myself. My guest turned toward me I and with a smile so sweet that I felt

"For a moment she gazed into my myself bad or reckless in any sense of eyes and I felt that she read me like the word, for I was strictly moral in my an open book, and instantly I began to outward life and had none of the habits search my own soul to see what there was of real worth about myself. My thought and said things that I would past life passed rapidly before my mennot have wanted my mother to have tal vision. It was for me a day of judgment and the God within myself seated upon his white throne judged me with righteous judgment, according to my works, and found in the secret chambers of my soul much to condemn.

"Under the disclosures made by my spirit's searchlight I writhed in shame and sorrow. Every bit of manhood in exercise, and felt moody and restless, me was awakened, and impulses new to me, impulses higher, nobler, purer and and more uneasy. I was dissatisfied kinder than I had ever felt before with the world; with my acquaintances, stirred me to the depths of my nature. my occupation and surroundings, and I suddenly became aware of glorious more than all else with myself. The possibilities undeveloped in my nature. "I for the first time sensed the differ seemed, I wondered if the brilliant ca- ence between the material and the spirreer I had planned out for myself would itual. The line of distinction between not prove to be filled with regrets and things transitory and things eternal beunsatisfied longings. I remembered came suddenly sharply defined. I then how when I was a small boy I used to realized that those who live for self how when I was a small boy I used to amuse myself for hours beating upon my mother's brass kettle, and at the self to grieve, and the surest way to thought I laughed scornfully and said find happiness is to make others happy, athy, will be on the grounds with charts

now.' I had never given any special companion who said gently: 'How many "I started; 'I have lived long enough

to experience a great change,' I said former things have passed away and behold all things are made new.' I was

"A light like sunlight fell upon my "Thank you," I said, and as I walked of the individual here survive death with him? These and similar questions were town of straggling houses I half uncontrows of straggling knock upon my hall door. I started, thing lacking in my life. For the first available spot a place of heauty. A natpouring rain?' I arose and opened the stand and aid me, and I instinctively protector, why not trust Him? I said I bade her enter. As I closed the reverently. She looked at me and and learn to be true to ourselves, just

from her. put my arm about her and drew her beautiful nooks on earth. closely to me. She offered not the slightest resistance but lay her cheek against my shoulder with the calm con-ceived. Mrs. Carroll, of Davenport, fidence of the child in its mother's has taken quarters for the summer. arnis. For a moment—or was it longer Mrs. Ashford will open Case Cottage—I felt as if I was being borne upward next week. and before my dazed senses there Transportation companies are being passed visions of glory-lighted skies conferred with, the Diamond Jo line of and fields, of water sparkling in the steamer having granted the usual halfwondrous light, and flowers of rarest Then I was conscious of thinkbeauty. ing that for the sake of the one beside me I would endure hardships, suffering, kindly send their names and address to injustice, disappointment - anything would be welcome that would lift me up to a higher life and make of me a creature noble, brave, pure and good enough to be worthy of her. My guest released herself from my restraining arm and said gently: 'I have not eaten thoughtlessness. I have not such food but such as I have I will bring.'
"'Food that is suitable for you is

said gravely. 'What have you got?'
"'Bread and beef'—she interrupted

me with a gesture of disapproval. 'I eat no flesh,' she said; 'in the realm from which'-she stopped for a moment and then continued: 'There is coming a'day when humanity will recognize this important fact that God is love, and love does not permit one to take the life of a fellow creature of a humbler order to gratify an appetite no if in supplication and there was a ring of pain in her sweet voice as she exwill shrink from cruelty and bloodshed -the dying groan, the piteous pleading of soft-eyes, the needless torture and know that it is detrimental to your wel-Bring me some bread and fruit and glass of cold water,' she said. I left the room in obedience to the request, and returning shortly found her gone. she was gone and I have never swered simply, but with unmistakable the lightning's glare, there stood a fe-

took a keen interest in all the vital obeyed. Young, beautiful and delicate I picked up from the floor near where ful spirituality. For sale at this office. questions of the day; a man who found though she was, there was something her cloak had hung a delicate handker. Price \$1.

opened the stove door and thrust them against it. Mr. Sanson arose and said quietly, "The storm is upon us, let us go within

Bethel, Vt. MRS. I. L. LEWIS.

M. V. S. A. Camp.

The nodding of the crocuses, the sing ing of birds and the warmth of the sun rays all tell us of the fast approaching season when we must fold our and away to the camp.

Arrangements for the success of the camp are being daily completed. The meeting will begin July 31 and close August 28.

The announcements are in the hands of the Allen Printing Co., Clinton, Iowa, of promptness and a high grade of work. The friends and merchants of Clinton responded generotisly with their advertisments and it is only just myself a brilliant career; in lact 1 rougher wondering who came to invite the visitors of Mt. Pleasant thought of very little but myself and is Elione and I am a stranger in this Park to call upon them during their to invite the visitors of Mt. Pleasant stay upon the grounds.

We have studied very carefully the needs of our friends and visitors for the coming season, and selected our talent with the greatest care. You will find many names of the old favorites and added to these are new names which give variety and strength to our list. By reading carefully you will note such efficient workers and fearless orators as Dr. George B. Warne, vice-president of the N. S. A.; Mrs. Anna L. Gillespie, Mrs. Adelaide K. Brooks, Willard J. Hull, Harry J. Moore, Mrs. Nellie Noves, Clara L. Stewart, Prof. W. Peck, Miss Elizabeth Harlow, while as message bearers, Mrs. Gillespie, Mrs. J. A. Murtha, Max Hoffmann, Georgia Gladys Cooley and C. H. Figuers rank among the best.

We could not satisfactorily arrange o mention in the announcements the names of the many mediums who will be in attendance at Mt. Pleasant Park this season, but are almost daily in receipt of letters from mediums who exnect "to be there," and can safely assure the friends that every phase of me-

"How long 1 sat in this way i do not tical talks along the line of anatomical and diagrams and will give many pracmore to me than that kettle music does know, but the spell was broken by my study of the human body. Osteopathy has demonstrated that drugs are not esthought to any life beyond this present years have you lived during the last sential to the cure of disease, and thousands shout with joy at their redemp tion from the narcotic drug and the sheeny knife. Osteopathy opens her from me. Is there a life beyond death? earnestly. 'I am a new creature; the doors to men and women alike, and today is patronized by the most cultured, intelligent and progressive people affect that one? What are the things surprised at myself and the words I ut. Spiritualism is ever ready to harmonize and co-operate with every enterprise that will break the long rule of pain guest and illumined her pure face with and sorrow, and with magic-like power ities that go to make up the character a soft radiance and turned her wavy sweep man into possession of that of the individual here survive death hair into a halo of glory—or was it the health and strength, peace and plenty,

and exclaiming to myself, 'Who on time I felt a desire to pray and with the atorium is hinted at, and if it does not earth has come here at this time of desire there came the assurance that materialize it will only be from the lack night-it was ten o'clock-and in this somewhere there was a power to under- of faith. I have thought if God he our door and disclosed a female figure muf- cried out, 'O, make me worthy of thee friends of the "celestial spheres" are fled in a long cloak and thick veil. I and of this being by my side! I our guides, why not trust them? Why was for a moment dumb with astonish reached out timidly and taking her not bring all the tithes without rement, and then scarcely knowing what hand lifted it to my lips and kissed it serve-into the great temple of truth green boughs of the sugar maple the door, she asked in a voice sweet and smiled, and never shall I forget that to our neighbor, and above all obey the clear, but slightly tremulous, 'Is this smile and the joy that filled my soul. I dictates of the spirit. Then there sensed the fact she understood me and would be a perfect revival outwrought nothing I thought or felt was concealed in life practice. We would elevate larom her.
"Moved by an irresistible impulse I bor by taking part in it and building Mt.
Pleasant Park into one of the most

Applications and reservations for tents, cottages and rooms are being re-

Transportation companies are being fare rate + but more of this later. If you wish your friends to know MOLLIE B. ANDERSON. Clarksville, Mo.

LET THE ANGELS COME.

Can you learn the golden lesson? Can you let the angels come? Open up your doors and windows. Let them in your peaceful home.

Can you welcome all the comers. Can you bid them easy be, Make them feel they are no roamers When they come to visit thee?

Bid them take a chair for comfort, Bid them eat and sup with thee, Let them not be empty, suffer For thy want of sympathy.

Let them not come begging 'round thee Craving for thy light and love, Peaceful as the cooing dove. Tis is now your earthly mission,

Wake the joyful notes to them, Strengthen up their weak condition Let them touch thy garment's hem. Do thou feed and nourish them. MRS. S. A VAN BLARCOM. Lily Dale, N. Y. Spiritism and Mrs. Leonora E. Piper

and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents. "Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of seen her since unless—" Before us in an entertaining story, it contains lested darkness lighted for an instant by sons which every girl should know. Price, cloth, \$1. "Buddhism and Its Christian Critics."

male figure with golden hair and a face of ethereal beauty—or was it only a phantom conjured by my overwrought sive. Paper, 50 cents. Cloth, \$1.25. Sanson went on after a moment's si- For sale at this office.

"The Spiritual Significance, or, Death lence: "How she went, or where she as an Event in Life." By Lilian Whitwent I do not know, but I do know that searched for her the remainder of the gestive, intensely interesting, spiritual



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Do you wish to develop Mediumship? Do you desire to receive communica-

he Psychograph is an invaluable assistant. A pamphiet with full directions for the

FORMATION OF CIRCLES AND CUL-TIVATION OF MEDIUMSHIP

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spirit-

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest com-fort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become

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TIONS. For humane education, with plan of the Angell Prize Oratorical Contests. By Emma Rood Tuttle. Price, 25 cents.

All books sent postpaid. Address. HUDSON TUTTLE, Publisher, Berlin Heights, Ohio, Hindu trinity, while Brahma is the

The remarkicserves to emphasize

what must appear to be the really domi-

nant factor and influence in modern

The ruling influence in modern reviv-

alism, when closely observed and an-

alyzed will be found to be fear.
Revival evangelists hold up to view

lurid portraitures of an angry God and

an endless hell for sinners. Fear is

the great propelling motor-to escape

the wrath of God, and the terrible

flames of hell, is urged as the motive to

"seek salvation." Hell is painted in

all the horrors possible to be conceived

by the heated imagination of the super-

heated mentality of the evangelist, and

the fears of the susceptible listeners

are wrought upon until they feel im-

pelled to rush, half-crazed, into the

In the creeds of orthodoxy, hell is a

prominent feature, so much so that

rible vengeance: on the "wicked,"

a religion of fear, rather than of love.

to enter in and shall not be able."

tion of hell if they do not become con-

Priestly Influence in Politics.

clerical complainants. -According to

the dispatch, Herr Von Wolski, editor

of the Polish newspaper, Gornoslonzak.

published at Beuthen, in Upper Silesia,

was indicted by the Cardinal Prince

Bishop of Breslau, Dr. Kopp, and by

several other high dignitaries of the Ro-

man church, for publishing in his paper

statements to the effect that the Roman

clergy, high and low, exercised an il-

legal influence on the electors of Upper

Silesia during the last general election,

with the object of returning a clerical

candidate and of defeating the Polish

Democratic candidate. The clerical

German candidate was named Letocha.

and the Polish bandidate's name was

From the beginning the trial abound-

fore the bar of public opinion.

the Polish agitation.

pulsion from the church

to the undue influence exercised by the

priests on the voters. Poles who were

otherwise good Catholics were refused

absolution because they subscribed to

the Gornoslonzak. One priest declared

that he would not regard those as mem-

bers of the church, and would refuse

them the sacraments, who took part in

Workmen gave evidence to the effect

that when they went to confession they

were ordered out of the church by the

priest because they were socialists. Others were threatened with violent ex-

Another priest, speaking from the al

use the broomstick on those who

sought to circulate literature on behalf

of the Polish national condidate. "Beat

him until his humpils full," was his ele

gant way of putting it. "Dirty brats" and "swine" were some of the epithets

applied from the pulpit to the Polish

igitators, and in more than one case

extreme unction was refused to the dy-

ing until they declared that they did not read the radical Polish journals.

as resembling; Christ and of Herr Kor

Germanizing section of the church.

of the priests.

santy's likeness to Barabbas.

Korsanty.

the gods for favor.

Buddhists, in India, says:

Christian orthodoxy.

"ark of safety."

downright heterodox.

third.'

## Souls Go Visiting?

Do They Converse With Others Whose Bodies Are sciousness of its own and, the physical brain is occu-Asleep?-Interesting Experiments Made by Students of Psychic Forces.

tions:

That the soul of a true man leaves its body during sleep and may then be more or less fully conscious acsouls, whose bodies also are asleep.

#### Physical Brain Reviews Events.

the latter, nevertheless, possesses a kind of half con- ence of dreams.

pied, with a mechanical review of past events either of the day before or of a longer antecedent period.

From these conditions there result two classes of dreams. One includes what may be called true The results of years of scientific investigation of dreams or visions-knowledge of something happendreams was given before a large audience in Genea- ing at a distance at that time or a prevision of somelogical hall, West Fifty-eighth street, New York City, thing which afterward comes to pass. These are recby Charles W. Leadbeater of London, who is visiting ollections of what the soul during its travels really in this country under the auspices of the Theosoph- has seen or done. The other or commoner class is a ical society. His conclusions, he says, come from ex-vague recollection of the half conscious vagaries of periments made with the assistance of a number of the physical brain. An ordinary geonfused dream theosophical students. These are some of his deduc- with its incongruities and impossible positions is a mingling of the two.

#### Dreams Should Be Weighed.

The speaker advised his audience to avoid the two cording to the degree of its development and be ca- extremes of opinion on the subject; neither to accept pable of receiving impressions, moving freely, visit- the dreams with implicit faith, which brings worry or ing places at a distance, and conversing with other trouble, nor to commit the equally foolish mistake of condemning their teaching as nonsense, but to observe carefully and note with precision the vivid, important dreams and let time decide their worth or truth. In Though a soul is thus away from its physical body, that way he said it will be possible to build up a sci-

#### THE PROGRESSIVE THINKER

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SATURDAY, MAY 7, 1904.

HUDSON TUTTLE.

Editor-at-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 e: attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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WORDS OF CAUTION.

You should not send money in a let-You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents and then you are perfectly safe, and will save yourself an-

National Suicide.

The restriction of immigration has become one of the most vital questions. The founders of the republic saw the vast country extending westward, and its occupancy seemed to them the one thing desirable to make this a great nation. Under the flag all who fled from the tyranny of the old world might find refuge. It would be free to all nations. For a time the class of people who came was desirable. English. Germanic, Scandinavian and Irish. These assimilated with the nation and became principles of liberty, were intelligent, thrifty, and quickly absorbed. This stream has ceased to flow at its flood, and other races are keeping up the number. Croats, Slavs, Bohemians, Poles, Hungarians, Italians are swarming to our shores, incredibly ignorant, brutalized by the tyranny of ages, without the least idea of what a free government means, or capability of absorption and becoming Americanized.

The mining lords and captains of industry are responsible for the coming of these hordes, and secure them because they will endure the more, and work cheaper than Americans. Although there is a law against importaof contract labor, its evasion brings these people here. They would creator of these worlds, the builder of did not win them by inducements. This is proved by the fact that each consignment, under a leader, knows just where utterable peace. He is the victor who to go when they land, and are immediately received in mine, furnace or fac-

The dense ignorance of these people is almost incredible, and their poverty can come. To him is joy beyond all joy Of 451,000 Croats, Poles, Lithuanians, Bohemians, Italians this vanity of life; who knows that for year, 150,000 were illiterate, that is end, and that when death shall claim without the least education, and the re- his body there will be no more of mainder scarcely more than able to change or sorrow or defusion, even as write their names and read. 300,000 the master has said: had less than thirty dollars in their possession. Of the 79,000 Scandina-264 were illiterate, and the average edcation was incomparably higher.

These statistics are eloquent in their appeal for a restraining action by this government on the coming of these unwashed, illiterate, and brutalized people. ready for violence and crime. Their presence is a constant menace to the Cure. Paper cover, 15 cents. For sale

New Thought and Broad Thought.

While so much is being said and written about "New Thought," and however cult, as also in Christian Science and Suggestion as healing factors, there is much cogency and point to the remarks of Dr. E. D. Babbitt, as published in his late work, Part Fifth of Human Culture and Cure. Says the Doctor:

We must transcend the New Thought system to some extent, and reach out into the Broad Thought, which latter embraces both spirit and matter, instead of aiming mainly at the mental and spiritual alone in its therapy. It is constantly being taught by mental curists that we must rest only in God and get help only from God, ignoring all the lower influences, all the wonderful forces of nature in which "every bush is assame with God." It is grand to aspire after as much as possible of divine perfection and to realize that we have a portion of eternal spirit within ourselves, but when a flighty transcendentalism declares that you are the great "I Am." or as Swami Vive kananda of India says: "You are omni-present and omniscient;" "you are the sun and moon and stars; you are all God," you should spurn such falsehoods and with due humility, combined with mighty resolutions and a sense of your kinship with angelic life, press forward toward the infinite perection. You should realize that Deific Fulness whose life measures eternity and whose presence fills bill ions of worlds, must send its illumination through vast grades of being downward and downward before it reaches a style of life coarse enough for us mortals to appropriate and comprehend. Do you not believe and even der the law of evolution must risen to angelhood, to archangelhood, and some to godhood? These when not too far above you, may fill your souls with joy and aspiration and your bodies with a new tide of health if you Arcana of Spiritualism, keep yourselves above debasing habits of food and drink, alcoholism, sensualism, tobacco-use, and low associa-tions, and put down violence of feeling, malice, selfishness, fear, jealousy and the whole brood of poison producing and darkening qualities. If you can do this and cultivate the love forces to-

> these heights of the soul and dwell in his side and put his finger in the nailan atmosphere of love and harmony? I holes, and why cannot some one return which peighbor is led to war against of recognition? Science, neighbor, this era of poverty in which chemical, mineral, astral and psychical, the few have most of the money, and have all made great progress since the the many have a great struggle to keep tend to sour even a loving soul, but the warfare against self must be doubly strong. We must not only reach up to the higher world for help, but develop our own diviner psychic nature, by which means we may reach the very foundation principles of mental and physical harmony.

Theory of Transmigration.

Transmigration of the soul is a the ory believed by a great majority of Hindus. As the doctrine is very imperfectly understood in Christian countries, students will be glad to learn the exposition which a learned Hindu, 'Swami Ananda M." gives of what transmigration really signifies to the Buddhists. His explanation of the doctrine is thus stated:

"To live in love with all that lives. not seeking or not earning for to-mor-American. They were devoted to the row's guerdon; to make of this life an oasis in the desert of self-desire; strive ever, even here and now, after true love and wisdom and the perfect peace-this is for the Buddhist the supeace—this is for the Buddhist the su-preme ideal, the glory of his dhamma workers, and the compilation of diversiand the hope of all his ways. All else -all thought of future gain on life for self-is but a mockery and delusion. As something real true, as Buddha-ghosa tells us, there rises in us the thought 'I am,' 'I was,' or 'I shall be.' And it is all illusion, the dewdrop deeming itself a permanent and separate en tity, though the waters which compose it lay yesterday in the ocean's depths and with the dawning light will rise and melt into the wandering airs.

"But if this universal life be everchanging, sorrowful and without a soul there is still, our religion teaches, end and a cessation. Thought is the agents sent among them this earthly tapernacle, the maker of illusion, and to him who gains the victory over thought comes in this life unhere and now has triumphed over ignorance: who has overcome all passion where nevermore the woes of we know-the joy of liberation from him rebirth is finished and his toil at

> "Decay must come to all that is. Impermanent the elements of life! What has been born must cease to be: Surely in cessation alone is happiness!

"Borial Upbuilding, Including Co-opemtive Systems and the Happiness and Knnoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Materialization.

Scattered about over this issue of The Progressive Thinker will be found much of good may be included in that articles upon the subject of "Materialization."

> This is a subject that should be thoroughly discussed, and the discussion calmly perused by all, and we are devoting considerable space to it that Spiritualists may feel of each other's pulses. It is not at all probable that there will be many changes of opinion by this interchange of thought and "swapping of experiences." but it will allow those who believe in materialization to air their feelings and tell why they believe in it, and encourage a more fraternal feeling and increase the acquaintanceship in the ranks. There are many able minds in the ranks never yet heard from, and this may be the means of finding them out.

> There are honest Spiritualists who place more importance upon materialization than upon any-other phase of manifestation, and again there are as many good, honest, sincere and very ardent Spiritualists who do not believe in it at all, and The Progressive Thinker, in a measure, must represent both these factions, or neither.

> If materialization be true, it is a very important factor in our institution, and if it be not true, it is an infamous curse to the cause. If one manifestation out of one thousand purporting to be true is a fact, then that phase is an important factor and should be, pro-

We have no right to contend with Mr. Klee or Mr. Pearson, that they were fooled and deceived, for we were not at the seances referred to, and in not, they would never appeal to God or those particular instances that "one out of a thousand" might have occurred; but in imitating every phase of manifestation there have become so many adepts that it behooves everyone who desires the truth and the truth only, to be on their guard, keep their. eyes open as to the test conditions.

We are not making a symposium of this subject any more than each issue of The Progressive Thinker is a veriward all human and animal life as well table symposium of interesting reading upon topics of vital importance to the advancing minds in and inclining towards our cause.
According to biblical record, Jesus

Do you say it is too difficult to reach ing Thomas" to feel of the wound in dmit that in this era of competition in to-day and present as convincing marks days of Jesus; so has the science of head above water, the conditions will prestidigitarianism, and the science of defrauding and gambling. There were imitators in the days of Jesus, but the Christian world clung to the one fact, to the one genuine manifestation, and contended with the humbugs in the best way they could conceive of, and went forward into power over the whole world. Humbuggery followed in its trail, but did not completely over whelm the truth, or prevent it from becoming the pillar to every reform.

Humanity has advanced and become more intelligent since people have been doing their own thinking and investisensible trend of the church; and since the first manifestation of spirit inde pendent of the human form immortality has been the foundation stone under the structures of all religions, and it is not to be even dreamed that this stone will crumble because we have even one thousand frauds to one genuine mani festation (which is a great exaggera tion) to prove immortality. Neither will Spiritualism crumble because of the horde or herd of frauds grazing upon her pastures.

The Progressive Thinker is for Spir fied opinions, theories, philosophies and fads make each paper educative to a

Must Wife Obey Husband?

A peculiar case has just been decided in Judge Kersten's court, in this city. The charge of shoplifting is held against Mrs. Edward Travis. The case of itself is a very common one, but her lawyer pleads that if she stole the boa, as is claimed by the prosecution, it was at her husband's command, which she, as a dutiful wife is bound to obey. Here

is the important part of the plea: "The Bible makes it part of the marriage ceremony that a woman shall obey her husband. In cases where husband and wife are jointly guilty the

husband should be alone responsible sed to love, honor and obey that man If he took this boa and handed it to her she was obliged to obey him, even if he commanded her to steal it. If there is guilt he alone is guilty. The wife is commanded by the Bible and bound by ner promise at the altar to obey him in all things."

The question arises, does the word "obey" in the marriage ceremony compel a wife to commit crime at the command of her husband?

The court sentenced the wife to jail for one day and the husband to the bridewell for ninety days, and thus holds the husband principally responsible for the theft.

"Love-Sex-Immortality." By Dr. W. P. Paelon. For sale at this office.

The Dominant Motive. A SERMONETTE. In one of his very instructive letters,

Mr. Wm. D. Curtis, the special corre spondent the Chicago Record-Herald, An Old Minister's Game of Roulette. in describing the scenes and character

It is a strange, sad, and, in a way, istics of Benares, a sacred city of the glorious story—that of the Butte City minister and his game of roulette. "The Hindus fear their gods, but do not love them, with perhaps the excep-tion of Vahnu, the second person in the Old and feeble, he is turned out of

is church. Homeless and penniless, he looks with moist eyes upon the aged wife for whom he is no longer able to Long ago he began work in his

chosen profession, and for more than a generation he preached the Word of lod to the best of his knowledge and ability, backing up his preaching by a pure and blameless life. But the time came when the eye, once

like the eagle's, grew dim, and the voice, once like a bugle call, became feeble, and the congregation told the old man to go. There were other churches, but they

all wanted young ministers, with thick, glossy hair, and bright eyes, and strong voices and the old man could nowhere find a charge. But there was the wife of his youth,

as dear and beautiful to him as she was when, in the long ago, she stood up with him under the orange blossoms and his old heart beat hard and fast as he pondered over the question, "How But he could not ponder long. Hun-

ger would not wait. Shelter and clothng were necessities that would admit of no parleying, and he must do some thing, and do it quickly. without hell and the dark background

of a wrathful God who will wreak ter-And so the venerable man took any kind of work that came along, no matter how menial it was. He did jobs in creed would hardly be considered as of bout all the kitchens in the Butte hostandard orthodox quality. The eyes tels. He washed dishes. He scrubbed floors. He peddled; but the income of every soundly orthodox minister or deacon would look askance at such a creed, as of suspicious character if not was small and he kept falling behind. He was willing to work, and he did work, uncomplainingly, bravely; the proceeds of the work failed to foot As might be expected, the religion of most who call themselves Christians, is

Daily he went to the employment offices, hoping to get some place that Fear of hell is hardly consistent with would afford him the small compensaeal love of a Being who, having tion he required, but nothing turned up brought us into existence, may possibly and, in sheer desperation, the old man -not to say probably-visit us with did something that was very unministeeternal damnation because of failure to rial-he turned gambler!

come up to the requirements of the plan With the last dollar he had in the of salvation; and if Christian religionworld he rushed into a gambling estabists generally were honest with themishment, where a game of roulette was selves they would acknowledge their going on. He put the dollar on the red abiding fear of finally falling short of and it won. He left it there, and again t won. Then he tried the others, win-"Perfect love casteth out fear"-but ng with them all, and when he left the how many Christians possess it?

A disciple is reputed in the New Tesplace he had in his pocket \$1,500 in

tament to have asked: "Are there few that be saved?" and Jesus replied, "Strive to enter in; for many shall seek The rough cowboys, burly miners and spick and span professionals looked on with sheer amazement as the whitehaired old clergyman entered the place, If orthodoxy be true, heaven needs approached the table and put down his not be very spacious to contain its population of the saved. Will it count noney; and their hearts were hard indeed if they begrudged the old man a mong its inhabitants those whose modollar of his winnings. To many there is something that bortives in seeking salvation are wholly

ders very close on the sacred and the holy in the venerable preacher's count of his strange venture.

How much of the popular religion to-"I turned gambler for a short time. day is not merely and truly a manifes-tation of selfishness? was desperate. I have won money enough to take us to California, where I Among Christians as among the Hincan start life over again. It might have been wrong, but I don't think it du worshipers, "they fear but do not love their gods." However greatly they God must have put it into my may differ in other respects, in this rehead to try roulette as the last resort, after my efforts in every other direcspect they are alike. Were it not for fear of dire consequences if they did tion had failed." There is no irreverence in this-not

half so much as there is in the sort of Christianity which would deliberately turn a faithful old pastor out to starve God may or may not have told the A striking and very instructive exempoor old clergyman to go into that gamplification of Romish clerical influence bling den; but if God is as just as He is and methods in politics is afforded by a represented as being by the theologians, in the "great day of reckoning" He will try hard to forget the fact that political trial; which, according to a dispatch from Berlin, has been attractonce upon a time the venerable minising much interest and has recently ter won that \$1 500 at roulette - Rev been brought to a sensational conclu-Thos. B. Gregory in Chicago American. sion, somewhat to the confusion of the

In the above Mr. Gregory has written very good sermon, but he left unmentioned the best part of the moral, viz.: of any kind in the "final judgment day" those of the church who turned him out to starve, a greater punishment. It is not uncommon to hear of people turning a faithful old broken-down horse out upon the commons to shift for himself, and even that is a cruel has served his flock until he is no longer useful-a drawing card-to the church he has exhausted all his ener gies in building up, and that flock, that church casts him adrift upon the cold, surging stream of a busy world it is a Godless and soulless institution and the God he has worshiped is blind to justice and to the dues of His faithful ser

ed in sensational incidents, and it was It is a curious thing that God failed evident-that the editor could adduce to remunerate him sufficiently for his overwhelming evidence to justify his years of labor to permit this old man to articles. The first day of the proceedlay up something "for a rainy day," ings showed clearly that, although techthat must come in an average life-time, nically Herr Von Wolski was the dewhen the "Devil" did it in a few hours fendant, it was really the Prince Bishop at roulette. It is another instance of the Devil being better to the servants of an and his clergy who stood arraigned be-DR. T. WILKINS. One witness after another testified

Australian Totemism.

Among the many curious freaks of

human development, few are more curious and fanciful than totemism. In relation to this subject, the St. James Gazette, of London, England, says that an interesting report of the investigations by Prof. Baldwin Spencer into the question of "totemism" in Australia is given in a Melbourne paper. Various myths, it seems, exists as to the origin of the totem. The aborigines believe in what they call the dream times there tar, advised the women of his flock to lived beings, half animal, half plant, which were transformed into human beings, and wandered about making the natural features of the country. Each ancestor carried a stick, and with that stick the spirit of the ancestor is assoclated. Each place where an ancestor has wandered is believed to have a spirit, such, for instance as an spirit, a kangaroo spirit, and so forth: and each child born in that particular Another priest spoke of Herr Letocha place is, say, an emu child or a kapcaroo child, and so on. Thus it is that each child has its totem. As to the ceremonial, if a woman or

After two days of this astonishing evidence, and with the promise of still child see it, the eyes are put out or death inflicted. The professor was inifurther revelations, the Cardinal Prince Bishop telegraphed to the court with tiated by one group, and was thus pe drawing the case in every particular. mitted to see the ceremonies. The ini-To this the court agreed, condemning the Cardinal to pay all the costs. The ochre, down, and their own blood, and, result of the trial is a triumph for the after going through a grotesque dance, Polish party and a signal defeat to the It may be stated that similar tactics reincarnation is continually going on, have been employed in our own coun so that many living people are accepted try, to dragoon Catholics to vote in ac as reincarnations of some celebrity. As to the religious or magical aspect. cordance with the desires and behests every person believes he has influ ver the animal or plant after which he is called, even to the extent of causing "Death, Its Meaning and Results." it to increase. As a rule, the totem is By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting voledible, and in the great majority of ume, of decided value. A narrative of cases the totem is the food supply, wonderful psychic events in the an wherefore the power of increasing the thor's experience. Cloth, 560 pages, il-lustrated, \$1.25. totem is of importance. The aboriginal rarely eats his own totem, but he has "Astral Worship." By J. H. Hill, M. no objection to giving it to others to D. For sale at this office Price \$1.

## Read and Thought.

A Lecturette on Newspapers, by Hud- hanging "stretching hemp," and elec-son Tuttle. trocution, "touching the button." The

It is said that the newspaper is an educator. Yes, and sometimes it is a great deal more. Some papers are high n tone, while there are others no more than sewers into which are thrown all unclean things. We must sift out the bad and if possible avoid getting smutted with the slime.

those who are with us. It comes from the heart of the great world, quivering edy: dry as dust statistics and sparklast paper. Especially attractive this believed!

story of the escape of a lie: closure and started to travel. And the man's noose into heaven! man who owned the premises saw it victim on whom he had wreaked his after it had started, and was sorry that vengeance, who unfortunately did not

tight. So he called his swiftest Truth, bullet struck him. He was an unbe-"A lie has gone loose, and will do so much mischief if it is not stopped. I want you to go after it and bring it

back or kill it.' So the swift Truth started out after the Lie.

But the Lie had an hour the start. At the end of the first day the Lie As nearly all the murderers go was going lickerty split, and the Truth straight to heaven from the scaffold, it was a long way behind and getting is doing them a great kindness to send tired.

will

In the "funny column" were some witty sayings, not many, for the funny rent jokes. The jokes are all antedi-It's a terrible wrench to one's confi-

you ill.

ally has a look on her face after marri- as represented? Oh, no. "Why do you age that indicates that she is having not give the good deeds of the city as trouble in collecting her salary.

which pierce the armor of shams that thoughts expressed?" this world, and you're going to get want our paper." cheated three times out of five, even

asked the preacher. "Yep, they practice law a while and

much number as amount. A man may government to do!

have only a few things to bless him

We could not adjust the affairs of the and yet be vastly blessed. As for in- Philippines without asking the Pope stance, Tim Hanigan, who has only four what we should do to please him and shovel, and yet if the whole world was was done to the letter. choice at all.

joke of murder and facetiously call ful bloom.

public are debarred from the grewsome spectacle of a man suspended by the neck, because of immoral effects, but the newspaper turns on the lime-light and with horrible detail and blood-curdling pictures inflames the imagination more than witnessing the terrible affair would do. The miserable prisoner is made a hero to the gaping crowd. We sit down of an evening and the he defiantly shouted, "Oh, I don't fear newspaper offers its society. If there to die. Jesus, beloved Jesus is with is no one else to talk with, it is best of me. Jesus has made my voke easy to me. Jesus has made my yoke easy to company, better company ofttimes than bear. I shall soon be at rest in his bosom." The preacher prayed, and with the surging tide of human life. him into eternity. Did any one believe There are sermons and stories; light that Jesus had granted the prisoner full and heavy reading; tragedy and compardon? They all said they so believed and then fulfilled the law which said ling wit, that all tastes may be suited. that he had not been pardoned at all, There were many good things in the which was just what every one really

The murderer by saying he relied on One day a lie broke out of its en- Jesus, slipped right through the hanghe had not made the enclosure lie- have time to say his prayers before the liever and hence bound for hell, and there his spirit is now while his murderer is shouting the praise of Jesus by the throne! More unfortunate, the suffering spirit has no one to pay the priests for saying mass for his relief.

forgotten in his never-ending torments! them immediately after confession and the immedi to come in contact with the world. What would a resident of another

planet think of the people of this, were men are of a past generation and one his information gained from the newspapers? Saturated with crimes of every name, cess-pools of moral corrup-tion, fillwing out in nauseating streams, his conclusion would not be favorable dence in human nature when your to the brutality everywhere manifestfamily physician says he is sorry to find ed. Is it not possible for the papers to present a brighter and happier view of The girl who married for money usu- passing events? Or is the world as bad Some of these jokes are thrusts helping hands extended, the wise are invulnerable to reason. As Billings expected," said the level-headed editor. says: "What the world wants now is "We make news of the exceptional. It less religion and more common sense. is expected of all citizens to do right Watch and pray is the price of living in and if we told that story no one would

Then the world is so good at heart "My boy, do you not know that it is have those croakers who are always wickedclergyman to a boy fishing off a bridge ness of the world to say to this? Is not he was crossing on his way to church. the catastrophe they so eagerly antici-"Guess I havn't sinned much yet," re-plied the boy; "havn't had a bite." dizziness that makes them "Do you know where the wicked go?" world is whirling round when dizziness that makes them think the world is whirling round when it is their own addled brain?

Rarely will you find an allusion to then go to the legislature."

Of children's prayers there are many good! A whole page to the details of Spiritualism. That is because it is too examples, but this is peculiarly inter- a prize fight. Twenty rounds with all esting. A small girl but precoclous, the brutality luridly described by brutal gave the following prayer before retir-reporters, foot-ball differing only in the ing: "God bless papa, mamma, and number of sluggers, base ball, horse-Aunt Jule, and make me a good little racing, news from the battle field, half girl. An' now God, please take good a column on the brawl of two Irish care of yourself, for you well know washerwomen, a raid on an unmention you're the boss of the whole bakery!" able house, a cutting affray by Italians.

At the bottom of the column, to fill a dozen or more divorce suits started,
up a vacant space, is two lines from various church notices, and yet not a Carlyle: "The wealth of a man is in the word about the spiritual meeting that number of things which he loves and filled the largest hall the day before! blesses, which he is loved and blessed It is more popular to speak of the Pope y." and how he received American snobs; We take exceptions, for it is not so and what "His Holiness" desires this

things-health, a wife, a child and a the "holy church," and as he said, so

of any kind in the "final judgment day" child and shovel on the other, barring ism is young. There is a plant which against this old man for his game of his health, he would say there was no takes deep root while nothing is visible On the news page are horrible things months matures in its subterranean reunder black headlines, telling of mur- treat. Suddenly the soil parts and upders, brutal assaults, unmentionable wards spring a cluster of flowers filling crimes, lynchings, robbery, repeated all the air with fragrance. Thus Spirover and over until it seems that vil- itualism sends its roots through the lainy and brutality are in the ascend- soil of the past, maturing in the ages. The newspaper writers make a and now is bursting forth into wonder-

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The Committee Visit Whitewater, Wis. The committee appointed by the N. S. A. to investigate the condition of the Morris Pratt Institute at Whitewater, Wis., were in session there on April 19. 20 and 21. They carefully and criticrelated to the novices the doing of the ancestors. The aborigines believe that ally everything pertaining to the institution, and the report will be given to the public in due time. The following named persons composed the committee: Mrs. Caroline Catlin (chairman) Dr. G. B. Warne, Dr. O'Dell, Max Gentzke and Mrs. Carrie Francis. Moses Hull speaks very flatteringly of the efficiency of the committee, and we have no doubt excellent results will flow from their labors.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

Need of a Better Education.

A man in New York advertised for a boy of sixteen, good in figures and writing for ten dollars a week to commence. Nineteen of the applicants were rejected because they could not write or spell well. The remaining boys were given the example to find the interest on 126.80 for four months, fifteen days, at 5 per cent. Only one succeeded and received the place. Three boys were graduates of the New York Grammar School, and a number were

Surely if such is the products of the chools, something is wrong in the instruction. A good hand-writing and correct spelling go a long way in education, and their neglect is fatal. Have not the makers of text books made the essons too namby-pamby, so easy that the child's mind is weakened, not strengthened? The kindergarten play is like a diet of weak gruel.

Ohio Spiritualists, Attention!

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus. Trade auditorium, 'Three sessions will tion. All societies are earnestly re quested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio

Local societies and members desiring must file the same with the secretary prior to April 25, 1904, as none can be egally acted upon, received after that

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker R. C. BAIRD, Secy.

By the President: Ely CARRIE FIRTH CURRAN, Elyria, Ohio. 123 Indiana avenue, Toledo, Ohio. "Principles of Light and Color." By

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

## The Battle Ground Among Spiritualists.

FROM A LEADING LAWYER.

He Comes Forward With a Plea That No Medium Accept Mr. Hale's Offer—He Advises Mediums to Not Make Merchandise of Their Gifts.

That \$1,000 offer for a genuine materialization. sp many evidences of the phenomena of materializa- spirit chemist to suit the occasion,

ties in California who claim to have been deceived at possible for a manifesting spirit to occupy with its a scance held by Mrs. Elsie Reynolds, have made the spirit personality for a moment a built-up form in the proposition to pay the sum of \$1,000 for a genuine similitude of a human being is the conundrum that agmaterialized form in their presence, and that such offer is considered one that should receive attention by me- dence of which they seem-willing to part with a gooddiums who have been or claim to have been developed ly share of the coin of the realm. for that phase of manifestation, and The Progressive Thinker, that exponent of true Spiritualism, that organ of the spirit world, so to speak, that open forum for the spread of free thought, has really considered and advocated an acceptance of this gage of battle by ing in its new environment for new methods of oversome one of the many developed materializing me-

I do not wonder that our Brother Jamieson looks believe that any manifestations ever emanate from the spirit side of life, or in fact, as I understand it, he does not believe that there is any spirit side of life at all, but that people who really believe in the truth and integrity of spirit manifestations, deny the possibility of materializations in face of all the proof which has been given thereof, passes my understanding, and ought to take the doubters out of the ranks of Spiritualists, and place them among either the materialists

Sir William Crookes thouroughly investigated that, phase of manifestations, as appears by his book, and vouches most clearly for its integrity. His investigations have never been successfully challenged that I am aware of; neither can they be, for when a scientist of his known standing, after patiently, carefully and scientifically investigating and experimenting upon a given subject, makes his conclusions known to the world, such conclusions ought to stand unless successfully challenged.

In almost any other matter the world would accept the conclusions thus ascertained and brand them as facts, but in this most (to the world) unreasonable matter of communication with the so-called dead by any means whatever, the world hesitates, and rightly so, too, for Sir William Crookes evidence is only evidence in such a weighty matter as the proved continuity of life to him, and his co-laborers to whom the manifestations were given. All other people want to know and see for themselves.

But to the proposition of paying this great sum of money for a demonstration of this phase of spirit power which shall entirely satisfy the doubter. It would seem to me from all the evidence that I have been able to absorb upon this question of spirit manifestations, that such evidence is not kept like molasses or other commodities on tap, by mediums, to be drawn upon at pleasure or on demand. I have been an investigator of spirit phenomena for about ten years. I have been favored with much evidence that has convinced me of the fact of spirit communion. Among the many phases of manifestations has been that of materialization.

the cabinet, took me by the arm and signified that it suffer immensely thereby. wanted a passage from the cabinet to the door of the cottage. This was made by a removal of the chairs power of the spirit severely alone. Let him obtain and the sitters. I was then conducted outside of the his evidence of the fact of spirit return by the patient cottage door, and we, both mortal, myself, and form, spirit, or otherwise, stood in the bright light of the gasoline lamps, so bright that every feature was distinguishable clearly, long black hair, black eyes, dark complexion, and but few spoken words. Directly we again entered the cottage, and I thought of course this is an impersonation: it must be the medium's personality is being used, but before reaching the cabinet, and while at least six or eight feet distant, with a little exclamation of apparent sorrow, this form vanished from my sight and that of all the other sitters. While I still watched, it seemed to go through the very floor at my feet. I was then convinced that a true effort to manifest by what is called a materialization had been accomplished.

Again Dr. Aspinwall in his life time was a personal friend of mine, and I frequently attended the seances given through the mediumship of his wife at Minneapolis. I was a vice-president of the camp called the Northwestern for some of the years of its existence, while he was its honored president. One day the news came to me that he met the shock called death, and I attended his funeral ceremonies and assisted in bearing his mortal remains to the tomb.

A few weeks after that I attended a seance given pinwall, at which seance there was absolutely no opportunity for fraud or deception of any sort, either by confeder or other means. At that seance I was asked the medium to occupy the wonted chair of the Doctor and assist the spirit friends as far as I was able in their manifestations by such magnetic power as I possessed, and by such words of encouragement and kindly greetings as might be conducive to the establishment of those sympathetic conditions apparently so needful in this class of manifestations. I did as requested, and when the seance was about half through, counting time as the measure, a form emerged from the cabinet which I recognized at once as the counterpart of the Doctor. I was greeted by it and asked to vacate the chair I was occupying, as he us, and its smile burns like a "white hot brand." said he wished to sit there himself. I did so, but be- Shall we plead? shall we protest, or shall we manifest? fore doing it, I took particular pains by observation and feeling to ascertain whether it could be an impersonation, for confederacy was entirely out of the question under the circumstances of the room and conditions. By feeling carefully of the arms and body of the form I found that instead of it being that of the medium, it possessed none of the characteristics of the ization scance is a commercial commodity, and none medium's personality, and it could not be a confederate for the reasons stated. I therefore greeted the sitters exchange their dollars for the privilege of seemanifestation as pure and true. The Doctor then took the vacant chair, and after a few seconds arose and greeted all the sitters, for all were accustomed to being there, and thanked us for our encouragement given his wife by being present, and then in plain sight of us all he slowly and gently dematerialized in full view of the sitters.

It seems to me that much of skepticism as to this phase of spirit manifestation arises from the known where, everyone who is not a consummate dunce will fact that much of the so-called materializations are analyze very carefully the character of the goods he merely impersonations through the power of the spir- receives. And the goods delivered to you, should be its-an involuntary personation by the medium, per- of little consequence to others-you must examine haps transformed and transfigured to portray to for yourself all that is delivered to you. some sitter the person and presence of some departed New York.

friend. This is largely in evidence at all seances for MRS. LAURA, M. HYLAND, this phase, and because of the inability to discern between the true materialization and impersonation, much of the feeling that materialization is impossible exists. I know that I have attended many seances where the most of the manifestations were persona- Last week we published a communication from a tions, but the medium was entirely unconscious of the same. To my mind such a manifestation is equally Well, is it possible that in this day, after so many worthy of a place among true spirit manifestations, as years of contact with the spiritual realms through the is the ability of the spirit to occupy for the moment agency of the sensitives of this earth plane, and after and manifest through a form manufactured by the

tion, vouched for by so many distinguished and un- I presume it is what is known as full form materialdistinguished investigators, there are inquirers who ization that the parties offering this prize seek to inwill be willing to risk a small fortune upon the propo- vestigate. As I understand it, most of the spirit phesition that such phenomena can not be found to exist nomena, such as slate-writing, spirit photography, as emanations from the spirit side of life? I notice in a number of your paper that certain par- tions of the materializing principle, but whether it is itates our friends from the Golden State, and for evi-

It is passing strange to me that any doubt should be cast upon the power of the educated spirit to thus manifest its presence. It certainly is no harder for an educated spirit, one who has been able by searchcoming the laws which seem to dominate this mundane sphere, to occupy this built-up form, than it is to impress upon sealed paper long writings; to impress upon this wager with much satisfaction; he does not upon closed slates long and varied messages; to impress upon clean canvass beautiful portraits, and in fact to accomplish marry of the phenomena which among all Spiritualists passes without challenge.

It would be interesting to know just how and what sort of a tribunal would have to pass upon the "merits" of the materialization, provided any medium should accept the challenge, and it occurs to me to ask, did any of these challengers ever have the pleasure of seeing a pure spirit? Did they ever feel a pure spirit? Did they ever sense the presence of a spirit so as to know it was present? If not, then, how would the challenge be decided? In all of the investigations I have been privileged to make along this line, it has been necessary to take some things for granted, among which is the proposition that the spirit has the power to thus manifest if the medium is genuine, therefore the whole test would seem to relate to the honesty of the medium. My experience is that the medium does nothing except to submit him or herself to the uses of the unseen powers. The medium passes into a seeming unconscious condition, goes to sleep, so to speak, and whether anything occurs or not, the medium is not conscious of it; the medium passes very close to the portals of the grave in all of these scances and in fact the last scance I attended the medium was compelled to invoke the aid of a physician for over two hours before a normal condition was reached; therefore the medium might be a winner of the money and yet not be considered as entitled to the same.

Concluding, I sincerely hope and trust that no medium will undertake to make merchandise of his or her gifts by submitting his or her psychic powers to the rude and coarse test of a money deal. A medium who would so so would, in my judgment, be condemned by all lovershof the cause of Spiritualism. Any medium of my acquaintance who would submit to the challenge would forfeit my respect at once, and I think I voice the sentiments of all Spiritualists who are not given over to the desire of making the truths of spirit return through this phase, known to the world no matter at what cost to the cause in general; for if the challenge should be accepted by some medium thoughtlessly, and a failure should occur (which At a seance at Clinton camp, Mrs. Tripp (now Critchett) being the medium, a form emerged from I have no doubt would be the case) our cause would

No, friends, Spiritualists, let investigation of many mediums and their gifts. Let him "work out his own salvation" as we have all done, and then he will prize the truth the more than if he can purchase it as is desired by this bold chal-ANDREW C. DUNN.

Winnebago City, Minn.

#### "Gladly We Spiritualists Welcomed the Call."

How gladly we Spiritualists welcomed that call from Mr. Hale of Los Angeles to produce one materialized form and receive \$1.000. How sure we were that there would be a scramble among mediums to secure the rich prize and the honor and fame that would

How many of us thought we knew just the one to take it.

With what faith and honesty did our editor assure all (No. 741) that "Mr. Hale who offers this large sum, is in every way responsible, and is a very fine gentleman in all respects." Nor have we heard the man, his means or his motives questioned, and he certainly has not hedged his offer by an unjust condition or restriction, yet weeks have passed and not one medium has offered himself for the test, nor has one rethrough the personality of his wife, Mrs. Bessie As- plied to Mr. Hale in a way that would do credit to a very small school-boy. Many of our stalwarts in the ranks of Spiritualism have tried to beg our mediums into line but they will not face Mr. Hale.

Does it not look suspicious? Are the words of our far-seeing Hudson Tuttle in a late number of The Progressive Thinker, prophetic where he says that the time may come when materialization will not be considered a phase of mediumship?

What are the thousands to do who have built up their faith in Spiritualism on the manifestations of materializing mediums?

What would our mediums do if some one would now offer \$1,000 for a genuine trumpet voice? The keen eye of orthodoxy and the world is upon

W. H. PELKEY, D. D. S.

#### Merchandise of Their Gifts.

To the Editor:-Mr. Hale offers \$1,000 for one materialized spirit-a legitimate offer. Every materialare held under any other conditions whatever. The ing what is designated as a materialized spirit form; but, strange to say, when a man offers \$1,000 to witness a materialized form, instead of the lone standard dollar, then the "wise ones" raise their hands in 'holy horror!" and advise no medium to accept. The gifts of mediumship are a merchantable commodity every where. They are rarely considered anything else; and being strictly a commodity every-

brilliant lecturer alludes to the Blue Book which contains stock tests and which unprincipled mediums and conscienceless tricksters utilize from the platform as emanations from the spirit realms. Coming from such a prominent source, the remarks made by her can not fail to make a profound impression throughout the ranks of Spiritualism, and induce the question, "Whither are we drifting?" The publication of the letter alleged to have been written by Elsie Reynolds, wherein instructions are given whereby the public may be deceived, has set people to thinking as never before. And now comes Mrs. Laura M. Hyland, of Sawtelle, Cal., with a communication in regard to Mrs. Reynolds which will be read with profound interest. /

To the Editor: -- Word has come to me from various ources, that many persons are of the opinion that, an offer of \$1,000 to anyone who would come to Los Elsic Reynolds is not the author of the letter which Angeles and produce a single materialized form of a was published in The Progressive Thinker, issue of person from the spirit world.

These persons have asserted themselves, in their beliefs, that the letter was written by Mr. Robert Hale or myself, with a view to injure Mrs. Reynolds.

Let me assure them that the letter is a genuine production from the pen and mind of Elsie Reynolds, and received by myself through the postoffice.

Nor is this the only one. I have about thirty similar letters; hundreds of names and platform tests; and information given about materialization, written he can have no business with me. For example, by Elsie Reynolds. It is hardly possible, and not at all probable, that

Mr. Hale on myself would dare to compose such a letter, and have it sworn to by a notary public, to be the original writing of Mrs. Reynolds. Mr. Hale and I are fully acquainted with the law in

that respect. Nor is it reasonable to suppose that the editor or

publisher of The Progressive Thinker would risk the publication of such a letter, if it is not genuine.

Their reliability is worthy of consideration; their honor and reputation are at stake; they are men who have no right to think or believe in such matters they must know.

They are not exempt from the law.

Furthermore, the publisher of any periodical fully ealizes the grave importance and consequence of pubishing libelous matter in his paper.

If this letter in question is not a genuine copy of the original letter written by Mrs. Reynolds, let her de-

Let her come to the front and proclaim her inno-

It is more than likely that The Progressive Thinker will grant her space in its columns for her defense. Will she do so ! Would you not do so, if any one

connected your name with such a serious letter? I know that I would. The law is ever ready to defend the innocent, and if Mrs. Reynolds has been wrongfully misrepresented

or accused, she will deny the charge publicly. Self defense is human nature.

The reason of the publication of said letter is: That it is high time to take the dark and horrible stains from the sacred name and cause of Spiritualism, that are placed there by unreliable persons posing as me diums.

There is but one way in which to eradicate these shameful wrongs, and that is with the powerful tion of a disembodied spirit, but would guarantee to weapon of Truth.

tion; the seekers, investigators and believers have by the medium, or confederates, would be eliminated, been deceived far too much.

When one is awakened to the realization that his beloved dead have been and are trifled with, and made puppets of by so-called "mediums," who have no conscience, who do not care to discriminate between right and wrong, and who make common merchandise of our cherished dead, and their beloved memory—when one comes into a full knowledge of these affairs, it is time to act.

Spiritualism needs strong defenders; if we love our cause, we should be ready to defend it at no matter what cost.

There is much reconnoitering to do; very much that is unpleasant, if we would throw the enemy; yet it must be done in order to establish pure methods; true and high principled workers, who are honest within themselves, and honest in the great creed of the most beautiful, but the most imposed on religion in the world-Spiritualism!

There are persons who have said that I have wronged Elsie Reynolds, in having gained her confidence, and having secured information as to the methods of her tricks and then exposing them.

I did not intend to wrong her; I intended to right her wrongs, hoping to bring about universal good, as the ultimate result. How could I give forth the knowledge if I had not

obtained it?

which the deceptive ones have created.

It is each one's sacred duty to promote wholesome, clean and generous brother and sister love, and honest workmanship. 38

For over thirty years has Mrs. Reynolds carried on her unholy work. Ac 4 185 I have no bitter feelings toward her; no one should

have; she needs out pity and sympathy, for she surely cannot realize what the deep results of her actions are, or will be. a fine 18

She does not understand the Karmic law, or cause and effect.

Let no one, no matter how terribly he has been de ceived; no matter how keenly the realizations of the deceptions hurt, let no one send out an unkind or an uncharitable thought; send out loving and tender vibrations to our poor and misguided sister. It is a message from our Savior-"Love ye one another." Love is harmony, and through harmony alone

comes happiness and advancement. It is our united and sacred duty to defend our beloved ones who are in the spirit life; it is our right to forbid the so-called "mediums" in making of them, a

commercial mart. We should all have the carnest commiseration and compassion for the living ones, especially for those

who are trying so hard and eagerly to lift the veil be-

tween the visible and the invisible worlds, that they

may see therein.

AND ELSIE REYNOLDS. With such feelings and such actions frum will be brought to the foremost ranks; better conditions will prevail with the workers in the wide fields of Spiritualistic phenomena; a better understanding will Pittsburg (Pa.) paper, in which Miss Harlow, a be had of the celestial and the terrestrial world or worlds; a universal love will then exist among our fellow-creatures.

Think for yourselves, search for yourselves, act for yourselves; in doing these things faithfully, honestly and well, -heaven will be near at hand.

Very sincerely yours, LAURA M. HYLAND.

#### LETTER FROM MR. HALE.

He Makes a Plain, Straightforward Statement, So That All Can Understand His Position.

To the Editor:-I notice occasional articles in The Progressive Thinker, mostly from dupes or confederates of professed materializationalists, who are constantly suggesting various ridiculous considerations for modifying a proposition I made to mediums through your paper some time ago, which consisted in

This plain statement I am willing to submit to the verdict of all mankind and the angel world as being

fair, honest, just and right.

Let me say once for all, that I am a business man, well known in this city, and am certain that I know what is required in cases as in this one, for an honorable business transaction; and so take no chances with anyone who attempts to dodge a legitimate deal, for then it is evident he is a trickster. Unless he complies with what is honestly open and clearly on the square, wish to call the attention of the readers of your paper to an article written by Mr, E. J. Schellhous, found in No. 749, issued April 2, in which is submitted a proposition from W. W. Aber, authorizing Mr. Schellhous to invite me through the columns of The Progressive Thinker to come to Kansas City, Mo., and remain ten days or any definite time, and "If at the first, second, or third seance a genuine materialized spirit appears outside of the cabinet Mr. Aber is to receive \$1,000.'

I wish it to be distinctly understood I did not propose to take \$1,000 is my pocket and travel through the country trying to find some person to whom I could pay it for proving to me the fact of materialization-a matter I would be too glad to know. If I wanted to spend money and time traveling to find true materialization, I would not need to pay \$1,000, but simply entrance fees to seances. 'I have no time for this, as my business is here, and so in place of risking the loss of time and money, I offer good inducements for an honest medium to come here. If a medium really knows he can produce material-

ization, he is running no risk, for the \$1,000 would be ample compensation, accompanied by good conditions, with good, honest, kindly disposed Spiritualists, besides a profitable trip to a most delightful and renial climate.

If there be no medium who will accept this, it will certainly leave in the minds of the whole world of thinking people a strong evidence against the claim of the phenomena of spirit materialization. ROBERT HALE.

831 Wall Street, Los Angeles, Cal.

#### A Festering Thorn in the Side of a Beautiful Tenet."

An article in The Progressive Thinker of April 23, signed by E. M. Vail, sets forth what he, Vail, would do to convince Mr. Hale of the propriety in handing over his \$1,000. I quote from it the following:

"I would probably prove positively to the committee that the form presented must be the materializa-There is nothing so painful nor so deadly as decepdo so only negatively. That is, the conditions would be such that every possible opportunity for deception and yet the materialization take place. I would not guarantee that ink, or such things daubed on the materialization, would not afterwards be found on the person of the medium, or that if the form should be held and not allowed to return to the cabinet the instant desired, or the circle broken, it would not be found to be the medium, for such things may naturally happen and hence are never tests of fraud."

My goodness! If the medium thus caught in the act has not thereby proved himself a fraud, then there is no limit to the gullability of Mr. Vail. All Spiritualists deplore the prevalence, not the exposure of performers for the money, such as Mrs. Reynolds of San Francisco, but so long as Spiritualist associations will take no steps to separate the genuine from the spurious, these nefarious swindlers will remain a festering thorn in the side of a beautiful tenet.

Denver, Colo.

#### "Follow Up This One Thousand!" To the Editor :- I am glad to see you follow up this

\$1,000 challenge, for one materialized spirit, and not let the subject drop; thereby leaving the public to point their fingers at us and say, "We told you so! This subject is of equal importance to that of the last symposium regarding the alleged "Crime," as it is termed. Of course any student of the philosophy can not consistently but come to the conclusion, that the If a person wants to learn the workings of unscru- materialization of a spirit under proper conditions is pulous people, he or she must be as one of them, for not any more mysterious or improbable than the forthe time being-hard as it is, it must be done in order mation of frost flowers on the window pane, or the to gain the desired intelligence, and then use that condensation of viewless gases producing water; but knowledge to purify the atmosphere of the germs it is harder for the ordinary spectator to believe because they have been accustomed to the former and G. R. BICKNELL. not the latter.

> It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will be always the thing God meant him to do, and will be his best.—Ruskin.
>
> CHAPTER I.
>
> The Struggle before the Surrender of Won respect in the Confessional.

We are members of one great body, planted by Nature in mutual love, and fitted for social life. We must consider that we are born for the good of the

We have a debt to every great heart, to every fine genius: to those who have put life and fortune on the cast of an act of justice; to those who have added new sciences; to those who have refined life by elegant pursuits.-Emerson.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant. -Hosea Ballou. The battle royal in the human soul is the craving for spir-

itual against material gratification-mental against physical enjoyment .- Anon. Temporal laws rather punish men when they have transgressed than form them to be such as transgress seldomest.

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

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asme time perfects a positive and lasting cure. Rev. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

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

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years oiff: "Robert Baker, Ocean Park, Cal., writes: "L. should have been blind bad I Not used "Actina."

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DR. BYE, Gor. oth & Kansas City, Mo.

Cultivation of Personal Magnetism

#### 754

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is ad-vanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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God compels the Church of Rome to confess the Abominations of Auricular Confession. uricular Confession in Australia, America, and

France.

CHAPTER XII.

Chapter for the Consideration of Legislators, Hus bands and Fathers—Some of the matters on with Priest of Home must Question his Peniton Sent Post-paid, Price, \$1.00.

#### .. GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate 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 corre-spondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will nerally 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.

ANNOUNCEMENT-Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engage ments within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462. Syracuse, N. Y.

G. H. Brooks, one of the most efficient workers in the ranks of Spiritualism, is at present at his home. He will answer calls to officiate at funerals and marriages, and will make engagements to lecture for societies, camps and grove meetings. Address him at 114 President street, Wheaton, Ill.

Mrs. W. C. Jessup, secretary of the Indiana Association of Spiritualists, has returned to Anderson, Ind., from Georgia, where she passed the winter, and will re-open her cottage at the Chesterfield camp of the Spiritualists' Association and remain there until late next

Dr. Adah S. Horman will answer calls to lecture. For the month of October she is engaged in Philadelphia, Pa. Address her at No. 321 West 17th street, Cincinnati, Ohio.

According to recent investigations it appears probable that hypnotism can stop the action of a person's heart and thus cause death. A. Journet, a Frenchman reports that he has increased and diminished the number of pulse beats, at will, and as far as he could venture with safety. It is said to be also proven that circulation is seriously affected, even if it is not quite certain that the heart can be silenced.

When Mrs. D. G. Reese lost her 2 year-old baby in the shopping district of Hazelton, Pa., she frantically appealed to the police to aid her. Mother and officers searched high and low in vain. An hour later a telephone message conveyed the information that the little fellow had arrived safely at his home, a mile away from where he became separated from his mother. The child intuitively found its way home,

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will remove to 319 E. 55th street, and will hold their service at that place on May 1, at 7:45 p. m. Mr. Walter DeVoe will lecture. Come and hear him. He is one of the New Thought workers, and his talk soul-uplifting and inspiring. Don't forget the change in number, 319 E. 55th street, just one entrance farther east than

Prof. John D. Wilcox, of Pine City, Minn., is doing excellent work in behalf of Spiritualism. He says: "I have been accused of being an atheist, which I vehemently deny. I believe in a God who is everywhere, at all times and in all places, omnipotent, omniscient and Omnipresent. I believe in the gospel of free thought and in the immortality of the soul. I believe in punishments for wrongs, and in rewards for well doings here and hereafter."

Mrs. Prudence Harlan writes from Kokomo, Ind.: "Last Sunday night closed the engagement of Frank T. Ripley with the Spiritualist Science Society, and they have just reason to feel proud of the success of the meetings. The Red Men's new hall, the largest and finest in the city, was full to the doors, many standing during the lec-Many would be only too glad to see Mr. Ripley here again in the near future. The city papers have given us a very liberal publicity."

Mrs. W. Hilbert, pastor, writes: "The fourth anniversary and May party will be held at Heuser's hall, 576 Larrabee street, corner Wisconsin, Saturday evening, May 7, at 8 o'clock sharp, by the Progressive Spiritual Society. Music, singing, elocution, speaking, and tests by different mediums. All are invited to come and have a good time with us. Dancing to commence at 10. Refreshments served. Admission, 25. cents. Don't forget the date."

J. Peffley writes: "I have had nearly forty years' experience in the different phases of mediumship, and I know materialization to be a fact. There has been much written pro and con about the \$1,000 offered by Mr. Hale for a genuine materialibation. Now it is no wonder that the mediums all stand aloof from entering the contest. \$1,000 is quite a little fortune; and there is no doubt the possessor of it would have it well safeguarded. This is natural and every medium well knows that it is a delicate matter to have conditions necessary to good materializations. Then who shall be the judge-Mr. Hale? It is his money, and it is but natural that he would want value received for it. Then there is no established rule or test laid down as to what constitutes a genuine materialization. And if Mr. Hale is posted as to a matter of conditions, he could so hedge in and interfere with conditions that would defeat the undertaking to the great harm of

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

Will C. Hodge has gone to Oakland and San Francisco with the expectation of remaining several months. He can be addressed at 1373 Tenth avenue, East Oakland, Cal.

Those who are interested in Spiritualism were afforded a rare treat Sun-day night. Mrs. Virginia Bryan, of Ohio, delivered a lecture in W. O. W. hall, such as is seldom heard in Fort Scott or any place else. Her subject was Spiritualism, and she explained its principles from beginning to end, taking all her arguments in its favor from the Bible and explaining many questions that are always asked by persons, when first interested in Spiritualism. Mrs. Bryan, when under control, has a full deep voice, and her arguments are strong and logical. While she is under control during her lectures, she also holds her audience entranced and it is to be hoped that circumstances or spirit forces may send her to Fort Scott some time in the future.—Fort Scott (Kans.) Daily Tribune.

Mrs. G. W. Patten writes from Little ton, Mass.: "During a portion of the month of April, Oscar A. Edgerly has been visiting his sister at her beautiful home, 'Hill Top Farm,' Littleton, Mass. On Sunday evening, April 24, he was invited to occupy the pulpit of the First Congregational Church (Unitarian) of Littleton, which he did most acceptably. His sermon was received by those pres ent with every mark of appreciation. This incident manifests the growing tendency toward harmony between kindred liberal movements.

Mrs. E. S. Hoyt writes from Battle Creek, Mich.: "The annual election of officers of the First Society of Spiritualists occurred April 17, as follows: President, Mrs. Elmer Kleckner; vice president, Mrs. D. Barber; secretary Mrs. Emma Snow Hoyt; treasurer, Mrs. Della Platt: trustees, Mrs, J. Estell Mr. E. Kleckner and Mr. D. Barber. The society is in a most prosperous condition. The 56th anniversary of Spiritualism was duly observed by the First Spiritualist Society on March 27. by a fine inspirational lecture by our grand old worker, Dr. P. T. Johnson, in the morning, a conference in the afternoon with many good things from the different members, and another fine lecture in the evening by Dr. Johnson and many fine tests. A good audience at all the meetings. Mrs. M. A. Stein, of Detroit, has been with us for the month, and has given very good satisfaction; her tests are fine.'

Mrs. L. Wood Phillips writes about a mother mutilating her babe: "It is shocking, the details of the crazed mother mutilating her babe, and it makes one's blood run cold to think of it. She no doubt was sincere in what she did. She loved her babe as well as the Bible God did his own begotten son, who it is alleged allowed him to be murdered in the most cruel manner She only tried to be God-like. wanted to prove to God how much she loved him. I have taken your valuable paper nearly twelve years. I have four of the premium books. The last one Seers of the Ages is grand. I wish all

Christians would read it." Dr. Beverly writes: "Our removal from old Lakeside Hall to the Arlington, across the street on the northwest corner of 31st street and Indiana avenue, took place May 1. Lakeside Hall the owners wish to get their rent of one party and not look after lodges, meetings, etc. The Arlington is twice as large and will be very convenient, as it is fully equipped in every way. The Spiritual Science Society has decided to hold free mass-meetings in the afternoons, and charge 15 cents for the evening services. Walter DeVoe will lecture in the evening until further notice. The best mediums and lovely music will be provided. Their monthly par-ties will be held the first Saturday of every month in the same hall. The meetings will be continued all sum-

mer. Dr. D. M. King writes from Mantua, Ohio: "The Progressive Thinker fills its place as no other paper can. all have our place to fill in the drama of life. We may look for a spiritual' revival in America in the next two years. and if we don't all get into the reformed churches, we need to think our-selves very thankful."

L. S. Carroll writes from Washington, Pa.: "E. W. Sprague and wife, the well-known missionaries, organized a society here of about thirty-two mem-Under our new board we are doing nicely. We hope to have Mr. Sprague and his good wife with us again. G. W. Way has held our Thursday meetings for the last six months. He never tires of doing good. Mrs. E. B. Gillard serves us on Sunday. She is an earnest worker, sowing seed that will bring forth a bountiful harvest. Mrs. C. T. Webber, our home medium, gave a benefit social in the hall last evening, to some fifty members. It was a grand meeting."

Mrs. C. H. Mullins writes: April 24 I was invited to assist in the Frances E. Willard circle, conducted by Elsa Horn-beck, at 1806 Colfax street, Evanston, the home of Mrs. Finch, whose husband was an ardent worker in the cause of temperance. Mrs. Hornbeck is working earnestly, though in a quiet way, to advance the cause of Spiritualism, instructions being given her by our aris-en sister, Frances E. Willard. She has worked under great difficulties for the past six years, but now has a perma-nent place, and is undoubtedly doing a great work for our cause, and aiding many in unfolding their spiritual gifts. Frances Willard has ever since transition been trying to reach her folmake them understand that there is no death, and what would be more beautiful than those working in the cause of temperance to join hands with the Spiritualists and so all work together for our grand truth."

D. A. Morrill writes from Grand Rapids, Mich.: "Mrs. D. A. Morrill has just concluded her engagement with the New Thought Spiritual Society of Grand Rapids, Mich. Lyman C. Howe, of Fredonia, N. Y., will serve the socie ty for the month of May. Mr. Howe is a very forcible speaker, and one that has the cause of Spiritualism at heart. and I feel sure that the society will gain in membership, and will be greaty benefited by the grand lectures that they will hear from his guides while he is with them. Mrs. Morrill will serve the Battle Creek society for the month of May. She will answer funeral calls within a reasonable distance. For the present, address all mall to General Delivery, Battle Creek, Mich.

When writing for this paper use a pen or typewriter.

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

Dr. G. B. Warne started for Washing ton, D. C., last Sunday to attend an important meeting of the N. S. A. officials. Mr. Grimshaw, of St. Louis will also be in attendance.

F. H. Sherwood, secretary, writes from Mantua, Ohio, sending the following important items: "Dr. D. M. King will be in readiness to answer calls for societies for Sunday meetings, attend funerals, etc., within a reasonable distance, until the opening of Maple Dell camp, July 24. A meeting of Spiritualists will be held at the home of the Raymond sisters, in Garrettsville, Ohio, the first Sunday in June, to which all interested are invited. Sunday, May 1, the Mahoning vailey Spiritualist Association will hold its first meeting of the season, at Mr. Newhart's in Lordstown. Addresses by Mrs. L. M. Brown and others. A rally meeting will also be held in June. A. L. Reichard, Newton Falls, president. A meeting of the board of directors of the Americal Spiritual, Religious and Science Union will be held at Mantua Sunday, May 8. Members please notice. At this time a program for the camp session at Maple Dell, commencing July 24 and closing Sept 1, will be decided upon. The auditorium at Maple Dell will be used Friday evening, May 27, by the Mantua High School, in which to hold its commencement exercises." Charles E. N. Pemberton writes from

New Philadelphia, Ohio: "Acting upon a call by the vice-president, the First Spiritualist Society of New Philadelphia, Ohio, held a special meeting on Wednesday evening, April 20, and elected officers for the coming year. After all business had been properly attended to we adjourned to the seance room, where an hour or so was pleasantly passed in communion with our spirit friends, through the kindness of Mrs. Thomas, trumpet medium of Canal Dover, Ohio."

Brother Jacoby writes from Elkhart Ind., that Frank McKinley, the trumpet medium, is expected there soon He "There are at least three cirwrites: cles in the city and all are getting fair results, yet we have no society here." Georgia Gladys Cooley serves the First Spiritual Church of Pittsburg for the month of May. Societies near by wishing her services for week nights as lecturer and message bearer, can address her care of General Delivery, Pittsburg, Pa. Mrs. Cooley has been doing a most excellent work in the West.

Mrs. Virginie Barrett writes: would like to hear from a Spiritualist family or medium, to share a home with me and hold meetings in this city. Companionship more than anything else the object. Address me at No. 835 Broadway, Indianapolis, Ind."

The will of Vassili Verestchagin, the Russian painter who went down on the Petropavlovsk at Port Arthur, has been read. It leaves the entire estate to the widow. The will was made just before the painter started for the far east and in it he expressed the conviction that he would not return.

Geo. A. Wilson writes from Houston Texas: "I have a few words to say about Mrs. Isa Wilson Kayner's work) while in Texas. She is the most conscientious medium I have met. Any soclety that could secure her services for one year and work with her teachers. would surely grow in the philosophy of Spiritualism.

W. N. Slocum writes from San Diego, Cal.: "The letter of Brother Geo. B. Ferris in The Progressive Thinker of April 9, is truthful and interesting, but his remedy for fraud, which he declares the only remedy, is utterly impracticable, and even were it practicable, it would be repudiated by thinking Spiritualists. His remedy briefly is: The ling May and June. passage of laws to prevent any medium | W. F. Bogue write not endorsed by the N. S. A. from holding circles or meetings for the presentation of Spiritualistic phenomena, for a fee. There is no probability that any such law could ever be passed. True, various legislatures have enacted medical laws involving the same winciple. but Spiritualists who think do not sustain such laws. When I became a Spiritualist (more than fifty years ago) there was no fraud. Why? Because there was no money consideration for spirit manifestations. When money came in, honesty went out. It is admitted that some sensitives cannot earn a living at secular business without detriment to their mediumship; but ninetenths of them can, and the not might be paid a salary by Spiritualists through the N. S. A. What Spirit ualists should do is to reinstate home free circles. Spiritual aspiration and scheming for material gain are quite incompatible. 'Ye cannot serve God and Mammon.

A Subscriber writes: "We are glad to report that the attendance at Church of Spirit Communion, 4308 Cottage Grove avenue, shows a steady increase and interest. We aim to make the musical part of our services attracttive by procuring good talent. On May 15 we will have with us a noted 'cellist. Paul C. Beebe, H. B. Maryott, of Chicago Musical College, accompanist. Our speaker for that date will be Moses Mr. Sherk spoke for us last Sunday. He is earnest and forceful in his manner, apt in illustration, speak ing from a deep conviction of the truth. Two weeks ago H. F. Coates gave a Mr Lapham a message with names in full, in which they made the statement that they would help him to perfect an invention on which he was working. Sunday Mr. Lapham publicly made the statement that on the following morning he awoke at three and went to drawing plans of an invention he had already placed in the hands of his lawyer as complete, but was so much better pleased with what he had drawn that morning that he telephoned his lawyer to hold the same, but was informed the papers were already in the hands of his lawyer in Washington, and they wired on to have them withheld until they could get the perfected plans. Mr. Coates is not entranced when he gives his messages, but those from the unseen get so close to him at times that his whole personality is changed.'

"My God! It is my son, my little boy; 'tis Johhny!" This cry came from a woman in the audience present yester day afternoon at the Spiritualist meeting conducted by the Rev. Emma W Foster in the hall of G. A. R. Post 158 at 128 Diamond street. The scream startled the meeting as at this moment there was a dead silence, while Medium Foster was reading psychometrically a photograph belonging to someone in the meeting. All necks were strained to see whence the cry had come. Well back in the rear of the hall sat the weeping woman, working convulsively, and repeating loudly that she had seen her dear dead boy. The woman had swooned probably because of the overndition of the atmosphere. It' she had collapsed. It was a dramatic ing Times.

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.

incident in connection with a rather inique religious meeting. A little fresh air and a draught of cold water brought the woman back to this cold, everyday world again. Another incident connected with the meeting which was in no way dramatic was the inability of the clairvoyant to connect a man present with the spirit world. It was remarkable that this was the only person spoken to by the medium that did not say she had connected him with the land beyond. "You have a dear dead relative by the name of Daniel; have you not?" said the medium. "I have not." said the man; "but I have a dog called by that name." "You have some trouble in your family because your by that name." wife is of the Catholic faith," said the medium. Again' the man answered positively that there had not been a Catholic in his family since the refor mation in the sixteenth century. Being unable to demonstrate spirit return to he man the medium dropped him and set off on some one else.-Pittsburg (Pa.) Gazette.

Mrs. H. G. Clarke, secretary, writes: 'I am pleased to state to the readers of your valuable paper that the member-ship of the Rising Sun Spiritualist Mission has increased to such propor tions that we have formed a Ladies Auxiliary, with a membership of 21. We have elected Mrs. H. Greene as president; Mrs. N. Trafton, vice-preslent; Mrs. H. G. Clarke, secretary, and Mrs. A. H. Foster as treasurer. neld a largely attended meeting at Sister Greene's house, April 11; at Sister Kirchner's April 18, and on Monday, April 25 at Sister Sexsmith's house We have arranged a May hop and leap year party on Saturday, May 21, and are sure of the success of the same."

J. B. Clay writes: "No other paper have I thought more of than The Progressive Thinker. It is a mystery how you can give so much for so dittle. 1 used to pay \$3 a year for papers not so good as yours, and which I have taken ever since you started it, and shall con tinue to take while I can read, which will not be long, as I am 82."

Mrs. Paul Calm writes from New York: "Many thanks for our seventh premium book, 'Seers of the Ages.' We e quite proud of our collection, and anticipate much pleasure in reading this one. It also gives me much pleas ure to know I will have my paper for another year."

The eighteenth annual convention of the Connecticut State Spiritualist Association will convene in Unity Hall Pratt street, Hartford, Saturday and Sunday, May 7 and 8, 1904. Speakers, Mr. J. C. F. Grumbine, of Boston, Mass. and Rev. May S. Pepper, of Providence, R. I.

Mrs. G. Partridge writes from Reno, Nevada, that while enjoying the pleasare of daily romps with her first grandchild, she is not neglecting her psychic powers, and while in Montana was quite successful in psychometrizing ore.

Flora Hardin Writes from Anderson, Ind.: "As many letters of inquiry have come to me concerning the Chester field camp-meeting, please say to the readers of The Progressive Thinker that I am not serving as secretary of the Indiana Association of Spiritualists this year; desiring a change and rest, I declined further service. All such let-ters should be addressed to Mrs. Lydia Jessup, Chesterfield, Ind. Personally shall be glad to hear from any and all friends." wire. in "tille b.

The Hyde Park Occult Society is now located at 319 E. 55th street in its new hall, and will be favored with a lecture by Walter DeVoe on Sunday evening May 8. Service every Sunday evening at 7:45. Psychic manifestations

Please address all letters to Captain G. W. Walrond, Box 166, Alton, Ill., dur-

W. F. Bogue writes: "The First Spiritual Union of Norwich Conn., has had quite a successful season this year Our meetings have been well attended and the Interest has increased. Mr and Mrs. Geo. W. Kates commenced six weeks' engagement with our society Sunday, April 24. They have aroused many in our community that are not be lievers in Spiritualism, and have caused them to think and investigate."

The Spiritualists' Union visited the residence of W. F. Bogue, the president of their body, of Norwich, Ct., on the occasion of his birthday anniversary About sixty persons attended and en joyed a rare evening of entertainment The occasion was graced by the Idea Mandolin orchestra, and they furnished several numbers of choice music which were well rendered. Mrs. Z. B. Kates, of Philadelphia, Pa., rendered a vocal solo and responded to an encore. Mr. G. W. Kates recited and also read an astrological delineation of the character and life of Mr. Bogue, which showed the sterling character of the wellknown citizen and the surprised host of the evening.

Mrs. E. C. Lewis writes: "When you, Wm. Denton: knocked the bottom out of hell, and drove Satan out of heaven he found an everlasting incubator in the stills of the various kinds of intox icating beverages, especially alcohol and he has been breeding and hatching all kinds of young imps ever since his fall. If you want to wipe the devil out entirely, stop the manufacture of all kinds of intoxicants and clean up the slums and vices of the big cities. Without alcohol, legislators could not be bought. Without alcohol our dear little hove and girls could not be victimized and cast out and our homes and lives wrecked."

Mrs. Harriet Duhl writes from El mira, N. Y.; "Considerable interest has been manifested in the meetings held in the First Spiritualist church in this city the past winter. We have had the very best talent that could be obtained, and many of our most intellectual citi-zens are investigating the grand truths Boston, Mass, has been with us the past month, and her lectures have been instrumental, in opening the blind eyes and deaf ears of skepticism. Her work as message bearer from the spirit side has also proven very satisfactory. Spirituality, dignity and courtesy to skeptics mark her methods at all times Her honesty is unquestioned by those who listen to her searnest words, out-gushing from her loving nature. Mrs. Stiles has been a member of my house hold during her stay here, and we regret that previous engagements take her away from us, and hope she may return at no far distant day."

On Sunday evening a good sized audience assembled in Postoffice Building to hear the lecture by Rev. Marguerite St. Omer Briggs, and was de ighted with the manner in which she handled her subject, especially the answers made to the sermon delivered by a Pittsburg minister. She is fast win-ning her way into the hearts of the Spiritualists. As pastor of the First was said by some present that the Spiritualist church she is proving a spirit of her dead boy had appeared to success and has gained the respect of the woman, and that under the strain her people.-McKeesport (Pa.) Even-

The Rising Sun Spiritual Mission and tried to induce some friends to go holds its meetings every Sunday at 2:30 and 7:45. Sunday-school at 1:30. Star Lodge Hall, 878 S. Western ave-

FROM THE N. S. A.

April Report of the Medium's Relief

Fund.

To the Editor:- I am now ready to submit my April report of the Mediums Relief Fund to you and to all other friends of this worthy project. This refers to the amount received towards the thousand dollars we are trying to secure by the first of June. The secure by the first of June. amount previously reported to March 31, was \$295.48. Since then, the following contributions have been received. The sincere thanks of the N. S. A. and

its beneficiaries are tendered to each

donor to this fund. Mr. and Mrs. C. I. Stevens,\$50; collection by Miss M. Gaule and First Association of New York City, \$84.10; Mrs. J. H. R. Matteson, \$25; E. W. Martin, \$25; W. Hull, of Fort Wayne, \$10; A Friend, of Hamburg, Iowa, \$10; Ladies Club, Kansas City, \$5.50; Mrs. L. A. Amsby, \$5; Mr. and Mrs. E. W. Sprague, \$5; Mrs. Catherine Geottler, \$5; Dr. A. B. Spinney, \$5; Paul R. Albert, \$5; C. F. Hessier, \$5; Banner of Light Co., \$5; Susie C. Clark, \$5; Dr. Geo. B. Cock, \$5; J. Barker, Ontario, \$5; A Kansas Farmer, \$5; Wm. Given, \$5; W. T. Hamilton, \$5; Chas. Bolton-sec-

ond donation—\$5; S. H. West, \$5. Mrs. James Longstaff, \$2.25; Dr. E. Paige, \$2.10; John Faunce, \$2; Dr. D. J. Chaffee, \$2; A Friend, \$2; Geo. A. Smith, \$2; Henry Love, or Lowe, \$2; G. Friedman, \$2; Mr. and Mrs. C. W. Tricker, \$2; Peter Miller, \$2; Barney Leitz, \$2; Edwin Hoover, \$2; Jacob Hey—second contribution—\$2; Mary Brewster, \$2; A Friend in Astoria, \$2; Gustave Bonitz. \$2: Lorenzo Worthen, \$2; An Interested Friend,\$2; Amelia

Fisher,\$1; Rafael Hembre, \$1; Mrs. E. Baker, \$1; Mrs. Clara L. Kellogg and Mrs. Carrie H. Weaver, \$1; Marietta Hammer, \$1; Mrs. A. P. Osborn, \$1; Mrs. Joseph Engle, \$1: Bella Parsons. \$1; Mr. and Mrs. C. H. Mathews, \$1; Adele M. Porter, \$1; Springfield, Ohio, \$1; Sarah Marlow, \$1; John W. Emsley, \$1—he also sent an old silver coin, to be sold if possible; S. Wilson, \$1; John Aimes, Jr., \$1; Elizabeth S. Lawrence, \$1; Chas. Hollard, \$1; T. S. A .- 1 ruth Seeker, second contribution, \$1; Henry Speiker, \$1; O. M. Ambler, \$1; Anne E. Price, \$1; Samuel Albertson, \$1; I. S. Bail, \$1; Wm. Laplain, \$1; A Friend, Denver. \$1. J. Nowark and son, 54 cents; Emma

Taylor, 50 cents; V. Fell, 35 cents; Car-oline Boyd, 25 cents; G. H. Lamb, 25 cents; Dr. L. Hawkins, 25 cents. 

Receipts to date ......\$602.82 It will therefore be seen that we have still nearly four hundred dollars to secure before the thousand dollars is at hand, and only a month in which to raise the amount. Will not the benevolent friends who have not yet contributed to this fund, do so at once? Any sum will be acceptable. One friend urges every Spiritualist in the country to send one cent to the fund; another asks that each contribute twenty-five cents, and still another desires us to urge ten thousand Spiritualists tribute two dollars each; all of these are good suggestions, and our readers can take their choice: we are sure they will not refrain from doing something. If the public can realize the great

good this fund for the mediums is doing, there could be no hesitation about its support. Three of our aged Spirit-ualists—veteran mediums—have passed to spirit life during the last few they were our pensioners, and their last days were made easier by the aid received from the N. S. A. Relief Fund. se ladies were Mrs. Tunie kendall. of Bridgewater, Mass.; Mrs. Mary C. Morrell, of New York City, and . Mrs. Emeline Perkins, of San Francisco. These cases should be enough to show he world the beauty and utility of our Mediums' Relief work, and to make the dollars come rolling in to this benevo-

MARY T. LONGLEY. Secretary N. S. A. 600 Pennsylvania avenue S. E., Washington, D. C., April 30, 1904.

Peculiar Spiritual Experience.

It is only about seven months since became an avowed Spiritualist. I will write you some of the events of my life and state one of the reasons for not coming out squarely on the subject of spirit return. In order to do this I must go back about 51 years to the time that I was 8 years old, when I was riding on a totally blind horse toward a bridge that I had often crossed, and from which my parents lived about a The bridge spanned a rushing creek that at that time was swollen out of its banks, but as I was leaving the main road and heading for the bridge, I heard a voice calling to me: "Don't go that way!" But as I hesitated to heed the voice, on account of having to ride three miles in the night to reach the next bridge the voice called the second time. This time it sounded like my father's voice giving command, so I went to the next. When I got home i learned that the planks had all been washed off of said bridge early in the afternoon. But on inquiry I found that father had not been from home and did not know that the bridge was gone. I told my parents and they said it was an eral times that amount. angel that warned me.

My next warning was five or six later, when I was crossing the Kankakee river in the early spring when the heavy ice was about to break up, but which appeared safe. When I was near the middle of the stream I heard the voice once more calling me to run. I did not hesitate this time and ad barely reached the bank and looked back to see the ice all broken up where my flying feet had passed over.

The next time I was crossing a deep and swift stream a few miles from Joliet on a foot log in an entirely strange place. Under the log was a very strong spring keeping the stream open at all times, and the night was about as dark as the mind of the averge doubter of our time. Unluckily I fell off the log into the water. The voice said, "Swim to the air hole be-Mark, that was my first visit to the

place, and I knew nothing of an air hole, but having learned obedience, I struck out and after swimming some hundred feet or so I shot out from under the ice in quite a large air hole. Now I think I understand these spirit voices, but there is one experience in my life that I can't at all understand. About thirty or more years ago I was

riding on horseback in a plain road through a piece of timber, when a large fire sprung up in the bushes about 30 feet from the road and as I could see nobody nor any fuel to feed the fire, I furned and rode up near as I could and watched the fire for some minutes, but as the trees through which the blaze rose did not seem to burn I went away

with me to see the phenomenon. I went home. Next morning they were ready to go, and if I could not have shown them where my horse had stamped the turf I believe they would have accused me of deceiving them or being deceived myself. If any one can explain this phenomenon I shall be under obligations.

DAVID I MARTIN. Marshalltown, Iowa.

BOOK REVIEW.

The Standard Reader Series. By saac K. Funk, Ph. D., and Montrose J. Moses, B. S. Funk & Wagnalls Co. New York.

In looking over these delightful volumes, one cannot refrain from compar ing them with the "readers" and "spellers" in the schools years ago. A dreary mass of selections and "pieces" written down to the comprehension of children, were the old books. Only a few coarse wood cuts relieved the mo-notony of the pages. In the old Web-ster spelling book there were two or three of these cuts, one of the "old dog Tray who got into bad company," and the former showing the bad boy in the apple tree, with a "moral" reading lesturned to these crude attempts at art and literature! In comparison-well, there is no com

parison with these sumptuous books!

They have received the attention of the ablest educators who have made a study of the minds of children and youth, and given the fullest measure of their ripe experience. The best artists have illustrated the subjects with colored designs that are exquisite works of art. The reading matter is culled and adapted from the great masters in English poetry and prose. This is as true of the first, Elementary, as the higher numbers. There is a great deal more than the reading lessons. Every sense of the child is appealed to. His eye is arrested, his understanding awakened by the most adroit processes, and Fay, \$2; Ellen M. Smith, \$2.
R. E. Cooper, \$1.25; Mrs. M. J.
Stephens, \$1; James J. Dobbin, \$1; Mrs.
A. A., \$1; W. H. Cummings, \$1; Chas.

music, drawing, pronunciation, spelling, phonetic drill, nature study by object lessons, and the selections are such as give a full acquaintance with the great writers more vivid and helpful than an ordinary course in literature. And all this so pleasantly, that it is absorbed as it were, unconsciously.

Another feature even more commend able is the Teachers' Manual, which accompanies each number of the series. instructing the teacher how to proceed with each lesson to impress it more deeply on the attention of the pupil, for in this method the teacher requires instruction as well as the class. There are suggestions, explanations, stories that may be related, and object lessons that the teacher may be fully prepared not for listening to the recitations, but taking an active part therein.

The books are printed on heavy paper, with clear type, in the perfection of bookmaking for house is noted. Like the Standard Dicionary, their appearance is faultless.

The method of instruction given in this series is exactly that advocated by the Progressive Lyceum, and leaders in the lyceum who are at a loss how to proceed in instructing their groups will find invaluable assistance by way suggestions in the first and second of the series with the accompanying manuals.

Presence of Spirit Friends.

For about thirty-six years i have mown the joy of intercommunion with spirit friends; have been a constant, careful reader of the best spiritual literature. I have continually taken at east one of the best papers devoted to Spiritualism. I have enjoyed much experience in many different home cir-cles, having all this time in my humble way been a worker in the ranks of Spiritualism. To me conscious spiritual intercommunion with loved ones gone before is an all-hallowed comfort

and solace. An understanding of the truths, facts and philosophy of pure, beautiful Spiritualism frees men and women from the bondage of fear and superstition as inculcated by orthodox church creeds. It is the philosophy of life grand and uplifting. It inspires the oul with spiritual courage when the body is racked with pain: it strengthens the man within with fortitude to brace against the ills incident to mundane life. This is my own experience, having been in the fierce maelstrom of excruciating bodily pain for several weeks past, but the storm is passing off

Now, what I want to say is, that all the while, I felt continually the presence of spirit friends. Often in the night when alone a spirit would speak to me clairaudiently. One night while lying quietly a spirit said to me, "get did so, and looking at the clock was the exact time to take my mediine. At other times a spirit would call my name, and at once the impression would come of some important thing that should be done about that time, which in my distress had gone out of mind. Thus I was often doubly assured of the vigilant presence of loving "ministering spirits" trying to aid Of course what is here given is only a very brief and simple sample of one phase of facts connected with the sacred truth of spirit return. But to

the thoughtful it is full of meaning. Every Spiritualist should take The Progressive Thinker. Its ample pages teem with enchanting articles on ever phase of Spiritualism, from great minds in both worlds. Having taken it from its birth, I could not for an instant think of doing without it. Only a dollar a year, and would be cheap at sev

Oh, yes, Brother Francis, as I am re newing for The Progressive Thinker, also send 25 cents for your premium book. The Seers of the Ages, by Dr Peebles. I have some of his books and well know his beautiful style as a writer, and his great ability as an auhor of many excellent books. C. H. TOLER. Marietta, Ohio.

TO ONE IN PARADISE.

Thou wast that all to me, love, For which my soul did pinegreen isle in the sea, love, A fountain and a shrine, All wreathed with fairy truits and flowers, And all the flowers were mine.

Ah, dream, too bright to last! Ah, starry hope, that didst arise But to be overcast! A voice from out the future cries.

'On! On!"-but o'er the past (Dim gulf!) my spirit hovering lies Mute, motionless, aghast! For, alas, alas, with me The light of life is o'er!

'No more-no more-no more-Such language holds the solemn sea To the sands upon the shore) Shall bloom the thunder-blasted tree, Or the stricken eagle soar!

And all my days are trances. And all my nightly dreams Are where thy dark eye glances And where thy footstep gleams; In what ethereal dances, By what eternal streams -Edgar Allen Poe.

#### 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 Church of the Soul, Mrs. Cora Li, V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10

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 North Star Spiritual Union holds

services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor. Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26

Van Buren street. Mrs. May Elmo, m. dium. Tests and good speaking. All are welcome. The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all com-munications to Mrs. Isa A. Cross, corre-

sponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street. The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

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

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the af-ternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lec-

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

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

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

The Spiritualistic Church of the Stu-dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday even-ings, 7:30 p. m. Mrs. W. F. Schuacher, 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. Lec-ture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. The Church of Higher Forces holds

its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at and 8 o'clock. The reliable psychic. Mrs. Grace Aitken, will give spirit mes-sages. Come and learn the truth. Chuch of the Spirit. Spiritual services are held at 839 North Clark street,

at 2:30 and 7:30 p. m. Psychometric reading and messages given to all at-tending, through Wm. Fitch Rume psychic. Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North

Paulina street. Mrs. J. DeLong, pastor. Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and Mrs. Th. Loll and Mrs. J. Villroak. 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 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. Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 224 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the rion. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8

A Spirituatist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sunday and Thursday evening at 8 clock. Tests and music at every ser-The Christian Spiritual Union Church

now holds meetings at Becker Hall, corner State and Forty-forrth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums. The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30.

Star Lodge Hall, 378 S. Western avenue. All welcome. The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other me-

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"Healing, Causes and Effects," By W. P. Phelon, M. D. Price 50 cents.



This department is under the management of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be 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, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

B. F. French: Q. Is it true that the planets Mercury and Venus, do not revolve, but always keep the same face to the sun? Have astronomers been telling us, up to the present of the length of days on these planets by guesswork? Is it true that on account of the small size of Mars, only carbonic gas forms it atmosphere, and hence life cannot exist there?

A. The smallness of Mercury, its diameter being only 3,000 miles, and its proximity to the sun, makes it difficult to be seen by the unaided eye, or even by the telescope. The heat on this planet is so great that water can exist there only as steam, and the vaporous atmosphere conceals its surface. The method by which the rotation of a planet on its axis is ascertained is 'by observing a spot on its surface and counting the time in its moving across the disc. As the atmosphere of Mercury conceals its surface, it will be readily seen that such measurement is impossible. It may or may not turn once on its axis at each revolution around the sun. There are spots on Venus which were supposed to indicate a period of 23 hours and 50 minutes, or about that of the earth, but this has been called in question and the time fixed at nearly 225 of our days. It rotates around the sun in 224 days, 7 hours. If the latter is correct, the planet turns the same surface to the sun. One side is always involved in night, the other to the heat of day.

But these observations are by no means proven, and appear at variance with other bodies of the solar system, with the exception of the moon.

Mars has an atmosphere, and that it can only retain the densest of the gases, depends on the solution of the problem of the elasticity or repulsion of Pases as counteracted by the attraction of the planet. Of late it has been as essetted by some scientists that I had to gen and other lightest of the gases, constantly escaped from the influence of gravitation, into space, and only the dense gases permanently remained. Gases are permeable to each other, and thus intimately blend, and the heavier hold the lighter. While the atmosphere of the earth containing blended gases, extends further than has been usually stated, it has a limit and that is when the clasticity of the lightest gas is exactly balanced by gravity. There is lit tle or no evidence to prove that a ves tige of gas ever grows from the earth This conclusion, however, is true. The conditions on all these blanets are such that living beings, such as inhabit the earth, cannot exist on any one of them. Mercury is intensely heated, and Venus if day is perpetual on one side and night on the other, would have a burning heat on the day side and Arctic cold on the other. The observations made seem to show that the two periods are not exactly the same, and hence after something like 700 or 800 years' night there is a day of equal length. If Venu revolves on her axis in 23 hours and 50 minutes, there are other considerations which in Mars and Venus would pre vent the existence of living beings on

S. E. Chaffin: Q. At what date were women admitted to colleges and universities? To what church did Thomas Jeffer

son belong? A. Oberlin College was the first school to offer to women the same edu cational advantages as to men, and place the sexes on an equality.

In 1853 Antioch College followed the example. In 1860, the Iowa State University. In 1885 the College of Surgeons of Ireland first granted degrees to women.

Thomas Jefferson was a Freethinker of the Thomas Paine class, though by nature more conservative.

C. K. Flanderka, Utah: Q. Is there any hope that Spiritualists will make an organized effort to co-operate with the Socialists in the present political struggle for readjustment of the present unbearable social economical conditions? My motto is every Spiritual- important subject. Price, cloth, \$1. ist should be a Socialist, and every Socialist a Spiritualist.

A. Spiritualism takes in all the con-officting beliefs, and a man may be a Democrat, Republican, a Socialist or mugwump, and yet believe in its mani-There are perhaps Spirit ualists who are Socialists, but few in comparison to those who have other political alliances.. It would be wrong to this great majority to force them to ac cept the name and doctrines of socialism, and further a great deal depends on what is meant by socialism, for it is the most befogged word in common use. It means the desperate assassination of lers and discourses on religious and wibifism or the peaceful revision of the theological subjects. Cloth binding, 430 social order by growth, which is simply pages. Price \$1. For sale at this office, another name for what the people are "Spirit Echoes." My Mattie E. Hull. another name for what the people are doing every day—amending and revising to adapt the government to new de-ing to adapt the government to new de-of the author's latest and choices mands and conditions. It by socialism poems. Neatly bound in cloth, and with it meant government ownership of the portrait of the author. Price 75 cents.

buying and selling of products, the paernal supervision of the people, which perhaps is its most usual signification why has Spiritualism anything more in ommon with it than has Methodism?

Because we believe our existence is reserved after death; that spirits can return and communicate, why should that make us all into nihilistic Social-To say nothing about the truth or error of socialism, nothing could bring

t under the leadership of the Mosts and Goldmans. Almost without exception, these leaders are negationists not only of government, but also future life It is amusing to see the banner of So cialism with the "Altruism" blazoned on it, planted at the front, and to hear the cajoling of self-appointed leaders, in attempting to persuade the rank and file to assemble around it. All the time he papers published by Socialists are the most bitter and tolerant of Spiritialism, and refuse a line in its defence Oh, no: Spiritualism cannot become the cat's paw of Socialism. Whatever there s good and true in socialism it assimiates and makes its own, as it does of all political parties and religious sects,

The duties of government are not to exercise a paternal care over its citizens, and provide for the incapable. Its obligation is to allow every individual reedom in his own sphere of action and when this is done, the responsibil ity lies with the individual. There are things which the nation must do as whole, as schools, roads, postal service etc., but in the affairs of life, the individual should be free to think and to

Social conditions may be bad now and the wealth enormously gathered by a few, but the worker receives a higher wage, is better clothed, better fed, better housed than ever before. He may not receive his just share, but he is receiving much more than in the past, and will have his position continually elevated. If bad now, they might be unbearably worse under social paternalism. The experiment has never

tried, and among a free people. Before revolutionary measures are adopted, or untried schemes taken as the founda tion planks of a new political party, it should be considered what failure means. Nations cannot go back after disaster and start again afresh. If there is a blunder it cannot be erased Socialism, even with the sugar coating of "Altruism" will not gather in Spirit-

ualism. If admitted to be the most just cause Spiritualists might advocate it as indi-viduals, but Spiritualism as an organic movement, it would not be consistent to attach to this or any party, clique or

Anxious: Q. I am a poor woman, and would like to learn this mediumship business, so that I could earn more money and live easier. Will you please let me know how and where I can get instruction?

A. In the first place mediumship should never be used to "make more money and live easier," If "Anxious" would inform herself on this subject, she would understand that she cannot go out and purchase the qualifications of a medium. These are gained by a natural endowment, cultivated by years of patient practice. There are already too many so-called "mediums," whose first object is to live easy and have money. They press this desire to dishonesty, and fake the manifestations they cannot have in a legitimate way. Nothing can be more dishonorable or contemptible than such characters. Mediumship should be sought for its own sake, without a thought of its being sold or having a value in the market. Even the humble labor of a scrub-woman, is a thousand times preferable to such mediumship as "Anxious' seems to desire.

#### SPIRIT VOICES.

O! Often, soft and low, A voice of long ago Speaks tenderly to me Across the mystic sea; It calls me, as of vore, From that Elysian shore, Where rolls the silent tide Of waters deep and wide.

In wakeful hours I hear voice long silent here; In lovely undertone. The spirit's telephone Brings back again to me A deathless melody, Embalmed in sweetest tears, Although unheard for years. With those who come and go

Wherever duty calls Or fate's allotment falls; But often with the din I hear commingling in. Of distant Sabbath bells

As faltering on the strand, Among the wrecks I stand; I feel immortal breath Steal o'er the stream of death Though hidden from my view. And old-time voices dear Again I know, I hear.

Before my mortal eyes I see no Paradise; That land of limpid streams Appears alone in dreams; But voices from that shore Come to me o'er and o'er; They whisper in my ear 'The loved, the lost, are here!' New Philadelphia, Ohio.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood, The work of a strong, logical thinker, on a deeply "The Romance of Jude. A Story of the Life and Times of the Nazarene guid His People." Through the mediumship of Mrs. M. T. Longley. An intensely in teresting book. Neatly bound in cloth

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

### "How Shall I Become a Medium," Filly Answered

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

The Great Poet and Philosopher Communicates with Ella F. Porter, 206 Lenox Road, Brooklyn, N. Y.

It is with deepest gratitude that I have entered the sacred precincts of this seance room, where is granted me the inexpressible pleasure of control-ing the sensitive organism of this psychic. My dear ladies, allow me first the cause more disaster than to place to thank you most heartily for this rare chance given me by your unselfish goodness, of sending my thoughts to receptive minds upon the earth plane.

Your noble spirit father, my littlesensitive, kindly granted me the privilege of visiting you to-night, for some time ago in earnest conversation with informed me of these Sunday seances of his beloved daughter, whose fine psychic powers had attracted so many progressed spirits of this higher life As I knew that spirit telepathy was an assured fact in the universe. I rejoiced exceedingly over the good news that there were receptive minds upon earth who had discovered its beneficent truth, and so, in order to prepare your but it refuses to be labeled by any of mind for my coming, I sent my thoughts to you in that way, a number of times recently, and I was much pleased that ou recognized so readily my influence, and sensed in a degree the inspiration

Before the seance opened to-night when you were quietly resting in your easy chair, I tried once again the ian guage of telepathy, to which you reponded readily, for you felt my hand grasp your left arm, and you read, my thoughts clearly, which I flashed upon your frontal brain.

Do not be surprised when I tell you this fact, that for many, many years nast I have known you well, and have responded to your heart longings when you read my writings, by sending to your soul through the ether air a sympathetic chord of vibrations which uplifted, soothed, strengthened and attuned to perfect harmony your whole earnest nature.

From keen observation and repeated experimentation of your psychic pow-ers, I have discovered a long-sought and pure channel of inspiration, which I can easily use to give some of my riper, progressive thoughts to

world. From my spirit home above, dear little lady, I can read your mind. I can see the loving heart-throbs which beat for humanity, and the eager, half-smothered impulses of your higher nature which long for expression in the world of poetry, music and art.

I understand so well the deep inner working of your sensitive nature, that I greatly desire to benefit and comfort you all in my-power. So faint not, fal-ter not, I pray thee, for you are now on the right and upward path which will lead your spirit eventually to the King dom of Peace.

A beautiful home on the earth plane you will enjoy for many years before your ripened spirit takes its upward flight to the world of souls where I re side. But the good you will yet event ually accomplish upon the earth plane through the right use of your fully-developed psychic powers, will be most marvelous, my dear lady, for you are the open door between the two worlds, and the chasm which once divided the two spheres is now bridged over forever, and communication established be tween the seen and the unseen by the aid of this new and wonderful discovery of spirit telepathy.

Broken hearts will thus be healed; all true lovers will not be separated, for the link which unites them will remain mbroken by this bountiful knowledge of spirit return, which the whole world vill some day realize and accept. !.. Like the discovery of radium, when its laws are fully understood and obeyed; radium, that new wonder of the earth plane, will yet accomplish marvelous results when rightly used that man little dreams of at present. Time alone will reveal its wonders, and its tremendous power for good or evil in the world.

Now, dear ladies, may I hope in my next interview, when Mr. Porter will kindly notify me the time to come, that I may have the privilege to give to the world a message, on the following theme, "The Philosophy of Life."

The hour is too late to-night for that purpose, so I will return at some future time to enjoy that pleasure, to voice my thoughts to humanity. Will now bid you good evening, with my grateful thanks and blessings upon your daily life, and continued prosperity.

RALPH WALDO EMERSON.

#### The Philosophy of Life.

All life is only evolution. Whether the life principle is in the form of plants and flowers, trees and rocks, in the animal, vegetable or mineral, it matters not; Life is still evolution; and man, the highest type of animal, as also the lowest type of the spiritual on earth, in his present stage of progress is the highest expression of the law of evolution, which is an illustration of life in a constant, ceaseless and unend ing series of changes, which continue forever in an eternal round of cycles, on forevermore through long acons of

As the spirit ever progresses through all these finite changes, which consti-tute the grand life system of evolution, the heavenly pathway grows broader, brighter and clearer before the eyer-advancing vision of immortality, which the soul in moments of rapture, dimly perceives ( as higher and higher ideals constantly appear and allure with empting charms the earnest marching upward in obedience to the

Law of evolution. Why murmur, then, at one's lot, or the portion of life assigned him! Why despair of ultimate success, though one's present environment is of the darkest! Even though the heavy burden of life in the form on this little planet earth, is almost too heavy at times for the fainting spirit to bear!

Consider, oh, ye weary tollers, tha our present life of care is but one drop in the grand ocean of existence, is but ne sand on the shores of the eternal River of Time, which flows for all of

Think and reason in this clear, concise, philosophical manner, that your present life with its ceaseless round of duties and crippled chances, is but one only of a series of endless and natural changes in the ladder of evolution; only one life experience, so infinitesimally small when compared to the whole, endless chain of life expressions, which every child of the Infinite, the Oversoul, must eventually pass through in obey ance to the powerful law of evolution in the philosophy of life.

Life, glorious, abounding life, ever was, is, and will be! The whole bound ess universe is teeming with vital life in varied forms of expressions. No matter how small or trivial in outward appearance, every spark of the divine life is precious and necessary to the balancing and right adjustment of the

whole universe of nature, When view with the clear light of reason, all-lives are useful and fulfilling their mission, though to the casual eye they may appear as mere wreeks and wards the harmonious spheres whither dark blots upon the shining landscape. Remember, he is thy brother who has Pocatello, Idaho. C. J. JOHNSON.

RALPH WALDO EMERSON. thus fallen, a child of the same infinite Father, and despise not so cruelly his loathsome environments. Blame not thy fallen brotherrough instead, follow nobly the higher philosophy of life, which tells you to stretch forth your hand, and give succomand help to the 

For what is sin?ir, Who can tell? Jrif no

Though clothedicin silks and satins, and bedecked with jewels rare, many a daughter of Exe, warring the fair semblance of virtue, may not be as worthy of the divine love as many a poor wreck with stranded bark on the shores of Time. . 91! !d Oh! for a highemPhilosophy of Life!

Many a poor mortabe with aching heart, in need of a helaing hand from his brother-man, stumbles and falls in dire distress on the rugged road of life for lack of the divine element in the present philosophy of life on earth.

Cultivate this spirit of brotherly love oh! ye mortals! Cherish tenderly and reverence devotedly all the higher virues, and struggle bravely to gain them for your own spiritual possessions Thus will a higher, grander, nobler phil sophy of life become manifest, and the light of the new spiritual dispensation which is fast approaching your plane Earth, will throw a golden halo of love over the hearts and homes of man. Extend to thy brother o'er all the

unite with him in all good works for the uplifting and spiritualizing of hu-From my home in these upper ealms, do I view with thankful heart the steady growth and advancement of the world's noblest men in these higher

spiritual truths of a pure philosophy of

land the right hand of fellowship, and

A religion broad and comprehensive soul-stirring and lovable, which em braces all the grandest principles of a true, unselfish life—a religion, both hu-manitarian and creedless, wherein all souls over the broad land may meet and blend in one harmonious anthem of praise and thanksgiving to the great Oversoul of the Universe, will soon be established on this planet earth; a religion embracing all creeds and sys-tems, on whose broad platform all may meet in one convivial feast of good cheer and brotherly love, the most vitalizing element of which will be most gladly recognized and accepted, the communion of spirits and mortals.

The blessed knowledge of this golden truth will give to the world an added mpetus for good, and will be one of the most powerful factors in the spiritualzation of humanity. Life is a series of changes and mani-

fold surprises, which open rapidly to one's interior vision, when the philoso-phy of life is rightly understood. May this address from my ripened spirit be received and read upon earth by many of those advanced souls who are deeply interested in the true philos

ophy of life. May my thoughts, thus voiced through the sensitive organism of this psychic greet thracyes and comfort the hearts of amany y of my true friends and well-washerselis the earnest desire of the arisen spirit of RALPH WALDO EMERSON.

PRAYERY PRAYER!

It Is Critically Analyzed by an Idaho Phildsopher, חולבייי

Prayers are not to be gauged by their bulk, but by their weight, for excuses are a coward's shield, and prayers a coward's last resort. Prayers and blandishments are on'ered up daily to an unknown God. Thie flattery is expected to reconcile, while prayers is the tramp'si stock in trade of Prayers deluge of rain in time of drought; and deluge of the enemy's blood in time of war have proven inefficient, as diver parties often pray "ferninst" each other. Man prays for peace walle preparing for war, and prays for harmony while encouraging strife in trade and competition. When a Christian bows issively in prayer and anno himself a crawling earth-worm and sin-ner, his ire would immediately arise if a brother Christian should declare him to be such. What Inconsistency! This much as an introduction to my

subject, "What is Prayer?" Has our latter-day prayers any force! Yes, about as much as a curse would have. Each sends vibrations of its kind, and the reflex on the prayee will be in accordance therewith; but we have a soul-prayer apart from the mumbling of senseless platitudes: and what force can that have? Does it alter Nature's laws, or make special concerns to the injury of others? No, friends; but it raises or lowers the individual to a different spiritual strata. To make this more plain, let anyone do a kind or he role act, and note the feelings and sensation it brings, in contradistinction to the sensation experienced after a low or degraded act has been committed. The body, locally, remains on the same physical plane, while the soul or ego feels happy or depressed; and in either case said soul is a denizen of a sphere above or below the plane physical at such time. Therefore in summing up, we find that man by prayer has either lowered or elevated himself by soulprayers, while natural law has not been altered or violated; he has only brought himself in harmony with such certain sphere under said law. Here we find also that it may be as easy for every reasoning being to be happy always, by sending happy and prayerful thought waves, as by sending mournful, de pressed and selfish thoughts out to poison the air that others will have to breathe.

"Laugh, and the world will laugh with you; cry, and you will cry alone," is a trite old saying, and if harmony is our highest aim in this world or the next, let us, then in all kindness try to make the world more cheerful by sending blessings and earnest hones for betterment in the deprayed of wicked, for certain to us unknown causes may have fostered the brutal tigger in one man, the snappish coyold in another, the groveling sloth in a thirth the thieving ape in a fourth, and the forcine nature in a fifth, while the destifiles of none of these have been such to bring to the surface the inertificity possibilities. Send around these, your prayerful thought waves without reproach, kindly feelings without had pattness, and above all, live a maniy example, and thus we, may preach a life-long termon without saying a word. let us, then in all kindness try to make

The ancient Tentonic school of mystics was better versed in soul-prayers than we are to-day. In their white and black magic, ther would place themselves prayerfully on higher or lower strata, when they could bless and cheer the friends of their cult, or heap re especially adapted for use in Children's Lyceum. In the hands of mothers and venge and gloom upon an enemy. They exerted a mighty spower, but those early ages, devoid obthe love of human teachers it may be made very useful. Young and old will be benefited by it. ity in general, left no progressive tracks upon the sands of time; but their doings have bequeathed to us certain lessons whereby we may be greatly benefited if rightly applied, namely: That by wrong-doing we carry the effects of the same with us, and only by effort can our soul prayers rise perceptibly above itt and it also teaches that, in their white magic, by

wards the harmonious spheres whither

pure though waves our ego can rise to



LIST OF CAMP-MEETINGS.

in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper cor-rections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, ecretary, Clarkeville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, correspond ing secretary. Address with stamp, Box 45, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information ad-

Chesterfield, Ind.

dress Lydia Jessup, secretary, Chesterfield, Ind. Forest Home, Mich.

The fifth annual camp-meeting opens at Snowflake, Mich., July 31 and closes Aug. 21 Write to Mrs. Ruth Eastman, ecretary, Mancelona, Mich., Box 69, for full particulars.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass. commencing June 5 and ending Sept. For full particulars address Mrs.
 A. A. Averill, 42 Smith street, Lynn,

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N., Y., are from July 23 Aug. 22, four weeks and five Sundays. Owing to the protracted and severe ill ness of our secretary. Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Mt Pleasant Park Camp.

Now that we are nearing camp-meetng time, the question with many may be, where shall we go this year. how long can we arrange to stay. There are several very desirable camps located in many states, but the writer is yet to know of a pleasanter one than Mt. Pleasant Park, Clinton, Iowa. Nature has been very lavish in the tiful hills where the camp is located, overlooking the Father of Waters, the Mississippi river, less than a mile away. There is ample shade from the Many large trees, which are an inspiration in themselves, and when the gentle August breezes sway them to and fro the music they produce is truly very restful. Those having the camp in charge have not forgotten the flower heds: many of them are in evidence and the flowers speak to them that un derstand their flowery language, and bid them welcome to Mt. Pleasant

The program for this year is an exceptionally good one. Many very able lecturers have been engaged. The musical and other entertainments are always of a high order. Clinton people turn out in large numbers at the Thursday night musicales and Friday night dances, knowing from past expe riences that they will have a good

The accommodations at Mt. Pleasant Park are good and very reasonable. For those that enjoy fishing, the Mississippi river has them "on tap" all the time, and for those that want to take a day or two on the grand old there is not any pleasanter trip than from Clinton to Rock Island and Davenport. The magnificent scenery is just as fine as it was when our good Indian friends made it their home, and guided their canoes down the swift current.

There are many things in favor of Mt. Pleasant Park, but time and space in The Progressive Thinker will not permit any more at this writing. Send your name to Mollie B. Anderson. Clarksville, Mo., for a copy of the program and it will be mailed soon as it comes from the printer. Make up your mind to go to Mt. Pleasant Park, Clin. ton, Iowa, for the month of August, and have a general good time, meeting many new friends and a host of oldtimers who could not be persuaded to go anywhere else but Mt. Pleasant Park, where the sunsets have become famous, and the stars shine with an added glory. GEO. HAMILTON BROOKS.

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tration of thought, clear meditation and superior inspiration. Sent complete for 50 cents.
"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is

the development of powers of concer

Cloth \$1. For sale at this office.
"Beyond the Vall." A Sequel to Rending the Vall." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experlences; spoken, written and made by full-form materializations; setting up a scientific and personal verification of: "What We Shall Be," and a 'code of ethics, requisite to the most speedy re aligation of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octave, 500 pages. Price, \$1.76.

#### THE NORTHWEST

Few Notes of the Work in Seattle, Washington.

Wonder if the friends in the East would not like to know what "we uns" are doing here in our "neck o' the

"aboov We really have had quite a boom. In the first place, we were greatly pleased to have a call from Dr. J. M. Peebles and his young friend and companion, Dr. W. Thurber. They remained with us twenty-four hours, stopping off while en route from San Diego, Cal., to their ome in Michigan.

We secured the Unitarian church, and although the meeting was not advertised, and too, it was Thursday night, there was a splendid represents tive audience to listen to the eloquent words of the noted traveler and lecturer.

'Tis needless for me to dwell upon Dr. Peebles' talk; he is the same strong, clear, logical speaker that has stood before the world for so many years, and that is one of the brigh lights that serves to illumine the way for us younger ones, If we can do our work, as well as he has done his, then will we be worthy of our Master!

Dr. W. Thurber is a young man of very pleasant address, and pleasing ways, is young in the work, but is a that the mantle so long worn by our elder brother is to fall upon the shoulders of the younger. May all good and peace come to him. May he as faithfully go on with the great work as has Dr. J. M. Peebles. We regretted that they could not re

main longer with us. Two days after we had a second surprise. Our dear friends, Mrs. Laura G. Fixen and Miss A. Stegman, on their way to Chicago, from Australia, paid us a visit. had two splendid lectures from Mrs. Fixen. In her own inimitable Way with her pleasing personality, winning friends for her, wherever she goes, she addressed a large audience at K. of P Hall, Sunday afternoon at 3:30, April 10. Many times were her eloquent remarks broken into by the applause which some striking point called forth, and when done, the Spiritualists of this city, were glad to clasp hands with a woman so strongly pronounced in her religion-Spiritualism-as is Laura G. Fixen. May she go on and on, higher and higher in the true work that she is

At 7:30 p. m. the capacity of our hall was tested to its utmost and our sister received a rousing reception. One of rect with this office, instead of through the pleasing features of the evening was the excellent music. The two treats, the visits of Dr. J. M.

Peebles and Mrs. Laura G. Fixen, following so soon after our anniversary and easter celebrations, have caused an impetus in things spiritual in this city, and now we feel greatly encouraged in the work we are doing. Would that more of the eastern workers that are one or more premium books. Please visiting this coast would "drop in"; the bear this in mind. 'latch-string is always hanging on the butside" and we will give them a warm subscription to 'the Progressive Think

officers, who are doing so much to make my work in this city a success, must be said ere I am done. Mr. R. S. Little, 1. Th the president is the right man in the right place; he is ably assisted by the board. Much is due Mr. Little, how- 25 cents. ever, for his diplomacy in handling the many vexing questions that arise during the month. He is a cool, clearheaded impartial man, that has the gift to harmonize all factions.

Mrs. Lapworth, a tircless little wo-man, is president of the Ladies' Aid, and is doing a great deal, aided by the ladies of the society to gather in the dimes and dollars that are so indis-

pensable. Last, but by no means least, we would speak for Mrs. G. A. Stetson, who books, and you can select has charge of the Social Club, organ follows: ized for the purpose of building a Temple. She is also the teacher of the dancing class, all moneys paid in from this class go to the building fund, and we are hoping that ere another year passes we will have a Spiritualist Temple in the Queen City of the Northwest. LOIE F. PRIOR.

If It Were the Last Day.

Seattle, Wash.

(Copy of a letter mailed to the Cleveland Press):

Dear Sir:-In a recent editorial you ask the pertinent question: "If you had but one more day to live, what would you do with it?" Speaking simply for myself, I would call to my home a few of my closest

friends, and, with my good wife, revel in spoken memories of the many happy hours we had spent together; seated where, by unshaded windows, the beautiful sunshine could stream its blessed refulgence, so that I could drink to my soul the glad, sweet picture of earth OUR ELEVEN REMARKABLE BOOKS and sky; trees, lawn, and flowers I love so well. Only one tinge of pain would beset

me: The keen regret that must come from thought of parting from the faithful sharer of all my joys and sorrows, hopes and fears and from the close companion whose friendship has filled my later life's journey with the beau-

tiful pleasures it has known.
Surely we should speak of the near coming change to the world beyond. Not with bated breath of alarm and dread; of something born out of superstitious imaginings, knowing not what yet fearing the worst that could possibly happen. No! but rather in the calm serenity of assurance, that the transcendent being who has given to man this beautiful world to enjoy, with full capacity for its fullest enjoyment, could not become transformed into a God of vengeful wrath, imbued with vindictive desire to degrade and torkire his own handiwork in punishment for mistakes made in the weakness of their human condition.

That the change would simply be sleep before a new awaking out of the pains and disabilities of this poor, weak earthly body into a brighter realm of progress to things ever higher, sweeter and better; added to the un peakable joy of meeting my dear, good father and mother, who made for me my first taste of heaven in my boyhood

Would there be aught of fear or dread in these short, closing hours?

Why should there be? Not one atom possess that was not earned by my own honest industry, untainted by in jury to a fellow, and which will rightfully belong to my good wife when I would be gone.

For the rest, I do not owe one cent to a living soul; and I could truly add, view of the fact that we publish such a that I have fought the battle of my life vast amount of reading matter, much to the best of my power. Then from what cause should come, in this day of now published. my earth's pilgrimage, aught of gloomy foreboding, instead of calm awaiting for a yet brighter stretch of progress to still higher, better attainment in the world beyond? W. WHITWORTH. Cleyeland, Ohio.

"Spiritual Songs for the Use of Grecies, Camp-meetings and Other Spiritualistic Gatherings." By Mattle E. Hull. For sale at this onice. Price 10





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#### MATERIALIZATIONS.

#### THAT THOUSAND-DOLLAR OFFER.

Occurring at Seances Held Under Careful Test Con- A Counter Proposition Made by an Ohio Spiritualist. ditions.

To the Editor :- Mrs. Bartel, of Cripple Creek, Col., was here and favored us with two seances, Feb. 1 and of skepticism may not be of very much interest to that tunity presented in this offer to make it a benefit all vast number of readers who steadily and carefully pe- around. ruse the great intellectual talents displayed in the pages of our great Progressive Thinker, which thus becomes a means in the evolution of psychological connection with Mrs. Bartels' materialization seances interesting, and at the same time be of value to others.

Last fall a year-ago Mrs. Bartel came to Ponca City and gave us two very successful seances in the private parlors of one of our wealthiest and most respectable citizens. After she was gone, the ladies of our town and to a cause that all Spiritualists are interested in. who had witnessed the phenomena, commenced to figure and talk, improvise, and even undertook to emplote and talk improvise. ulate and reproduce some of the phenomena, and of course thinking they had solved the mystery, the announcement was made that the men sitting on each side of the medium in front of the gabinet, under some nue. At either place an honest desire for truth can hypnotic spell, perhaps, did not know the difference between the medium's hand and her knees; hence the medium had her hands free, and of course could easily produce all the manifestations, consequently there were no spirit manifestations of any kind; that the and other expenses. If genuine materialization ocwhole thing was a trick played upon a credulous curs their \$500 (less ten per cent of this amount

All this I took in as a joke on Mrs. Bartel, but said nothing about it to her. But when she came here this time I told her all about it, and remarked that it was \$200 to each. If no materialization takes place, in at up to her now, that she must, if possible, turn this joke back on those very wise ones of her own sex, and save

her own good name and the truth.
When the time for the seance came we seated 18 people in the circle. We seated the medium and one in front of the cabinet, which had previously been closely inspected. The chair backs which extended fully seven inches above the shoulders of the medium, were strongly tied together at the top with a rope, so that they formed a solid fence sufficiently strong to Texas steer. After making some appropriate remarks, the circle joined hands; the light being lowered some, the phenomena at once commenced, being just as strong as at any other time. This went on in this way for a while, when the medium ordered a halt, and made this statement: "I do not often submit to test conditions, for which I have many good reasons; but at this particular time, on account of statements heretofore made, I will grant you people an opportunity to experiment, that you may have conclusive proof of genuine spirit manifestation in my seances.

Mrs. Bartel was then bound to her chair, her hands tied to her knees, all knots sewed through and through by one of the ladies present.

Every one in the circle was perfectly satisfied and admitted that the jeke is now up to the other parties, lem for themselves. and that they will be compelled to seek for a new soonce more been vindicated.

Under such test conditions it is useless for me to at- knowledge. transmutation is a fact in nature.

P. PEARSON. Ponca City, Okla.

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

SPIRITUAL IMPRESSIONS.

Adelaide K. Brooks Before the Hyde

Park Occult Society, Chicago.

(Concluded from last week.)

all our powers is the power of love-

what thou willest to do, not by force, but by love—this is the great law of

the whole of anything. Our soul is al-

ways imploring "more light," and

ardently to perceive truth in its entire-

ty in its distant realm. This is the true life of the soul. We love the truths

mighty combat.
We often speak of the awakening of

the conscience. Emerson tells us that

a man should learn to detect and watch

that gleam of light which flashes across

his mind from within, more than the

luster of the firmament of bards and

sages. Conscience is the voice of God

in the soul. Let us learn to live the

inner life. Thus there is given to us an

increasing revolation, which comes to

everyone out of the illumination of his

own soul, which lights up his path

wherever he may wander. The com-

municating spirit loves freedom, and

will pass by the cold man full of self-

love and piety, and will rest his power

on the one who has at least freedom

The larger we make the horizon of

fellow men, the wider is our range of

attitude of simplicity to receive this

any age that is gone. Fields are as

death as mysterious, there are as many

burning questions now as of yore. Why not investigate? Why not create

abundant. We simply lack the work-

dawn of the world, with a reverence for

There is as much inspiration in the

with the infinite.

for ourselves?

Never at any moment do we know

The highest and the most effective of

To the Editor :- A great deal is being said regarding the offer of \$1,000 for one genuine materialization, by two gentlemen of Los Angeles. It has just oc-2. A report of a materialization scance in a hot-bed curred to the writer that there might be an oppor-

We are told that these gentlemen are sincere and would furnish the best of conditions. The former is all that is necessary. There are many good reasons thinkers and progressive intelligent beings; but in why such offers go begging, and it would take too much space to enumerate them; but if these gentlehangs a tale that may to some perhaps be unique and men are really sincere, and are willing to pay for the knowledge of the truth of materialization, I will put them in the way of gaining such knowledge, and instead of the money all going to one person it would be distributed and go where it would be a great benefit, Gny A. Cherry, both or either one will come to Cleveland, and attend the seances of Mrs. C. H. Figuers, Franklin avenue, and Mrs. Mary E. Kemp, Cedar avebe gratified.

I named the sum \$500, as they seemed to be willing to pay \$1,000 for this knowledge. By getting it for \$500 they will have the other \$500 for time, traveling which should go to each medium) is to be paid into the treasury of the Morris Pratt Institute, and to the mediums' fund of the N. S. A., equally divided, or least three seances, the \$500 put up by writer to go to these gentlemen, and this should be sufficient to cover all their expenses.

I am well satisfied that it would not be necessary for them to travel so far for a genuine materializaperson on each side of her on three high-backed chairs tion, for I believe they could get it at W. W. Aber's seances at Kansas City, or at others', and I know from personal experience, that they could be accommodated at Mrs. Effie Moss' seances, who was at Chicago at last accounts, and may be in their own state by this time. I know of other good mediums for this protect a patch of green corn from the invasion of a phase, but I stipulate these two Cleveland mediums for two reasons: One is that I wish to be present, and the other, that I am satisfied that if my proposition is accepted the N. S. A. mediums' fund and the Morris Pratt Institute will both receive needed help, and our friends will also receive the priceless knowledge of the fact of spirit power as proven in that wonderful demonstration of full form materialization.

Either of the homes where these seances are held is open to the closest inspection, and in each case it can be demonstrated beyond the shadow of any doubt, that no mortal can gain access to the cabinet, and outside accomplices are entirely out of the question, as any investigator must freely acknowledge.

I know that a great many Spiritualists do not be-All being again seated in the circle and hands lieve in materialization, but that does not affect the joined, the phenomena commenced to take place just truth in any way. These friends, and there are many, the same; there seemed to be no perceptible differ- have not happened into the right path that leads to ence in the strength of the varied manifestations, this goal, but if they will seek to reach it and persist they will without doubt succeed in solving the prob-

I have proven materialization a truth and all skeptilution, or drop out of the contest. Thus truth has eism on the point, all fraudulent manifestations and all exposes cannot change this fact or affect my

tempt to offer any praise in behalf of "Mrs. Bartel's Now, if these gentlemen want to save their money work, which I have witnessed off and on for the last it will only cost them \$1 for each seance and it would two or three years. Truth being self-evident needs cost them but a small portion of \$1,000 they are offerno support from an outside source, but I will say this: ing to find the truth. If, however, they feel satisfied Mrs. Bartel is more and more gaining favor among that genuine manifestations do not occur, and think Spiritualists everywhere, and all others that come in that they might take the trip to Cleveland and get contact with her ladylike overindulgency in trying to my \$500, I shall be very happy to have them do so, as please everybody; all I can do is to wish her success nothing would please me better than to be able to put in her daily labor in spreading truth and conviction \$200 each into the treasury of the N. S. A. mediums' of spirit return, and that materialization resulting fund and the Morris Pratt Institute. I will furtherfrom a process of condensation under the law of more say that I will not limit this proposition to the two gentlemen that issued the challenge, but am willing to have any honest skeptic and honest man accept it upon the same terms.

Yours for justice, truth and honesty, F. W. MARTIN. Elyria, Ohio.

thoughtful, intelligent, truth-loving and

scientifically seeking to solve the prob-

We do not need to die first. Be-

lem of the age, as to-day. True greatness and progress lie before, and

my thought on the good that is in every

will influence mankind if I can, but it

part, the ways that lead to life and

A life of true charity can be acquired

withdrawing from it. The human heart

ney up the spiritual Alps, it can no

glimpse of the larger life, or felt the

piness in increasing the joy, the growth and the development of others,

ant path of life; he has entered the au-

become a co-worker with the Eternal

There is so much inborn selfishness

rooted: so much love of our own en-

joyments, and disregard for the fate of

triumphal march of endless progres-

sion, he who appreciates the boundless

possibilities of the spirit, and who

consible strength; there are hours sight of a common weed, or the per- learn to wait and pray'each day for the

soul and make my appeal to that.

ment.

light.

the less we become separated from our Onc. Every day opportunities will be

spirit, we become instruments in tune in the hearts of us all, that must be up-

dawn, as much beauty in the day, as in others that must be placed in subordiany age that is gone. Fields are as nation, that he who wishes so to devel-

green, skies as blue, life as joyous, op his soul as to make life on earth a

tunities, the whole field of the infinite would so far as opportunities permit.

perishing to-day—and they are the of environment. Few of us consider

As we put ourselves in an love for the race.

touched by the first gleams, it strives harvest and the laborers are few. I fix

when the starved soul calls for all the fume of a flower and lo! "the past rises encouragement which can be given in before us like a dream." a struggle with powerful and complex rior world, however, the ideal life is influences without. There comes into more concerned with the future and the Extracts From a Lecture Delivered by all lives periods of depression as well present, than the past. How much of as hours of exaltation. Never in the the future we are living in our thoughts, history of the world have so many hopes, dreams and aspirations.

A noble life appeals to the young in truth-serving servants been engaged in a compelling way-they make youth aspire to be noble, brave and useful; they light up the imagination and carry the dreams into the halls of the to-morrow love for the ideal and the good. Do behind here and now. You can help on filling life with new meaning and what thou willest to do, not by force, in the great work of human developplanting high and serious resolutions where listless thoughts had grown. So gin to abolish finite endedness here, in the eternal now, the eternal world and heaven will begin where you are. tinges life with glory or gloom and Behold! there is a field white for the gives tone and color to almost every

A soul so cultivated feasts on beauty and draws inspiration from all that is essentially lovely and divine. When which we wrung from mystery in shall be only by aiding them to think neglected, all life is apt to become not for themselves, and so perhaps they, of merely dull and prosaic, but a desert their own accord, will choose the better waste in which the blinded imagination wanders past fountains, flowers and beauty on every hand, yet seeing and hearing naught to satisfy its profound

only by living in the world, not by cravings. Just so it is when we consider spirit is so constituted that, as soon as it impressions. To unfold that we may reaches a certain altitude on the jour receive intelligent communications, clear-cut and defined, spiritual and upliftlonger find satisfaction save in a tire-less search for the best. It is doubly as receive. Remember, that those who less search for the best. It is doubly as receive. Remember, that those who true of those who have caught a are so near the veil that hides the infinite that they hear the throbbings of divine impulses stir within their be the eternal heart, are simple in heart ings. When a man finds his chief hap- pure in life and in imagination and

deep feelings. What is imagination? I believe it to and generosity of soul left to receive then, I say, just at that time he steps be an inspiration sent direct from the out into the broadest and most import-soul to illustrate the great beauties hidden there, and a mighty force that tints our lives here, the more things we dience chamber of infinite love, and has and beautifies all life. Our first duty think about and take an interest in, become a co-worker with the Eternal is with the present passing moments, is with the present passing moments which are vanishing into eternity with presented, and if the noble voicings of every heart-throb. With every heart receptivity for the inflowing of the the soul are heeded, each night will throb is gone forever one more oppor-spirit that sooner or later we must ac- find us more unselfish and richer in tunity to think a saving thought, to strengthen a motive that would make the world by so much a better world We know that we find our happiness in being sympathetic, helpful, merciful to

all creatures, and in keeping tolerant of all new and unpopular truths. Friends are often the angels that we entertain unawares. blessing to the race, and life beyond a bids me look within, lifting the thir veil with all its beauty and purity, when I hear the voice so near, so dear whisper words of comfort and cheer tunities, the whole field of the infinite would so far as opportunities permit, when the valley through which I walk, is before us. Never was material more benefit every life that comes in contact is sometimes illuminated with God's with his own, will find before him a les- own light, I feel it is good to sometimes ers. We are coming more to a feeling son requiring all the days allotted him live in the dark. That I may harmon of brotherhood. We are but at the to master. ize the two, is what i pray for day by Two spheres of influences act and re- day, wherever I go, whatever I do. what is gone. Let us turn into the act on every human soul. We live in know there are hearts fond and truenew. Hope, courage, victory! These two worlds, the ideal, or dreamland, and as the months go swiftly by—let are the words for which thousands are and that of the outer world, or sphere me feel the touch of loved spirit night Teach me the way, O gentle one; leave words which must more and more, be how much we live in the dream or ideal me not! O! leave me not alone! We taken up by the advanced guard who world. There memory weaves a magic need the administering love of angel seek to ennoble and dignify manhood. film of rainbow tints, and flings it over ones to light the path of life. The shad-There are moments when we need all the vanished past. A simple sound, the ows in the valley come and go, and we

see, that we may almow, that we may hear the voices clear of spirit loved ones standing mear, with outstretched hands and fages height. All aglow with love's own light do hasten the day, great spirit diviney when we all can hear these spirit belig chime; when we all will be blessed and made strong with the sweet soul inspiration of spirit impressions.

#### PASSED TO SPIRIT LIFE.

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

Abram Merrifield passed to spirit life, April 2, 1904, at the age of 74 years, at Grand Rapids, 140 Watson street, his home for over forty years. He was a firm Spiritualist for sixteen years. W. O. Knowles, of Grand Rapids, officiated.

Mr. John McIntyre, of Wayland, Mich, passed to spirit life, March 30, 1904, aged 70 years. He was an ardent Spiritualist. W, O. Knowles officiated. Mrs. Henry Bailey, of Hastings,

Mich., passed to spirit life, March 18, 1904, at the age of 55 years, for a place free from pain in a better land. W. O. Knowles officiated.

Mrs. Emma A. Winter, wife of C. I. Thomas, of Kirkman, Iowa, passed to spirit life, in Rutland, Vermont, April . She was 46 years of age, and a life.

MARY S. WINTER.

Wm. S. Russell, of Newton Falls, O. passed to spirit life, April 18, 1904, aged 78 years. children, Emma Russell, Carlton Russell, Mrs. Vesta Jones and Mrs. Minnie Bowman, of Newton Falls, and Charles Russell, of Bradford, Pa. He was a veteran of the civil war, and has enjoyed a knowledge of Spiritualism for over 20 years. D. M. King officiated at the funeral services.

Passed to spirit life on April 6, 1904, my brother, J. F. Hamilton, of Craig, Neb. He had been convinced of the realities of spirit communion many years ago. Services were conducted by the Knights Templar, he being a mem ber of that order.

W. T. HAMILTON. Wellman, Iowa.

Mr. John Shirley, Br., passed to spirit life from his home in Texas, Kalamazoo county, Mich., April 26, 1904, aged 68 years. He leaves a wife, two sons and seven daughters, (all married), and thirteen grandchildren. Mr. Shirley was a ploneer Spiritualist. The future to him was bright. An honest man has gone, respected by all who knew him. A large audience listened to the spirit ual philosophy as presented by Mrs. Amanda Coffman; of Grand Rapids, Mich. L. S. BURDICK.

Passed to spirit life, from her home in Plano, Cal., April 17, 1904, Mrs Cornella Anna Tompkins. She was raised a strict Preshyterian, but passed out a true and happy Spiritualist. R. L. T.

Passed to the higher life, Carrie Bell Myers, wife of Benjamin Myers, of Arkansaw, Wis. After many months of suffering from consumption, she discarded the mortal form which she had occupied only, 26 years. She leaves a husband and one son, who find comfor in the thought, "there is no death." By her request imade prior to transl tion, services were conducted by the writer. WILL J. ERWOOD.

Grown tired of the burdens of physi cal suffering, Reuben Monroe departed this life from the residence of his daughter, Mrs. Wade, in North La Crosse. For many years he had known of the philosophy of life "beyond the grave" and longed for the change to come. For three years he had been blind and bed-ridden. Mr. Monroe had reached the 82nd mile-post in physical life. Services by the writer.

WILL J. ERWOOD.

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Ohioan's Remarkable Invention-Claimed to be the cheapest, safest and best yet found. Invents a new Oil-Gas Stove that burns about 90% air, 10% oil-gas. A Miniature Gas Works in the Home.

A God-Send to Women Folks—Every family can now have gas for cooking made

from Kerosene Oil at a cost of only about 1/2 cent per hour. How delighted the ladies will be to save 1/3 to 1/2 on fuel bills—all the drudgery of carrying coal, wood, ashes, dirt, etc., and be able to

enjoy cool kitchens this summer. Most Wonderful Stove Ever Invented-Nothing else like it-Entirely different from the kind seen in stores.

## HOW OUR READERS CAN MAKE MONEY THIS SUMMER.

A genius of Cincinnati has invented a new, scientific oil-gas generator that is proving a blessing to women folks, enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves ½ to ½ in cost of fuel.

How often have many of our lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wick stoves and their gasoline stoves which are so dangerous and liable to cause explosions or fire at any time.

Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes—ruining their looks and health.

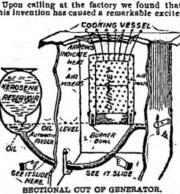
Thousands a Week

NOT DANGEROUS LIKE GASOLINE

And liable to explode and cause fire at any moment of cooking of the to explode and cause fire at any moment. This silve is so safe that you could drop a match in the oil tank and it would go out. This is certainly a good chauce for our readers. This is certainly a good chauce for our readers. This is certainly a good chauce for our readers any moment. This stove is so safe that you could drop a match in the oil tank and it would go out. This is certainly a good chauce for our readers. Thus e comment. This stove is so safe that you could drop a match in the oil tank and it would go out.

This cil-Gas Stove does any kind of cooking that a coal or gas range will do—invaluable for that a coal or gas range will do—invaluable for that a coal or gas range will do—invaluable for that a coal or gas range will do—invaluable for that a coal or gas range will do—invaluable for that a coal or gas range will do—invaluable for the kitchen, laundry remmer cottage—wash ing—ironing—camping, etc. Splendid for camping further will be proved the kitchen laundry and there exclusion on the kitchen laundry and there exclusion on the will be well and there exclusion on the will be readers.

Thousands a Week. Upon calling at the factory we found that this invention has caused a remarkable excite-COOKING VESSEL



Is the invention of a small Radiator Attachment which placed over the burner makes a
desirable heating stove during the fall and
winter so that the old cook stove may be don
away with entirely.

While at the factory in Cincinnati the writer
was shown thousands of letters from customers
who were using this wonderful oil-gas stove, The
showing that it is not an experiment but a
positive success and giving splendid satisfaction and as a few extracts may be interesting
to our readers we reproduce them:

positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we reproduce them:

L. S. Norris, of Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 60 to 75 to over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seem—so simple anyone can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

Mr. E. D. Arnold, of Nebr., writes: "That he saved \$4.25 a month for fuel by using the Harrison Oil-Gas Stove. That his gas range cost him \$5.50 per month and the Harrison only \$1.25 per month."

J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to said the roor in this time of high fuel. The



ner of its kind.

It is made in three sizes 1,2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to sat-isfy and delight every user and the makers, fully guarantee them.



HOW TO GET ONE.

All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save ½ to ½ on fuel bills and do their cooking, baking, ironing and cauning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory

properties.

If you will write to the only makers,!The World Mg. Co., 5700 World Bldg., Cincinnati. Ohio, and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

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DON'T FAIL TO WRITE TODAY For full information regarding this splendid. invention.

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The firm offers splendid inducements to. agents and an energetic man or woman having spare time can get a good position, paying big wages by writing them at once and mentioning

A wonderful wave of excitement has swept over the country, for where shown these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that: the sales of these Stoves last m enormous and the factory is rushed with thous-

ands of orders. Many of our readers have spare time, or are out of employment and others are not making a great deal of money, and we advise them to, write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10, people and you excite their curiosity and should be able to sell 5 or 8 and make \$10.00 to. forf, cleanliness—absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil—light the gas—a hot fire ready to cook. When through turn it off, Just think; a little kero-through turn it off. Just the sound through turn it off. Just the sound to there are not making as great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 agency—in a day and a half took over a dozen of orders.

Hadward Wilson, of Mo., writes: "The Harden agency—in a day and a half took over a dozen of orders."

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Hadw \$15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of