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CHICAGO, ILL., MAY 28, 1904.

NO. 757

## A Touch of Heaven

HOW TO SMILE.

There are little children in the world who never learned how to smile. The officers of the Chicago Home for the Friendless know this, only too well.
Among those put in their care are many whose childish eyes have seen little of life except sorrow. That hard teacher, Want, moreover, early trained their hands to helpfulness instead of play. One of the first cares of the institu-

tion is to make its children happy. This would seem to be an easy task since hitherto they have so little to en joy. Yet it taxes the ingenuity of the friends and caretakers who have assumed toward them the place of father, mother and kindred. It is hard to teach baby lips to smile which have never imitated a mother's coaxing fondness, and harder still to make small voices, which always before have been hushed into silence by the harsher noises of life spontaneously into laughter. Nevertheless, hard or not, it is done successful in the nursery of the Home for the Friendless.

children enter the home no time is lost in making them feel that they have come to a friendly place. Those who welcome them smile, and speak gently, and call each by name. Then the newcomers are bathed and fed and tucked up at night tenderly; and when they awake next day they are met by cheerful words and morning faces. There begins for them a new life of comfort and plenty, in there are picture books, and toys, and dollies, and a host of friendly little children. Most of them, however, unused to these strong delights, hang back from the rest at first, with sober, unchildlike faces. They do not know how to play. The common heritage of happy childhood has passed them by.

LEARN TO HELP EACH OTHER. The head of the nursery has found that the best way to bring these little aliens into the family circle is to put them in the way of helping others. This is something which every one of them can understand from past experience. Soon each takes up of his own accord the simple task that he can do the best. For instance, one tiny mulatto girl, 3 xears old, who loves bables, follows around after a couple of tots a year younger than herself, with an air as motherly as if they were her own. Others are sent on easy errands in the nursery, or are given some daily duty to perform. Little girls, under 5 years of age, like to help the nurse air the beds, and make them. When dinner is ready all the children are eager to tie on each other's bibs. One boy, the oldst, regularly takes the orders the kitchen at mealtime.

When the confidence of the children been won by giving each his distinct place in the family life, it becomes easier to show them how to play together. In the kindergarten they are taught to sing, to clap their hands, to imitate the motions of the birds that they see flying in the park across the way, and to practice all the little arts that make for gladness. On afternoons when the weather keeps them indoors they have a grand frolic in the nursery, running from one room to another, takon an improvised merry-go-round. Many of them, however, even after days of this companionship, which they plainly enjoy, have not yet learned how to

#### SMILE COMES AFTER COAXING.

The smile is wonderful when it comes at last, sometimes after long and patient coaxing. It is as illuminating as a light in a nearby window in the quiet dusk of early morning. Your heart goes out toward it in much the same and you feel a little lonely if you are so grown-up that you cannot. come, it is there to stay, at least so long as the child is in the home; and with it has come something else, more precious, a willingness to be loved, and a passion for loving. Now the children look for affection in the faces that greet them. A visitor to the nursery is imme diately surrounded by little boys and girls with fondling hands and upturned eyes, which smile as affectionately as the lips beneath them. "Take me up! Take me, too!" cries one child after another, every one of them on tiptoes with eagerness for the caresses of which

Soon they begin to form close friendships among themselves. Often you see two little fellows sitting together, shoulder to shoulder, with beaming faces. which bring to mind that joyous cry of Sara Crewe the morning after the Las-

have chums does not keep them from ones, and middle sized ones, white ones, and black ones. They choose by prefer ence games in which they can care for "doctor" and "house," and lacing up each other's shoestrings. This last amusement they never tire of. There is one small black apparent to all who study those varied boy named George who proudly calls pages.

himself "the black coon." in distinction The Catalogue of John Boston of himself "the black coon," in distinction from another negro boy, a "white coon," also in the nursery, who is content to let the other children lace and unlace for shoestrings.

#### WHEN THEY ARE ROQUISH.

The discipline of the place is wonderbeds they will find empty when they visit the bedrooms just after the lights to keep their fellows, as well as themying abed in the morning until he is in England, from Boston's Catalogue, ite for breakfast. At the last Thanks, than actually existed in the cloisters at lying celebration, when the nursery the time of their dissolution.

WHERE CHILDREN ARE TAUGHT children, fifty-one in number, were marching before the officers of the home, it was the smallest boy of all, a mere baby, who called out, "Keep in line, kids."

Throughout the year there are entertainments and festivals in the home to train its children further in their new ly learned art of smiling. There are song services for them in the chapel Musicians, some of them from the Thomas orchestra, play for them; winter the Apollo club will repeat its concerts at the home. Other people come and sing to the children, tell them tories, and teach them games.

Washington park, across the street, is the children's summer playground. They have, besides, a sandpile, where they spend many happy hours.

Thus it is that by being good and do-

ing good, the methods of spirit realms are brought to earth. HUMANITARIAN.

## THE REVIVAL OF LEARNING

Did It Begin in Italy After the Fourteenth Century, and in England About the Year 1500?

Further citations from Prof. Johnson's "Rise of English Culture":
As it is abundantly clear that neither

in Paris, nor London, nor Oxford, nor any other northern city did Greek begin to be cultivated until the time of Henry VIII (1509-1547) so it is not safe to assume a very much earlier culture Three German printers, Sweynheim, Pannarts and Hahn, came to Rome about 1464 or '5. They had been apprentices to Faust at Main, whose press

the Benedictines claim to have patronized. They found no patrons, but gained shelter in the cloister of Subiaco, which was filled with German monks and under the protection of Torquemauda. Here Donatus, the gramma rian, was printed, then the work of the monk who assumed the name of Lactantius; Cicero, "De Oratore," and Augustine, "De Civitate Dei." Most certainly neither of the "Fathers" was heard of until late in the fifteenth century, and their Latin is the Latin of the Renaissance.

in no age of Italy were there more then a few readers of the Latin and Greek classics, or of the Vulgate in the closing decades of the fifteenth century. The erection of Greek printing presses is ascribed to Chigi, who had one in his house, when in 1515 an edition of Pindar was printed, the first of Greek books that issued from any press in Rome.

net in a lecture fifty years ago, that what the eighteenth century was to the Frenchmen, the sixteenth century had been to the Italian scholars, is more significant than he himself apprehended It is now time to say, with the utmost emphasis, that the "Humanists" of the fifteenth century had good ground for knowing that the Retrospect of the

monkish historians was in fact a "subtle dream.".

There were Greeks in Italy who knew the Christian System of Ideas to be novel and more recent than the Mohammedan. There were Arabian philosophers who held the relativity of the of all religious sustems, and whose ideas were in sympathy with those of the Greeks. There were also

broad-minded Jews of the same school It was clearly seen by some that a new dogma in modification of El Islam was arising in the world. The monastic philosophy was denounced as barbarous. A great effort was made to rise above the confusion of rival ecclesiastical parties. God as Supreme Being was defined as the one immortal inrace, while miracles and personal immortality were denied. It was a yeasty time, and men knew not what direction the church would ultimately

A remarkable story is told of Linacre who died in 1524, and who is said to have been the first Englishman who could read Aristotle and Galen in the original. Sir John Cheke, in his trac on the "Pronunciation of the Greek Tongue," tells us that Linacre at an advanced age, broken by study and dis-ease, and near to death, being a priest, for the first time took the New Testa-ment into his hands. He read through a few chapters of Matthew, and on completing the seventh chapter he cast away the book and swore that "either this was not the Gospel or we were not

Christians." I am the first to point out that the men of Letters who took shelter under The fact that some of the children the mask of "Chaucer" are in reality men of the English Renaissance, if that playing all together, little ones, big term is employed to denote the beginnings of our culture. They were men living under the first or second Tudor prince (1485-1547); that they were Hu manists, Tolerants, keen but genial critics of the monastic system, and in part of the monastic writings, must be

Bury St. Edmonds was not printed until the eighteenth century. So late as 1747 the editor of "Biographica Britanhis shoes all day long. The head nurse plains that the work is withheld from plains that the work is withheld from them of expense in her department is ranged, a departure from the usual Benedictine method. Here is a monk who points to no less than 197 religious houses in England where books are to ful. Of course, there are rogues, as in be found. He is anxious to make out a every nursery. The nurses know what complete list of them. Yet of famed writers who are supposed to have flourished from the time of "Gildas" are turned out and they know also what and of 'Bede,' from the time of Willbeds to look under in order to find the lam the Conqueror, Henri Beauclerc, deserters. But most of the children try Stephen or John he has not discovered the date. He knows not their works. o keep their fellows, as well as them—the date. He know not their works, leeves, in order. Nursery sentiment is He has their and nothing more trong against the boy who insists on Many more books appear to be known

## A Vivid Object Lesson.

The fact that the two materializing mediums ex- tendants, and if the asserted confession is a fact, there is posed in Boston had numerous dupes who "recog- passed. The utter lack of moral sense which such fraud imnized" their "spirit" friends dressed in phosphores- plies in those who are gullty of it is lamentable to think of. cent robes, is an illustration proving that degen- It is a demoralization as deplorable as that in a creature of eracy is common in the East. Not one of these freak the fabled hell of old. It is a wanton and wicked trifling materializing mediums in Boston will submit to test, with the tenderest and hollest feelings of human nature and conditions, and the city is flowing with the poisonous when exposed becomes a tragedy too awful in its nature to filth that emanates from them. Many exposures have crosses, and a surplice for the spirit (?) of Bishop Phillips lately occurred in various parts of the country, and Brooks, reveal a cunning and wilful preparation for the comin every case—not a single exception—the "spirit" mission of fraud which fills every honest Spiritualist with has been found to be the medium or a slimy confed. losthing and disgust. If the case is proven and the admiserate dressed in artificial toggery-prepared gowns ston of fraud was a fact, exemplary punishment is richly deilluminated with phosphorescent paint! Does not served, and it is to be hoped that in such case the harples this fact—this indisputable fact—present an object ods by which they can earn an honest living. lesson for Spiritualists everywhere to consider? Or But the farcical side of the subject comes here. Why is do you prefer to remain blind and dumb as to the "it that those who are called old and tried Spiritualists peractual status of our Cause, and let the ulcer in our sist in supporting these fake shows? There is no attempt ranks remain to disseminate its pestiferous influence? imade at investigation, no conditions of a scientific character A late number of the Banner of Light says:

"Once more history is repeated and Spiritualism is held tig or fraud hunter. It is farcical, no other term will fit, to up to contempt by the doings of those trading under its imagine that the marvelous phenomenon of materialization name, at least so it appears from a report printed in the Bos- can be obtained in a public promiscuous dark circle to which ton Herald, of Monday, 24th inst. The salient incidents are, any Tom, Dick or Harry can procure admission at so much in substance, thus described.

"A materializing seance has been held each Sunday night slow shows are held under the worst conditions for honest by one May French, assisted by a Neva Murivale Jenneau. The police have had the meeting under watch for a few first commenced. They are simply a farce and travesty of weeks and as a result procured a warrant and arrested the all that Spiritualism stands for, and though the press has two women above named at what our contemporary consid- not in the past done it either wisely or well, now we are glad erately describes as an alleged Spiritualistic seance. Act to see they realize that there is Spiritualism and Spiritualcording to the published report the medium appeared in a lam and are thus aiding us in driving the rascals in our robe 'which was diaphanous in the extreme,' also in a robe ranks out of their business. smeared with phosphorus, as was also a cross she wore.' The Herald also says: 'After their arrests the women are a little that will stand the test is far more serviceable to said to have confessed to the officers that the whole show was a fake designed to abstract money from the pockets of which result too often in the farce that leads to the tragemale attendants, without actually receiving it from hand to dies which we have had to deplore so frequently in the past. hand.' As the payment made was voluntary donations, of warrant needful to permit the arrests to be made.

"Prima facie, there appears to be a case against the de-

lish History until we see that it is a branch of Church History. It has been assumed that the Bene dictine who writes under the nom de plume of "Gildas" lived in the sixth century; but on no other ground than System Unjust. that on which children and simple people believe this or that "because they are told so," or "because it is so writ-

of the Latin Bible, which no monk had or could have had until the late fifteenth century. "Gildas" is certified by to pick at any religious order or organ-another solitary of three centuries ization, but when they are feeling of the later, Bede; Bede by William of Malms- Protestant public through the associ-

Nothing is understood of early Eng-

time when the greatness of the Tudor more particularly to the protection of House and the glories of King Arthur the public schools which he has at-

for the materials of English history was "forgery" set down to "Gildas:" About the middle of the sixteenth century we find John Leland laboring to discover a historical "Gildas." He belongs to the dren. same literary faction with the monks who pass for the names of "Bede" and

Pseudo-Gildas echoes Pseudo-Jerome when he calls Porphyry a "mad Oriental against the church," and puts into his mouth the saying that "Britain is a

province fertile of tyrants."

The sole testimony to the existence of "Bede" in the eighteenth century is the testimony of Bede himself at the end of his "History." The earlier copies of his work did not contain the last chapter. John Leland distinctly tells us it was not to be found in any of the printed copies. The self-testimony was not penned, perhaps, until about the middle of the sixteenth century.

It will be impossible to assign omposition of Bede's Ecclesiastical History to a higher antiquity than the latter decades of the fifteenth century. It was not known until the reign of Henry VIII, outside the monasteries, nor printed until 1643, nor criticised in any adequate sense till it came into the hands of the admirable Fuller (1608-

Supposing the Catalogue of Boston of Bury to have been compiled late in the fifteenth century, it shows that at that time Bury was the chief literary center in England, while St. Albans lagged be-

The truth is that culture was forced upon the cloisters by the growing curiosity of the world. (To be continued.)

WM. HENRY BURR.

Suppression of Sunday "desecration" s not suppression of crime. When the thurch undertakes the "suppression of orime" by law she is very apt, to at-attempt to suppress something that is these robed failures that have been not crime at all.-Sentinel.

As long as mankind shall continue to No! the thirst of military glory will ever be master minds for the greatest government in the world and sold and so

No human law is of any validity if opposed to the laws of nature.—Black-Friendship, like gold, needs the acid test of adversity to determine its pur-

ity.-Everitt McNeil. A kind word is a golden key that pens the hearts of the sad and the

weary.—Ethel Payne. He who waits to do a great deal of good at once will never do anything .-Samuel Johnson. t

To reject religion in the first step to church.

"The two women we learn have been sentenced as 'idle

some difficulty was encountered, it appears, as to the kind, and disorderly characters, to the women's prison at Shersenjutice filed an appeal."

born, Mass., for one year. They pleaded guilty, but after

"The Banner stands for honest mediumship, and says that

is and the world than much and wonderful phenomena

are imposed, inquiry is resented and any attempt to secure

test conditions is denounced as the wickedness of the skep-

per, or by dropping coin into a box. These 'nickel in the

Catholicism Must Again Claim New World-The Public School

These were the headlines displayed in some of the Pittsburg daily papers.
These with others were the expressions Woman's League. It is not our desire bury, and so on.

"Gildas" has a string of inventions about imaginary British kings, who were called into existence about the shall, however, confine our answer old are not able to pass in to shall, however, confine our answer old are not able to pass in to shall, however, confine our answer old are not able to pass in to began to be spoken of.

Almost the first thing that Polydore tacked so unjustly. His first claim is that America was discovered by a Ro-Vergil discovered (1520) in searching man Catholic and the cross planted in the name of the church, and for this reason the church should still be allowed to rule the country above State. and control the education of its chil-

minds of all the church officials, and they have always endeavored and insisted and even fought to hold that authority over State in all countries, but those countries that have had the fortune to be under the rule and authorthe children in any progressive na-tion. Many of the European nations as well as South America, Central America and Mexico, have until the last few years had their children in-structed in parochial schools, and a

very few still tolerate the system.

The parochial schools have been repudiated by nearly all of the European countries, by all of Catholic South America except "Equador," which with its million inhabitants there is not a never has been with the same view and railroad nor a stage-coach in the entire expression, which by the way is truer to country. Ecuador, by nature one of life than any one of the many pictures the richest of the republics, yet sitting I have; and there are no pictures of in ignorance, is the only one holding to the old system of parachial schools. It is not through enmity to the church, for with which we are familiar. The spirit in South America Catholicism is the State religion, yet they say emphatic-ally the church is not able through its

parochial schools to teach the people. Old France has been the last to shut the doors of the much wanting parochial schools, and the consequence is these robed sisters who have proved grand failures in other countries are now flocking to America thinking they have found a soft place; and the parochial school knocks; at our door and claims the right to teach our children.

Shall the grand array of progressive teachers in our American free schools he asked to sten our and size place.

turned off by other nations? We say,

Archbishop Quigley sees there is no chance to get support from the State for the percental schools so he suggests a subsidiary system of the Public schools for the benefit of the Roman Catholics, in which should be taught the Roman Catholics is should be taught the Roman Catholics in the state must provide schools for the state must vide schools for the stinority as well as the majority, and that the State should pay for these schools, but that they must be controlled and taught by the

wards moral excellence.—Thoreau. The States of the Dayles States pro-

vide schools for all children from six years to twenty-one years old with com-petent teachers to teach such branches cation of its citizens.

Roman Catholicism seizes upon the metaphysical faculties of its children and early lames them by instilling in their tender minds the church dogmas, respecting which they taboo all free and unprejudiced expressions of opin-"Gildas" had an admirable command of Archbishop James E. Quigley in an ion, so that free research respecting address before the Roman Catholic the most important and interesting of problems, respecting man's existence itself, is in part directly forbidden, in part indirectly hindered, so that the child's faculties lie fettered in dogmatic and miraculous prejudices. Thus the majority of children who attend the tainly just that they be answered. We parochial schools until fourteen years schools" in their regular grade, and rather than go in embarrassed they stay out and their education is limited, and they must only be good Catholics the

Would it not be much better if the state would take charge of all children from six to fourteen years old and gov ern their education: then all would have an equal chance, and be under competent teachers, rigidly examined and properly graded. Then and not until then can the truant laws be en-

forced with regularity.

The Archbishop remarked in speech not long ago that "in the near future Roman Catholicism would conity of Roman Catholicism have found it troi the public schools of the United very oppressive, and its parochial States. We presume his pet subsidiary schools inadequate for the education of system is the inroad by which he expents to get control.

W. E. LANSFORD. McKeesport, Pa.

Spirit Photography.

I have just had a sitting with F. N. Foster, 91 Fitzhugh street, this city. The photo has three spirit faces: Mary Carrie Pickett. Of my wife and daugh-

photo is recognized on sight by all who know her. It is strange that people will err on

so simple a thing as evidence in spirit phenomena. Most investigators still continue to insist on the same methods in finding truth as are used to prove crime. Truth and crime are not one; they are separate things and require difference in treatment. To test a medium is simply to prove the experiment successful or unsuccessful. In phenomenal Spiritualism, the only proof of any use whatever is in the character of the stance there is the recognition of three faces, with no other possible explanation than that of the spiritual hypothe-

It is not necessary to assume a medium to be a scoundrel to prove if spirits are the operators, while the fact remains that all evidence is in the char acter, not the conditions, of the manimeans proving the phenomena he is supposed to demonstrate. It is not the medium, but the fact of the continuity of life that is on trial. You can insult the manhood or the womanhood of the instrument by the use of means belong ing to the treatment of criminals-by cultivating the cunning of the tiger and the use of brute force, but if you would ascend the spiritual Alps, learn what constitutes evidence and so develop the intellectual and the spiritual.

Grand Rapids, Mich.

# Is Soul Immortal?

the stars shone in the distant heaven, the glory and inspiration of the summer night thrilled my soul. Long I sat and gazed into the star-lit realm of the boundless universe, and naturally my thoughts drifted into that channel which, at some time or other, carries the burden of every mind-Is the soul immortal? Faith alone answers in the affirmative. I closed my eyes on the beauty of the night to ponder once again the question so fraught with mysery and doubt. I sought the wisdom of the world's greatest intellects, but her scholars, philosophers, and sages were silent as the tomb. I searched the annals of history and heard the voices of Grecian, Egyptian, and Assyran sages, where at different times in the world's history intellect had shone brightest, I sought amid the accumulated wisdom of past ages, an answer to my question. All were silent, History, science, and philosophy offered no solution. Then as the darkness gathered and the doleful, weird sounds of night cease drifting to my ear, I caught a sound familiar to us all—an infant's voice. The child was crying. Frightnot pierce and awed by the mysterious sounds falling on the infant ear, it gave utterance to the predominating emotion of its nature—fear. For only a moment its cry was heard, then out of the darkness and gloom of night came the soft sweet voice of the mother as she sang a lullaby. Instantly the voice of the infant was hushed, its fears vanished and its mind wrapped in peaceful slumber. Then like an inspiration came lution of religious faith, that religion is lullaby to infant minds. Man sees the incomprehensible phenomena of nature, the vast and uncontrollable 1..w by the tempest, the mountain side cleft by storm and the forest giant smitten the lightning's blast, and realizing his helplessness and awed by the mys

Is the Soul Immortal?

teries surrounding him, like the infant

he is, he cries for protection and finds

peace in the lullables of creeds and be-

lllefs .- C. W. Gorsuch - in the Truth

As the day dawned and the sun shone in the heavens the glory and inspiration of springtime thrilled my soul. I sat in meditation upon the boundless realm about me. I wondered at the great system of Nature, the vastness of Life, and the meaning of Death, and in the course of my meditations I saw the grass and the weeds peeping forth from the sod beneath my feet. I looked down upon them and thus I heard them say: "The soul is immortal. There is no death. Life is eternal. Nature is the supreme mother. Last year there grew from this parent root other blades of grassand other weeds and gave expression to the life that is within, above, and all around, as we shall when the sun, and rain, and mother earth aid us arise. Life's productive, restless soul is ever moving on with its burden of repairs. changes, creations, destructions, and its eternal duty to the universe."

I opened my eyes to the beauty and splendor of the springtime and its promise of returning life and her voice so sweet and clear told me that in the cold and dreary winter all the souls of things, too tender for its lcy tread, went back to sleep and rest, as others had who preceded them, and though not in form the same, in soul returned again in bodies new.

The sun smiled and the dewy sprays arose from earth to meet the rays, and both went back upon the tender heads of grass and weeds there rising from their winter beds, and kissed them and gave them strength to grow up out of death into new life. I searched not the annals of the ages

now forgotten; I sought not the wisdom of the world's greatest intellects who solve the hidden mysteries of the universe; sought the cause of being and forgot to look from inner sense, the prophets are sometimes inspired to very eye of life.

I closed my eyes to shut out all this panorama of the earth, placed all mor-tal sense to rest and went out on the wings of thought. I seemed to float from sphere to sphere, rising, still ris-I saw sweet faces I had seen before and heard the voices that I heard of yore.

or death?" in human word. My thoughts were Matthew (see first chapter New Testaread and known but never heard.

My thoughts went out and found reply, as if the space around me heard my cry for light, for knowledge and for release from blindness and from bonds of earth, that comes alone through death and birth.

I saw my father, mother, sister, whom knew, and my brother whom I knew not here on earth, and they were all alive and seemed so glad to see me. I knew I was alive and still attached to the form for awhile. The scenes were new to me but

emed as tangible as those with which had been familiar, but far more beauiful than any I had before seen. I stood entranced as I beheld those

riends and kindred there amid the plendor of the scene; they whom I had known as dead, or passed away, and my spirit told me, "This is Life; there is no leath to annihilate the conscious man.' This I had believed and now I know that Life has no end and through the ist of beings up to man there is but change, renewal, growth, unfoldment, evolution.

Man may shut his eyes and think and live in scenes he never saw before. This is called imagination, but in truth is thought on wings of immortality; in linto conduct.—Carlyle.

fact is the conscious ego of man away, As the shades of night thickened and from form, touching here and watching there as quick as light and free from bonds of flesh.

. I know that birds and beasts and fish and insects have a language of their. own and understand. They laugh and romp and play, and bulld and fight and sleep the same as man who often believes he owns the earth and controls it for his use. He forgets there are heights to which he has not yet climbed. He slays all below him when he thinks it right, that he must be the royal ruler. of the earth, but finds his match in death, which awaits to change him from this life to a higher one.

"Is the soul immortal?" Ask the rolling sea that swallows man as though he were a fish and though on land his rightful place were the sea. Hear it murmur as it slaps and lashes the shores of sand and rock, and say "The soul IS IMMORTAL; life is eternal and nature is the supreme mother of the universe.'

"Is the soul immortal?" No soul having passed to the eternal finish has ever returned to bring the news. They pass on and on, around, above and through from stage to stage of expression and leave a light behind that gives a clew to their identity. That clew is eternal. The psychic reads and follows that clew back and forth through time and space and sees the very life that time and death cannot efface. Even the tread of feet, the very trail is immortol. We need no lullabys of creeds and be liefs when the facts lie all about us and DR. T. WILKINS.

## ABOUT JESUS.

The Conflicting Pedigrees of Jesus-A Dilemma With Horns Enough for All.

To the Editor: -Mr. Richard Ransom published an article bearing on the above named subject in your issue of April 23, but as there are some aspects of it not touched on by him I crave the privilege of elucidating it further. Scattered through the Old Testament

are many prophecies of a Messiah who was to come to the Jews and who was to be their great deliverer and savior, and these predictions usually particularly state that this Messiah would be of "the seed of Jesse," and would be a lineal descendant of the patriarch, through David, or words to that effect. The Jews expected him to be an all-conquering hero who would save them -not from their sins but from their enemies, and establish them as the leading nation of the world; consequently friend and associate of fishermen came, they rejected him with scorn. Not so the Christians. They claimed, and still teach and believe that Jesus was the identical Messiah whose coming was so often predicted in the Jewish scriptures; that his kingdom was to be spiritual and not temporal; that he was to save not only the Jews but all nations from their sins, etc., and that the Jews made an irretrievable mistake when they refused to accept him as such. Under such circumstances it became a matter of the greatest importance to be able to trace his pedigree back to the patriarchs through David, so as to show that the prophecies of his coming had been fulfilled. Accordingly, St. thew traces his genealogy from the pat-riarchs down through David's son Solomon, to and through Jacob, the father of Joseph, the reputed father of Jesus If the matter had rested there it would have been far less embarrassing than it is at present, but it was fiot so to be, for St. Luke (see St. Luke 3:23) incited thereto by the devil (perhaps) also wrote out the pedigree of Jesus, tracing his descent from the patriarchs down through David's son Nathan, to and through Heli, the father of Joseph, the supposed father of Jesus. Now here we have two conflicting pedigrees of apparthe moving things before their mortal ently the same person, each written by eyes and by mathematics sought to an inspired saint and evangelist. This raises some very perplexing questions. Can it be possible that the saints and

> write things that are not true? Perish the thought, for if that were so, it would undermine the whole theory of inspiration.

Suppose the churches adopt the theory that these genealogies are both true, but made of different persons? They will then find themselves confronted with the question, Which one A voice that seemed to come from the light that raised and guided me upon

my flight, said: "Does this look like life view of the matter that is even more staggering than the foregoing. ment) after tracing the genealogy of Jesus through the patriarchs and David and Joseph, his supposed father and the husband of his mother, and thus showeace that comes with knowing, with ing conclusively that in his descent he fulfilled the prophecies, immediately (on the same page), overthrows the whole theory of his descent and practically denies that his coming fulfilled the prophecies, by showing that Joseph was not his father, and that as a matter of I fact he had no human father at all, and that at the time of his birth his mother was a virgin. Here we have a triple dilemma with horns enough for all. D., saturated with theological wisdom

> please rise and explain. C. G. STAFFORD.

Eureka, Cal.

Every great war leaves a country with three armies—one of invalids, one of mourning, and one of idle persons ready. to commit crime.—German proverb. Nothing is so firmly believed as what we least know.—Montaigne.

Lay hold on life with both hands; wherever thou mayest seize it, it is interesting.—Goethe.

Conviction, were it hever so excel-lent, is worthless till it converts itself

Evolution as a World Process

J. H., of Melrose, Ill., writes: "I have read your art scientific times and ways of thinking, that species

ticle (printed in The Progressive Thinker of recent, were made by special creation, or by a miracle. What

date) on the growth of the doctrine of evolution as a miracle is, how animals and vegetables were pro-

taught by Darwin and Spencer and others, and altiduced, according to the old special creation theory,

though I never expect to see through the veil that its defenders do not attempt to explain. Indeed, if

with great interest anything on the subject. I the sui no representative idea of the subject. The evolu-

therefore, to ask you a few questions and have you it was by a miracle, whether it is not possible that ev-

"I would infer from the article that you wern a be tionist might ask them, since they do not know how

"First, With all your knowledge of the writings must have come into existence in some way. Is it not

of the men referred to, do you know anything more rational, without going into an examination of

A few weeks ago, at the time of the mass-meeting of the Illinois State Assoclation, the writer met at our own church social, the Band of Harmony, some of the officers of the Wisconsin State Spiritualists Association and of

the Morris Pratt Institute.

I was earnestly and cordially invited to attend and address the then forthcoming annual convention of the Wis-consin State Association, which was to be held at the Morris Pratt Institute. Mr. Will J. Erwood, Moses and Mattie Hull and Clara L. Stewart were those who invited me. I was to be the guest of the Institute while at Whitewater,

Needless to say, it was a pleasure to visit Wisconsin on such a delightful er rand. For, as perhaps you and some of your readers may recall, Wisconsin was the state, and the place Lake Mills (not very far from Whitewater) where my work in Spiritualism first commenced when I was a little girl ten years of age.

I was charmed with the personnel of the convention, and with its earnest. parisons, for there can be none where all work so well, I consider Will J. Erwood, as the "right man in the right The President, Mrs. Brown, is a dignified presiding officer and a most earnest and capable worker. Indeed all the workers in Wisconsin seem most ef-

ficient and enthusiastic.

But that of which I wish to write chiefly is, my "impressions of the Morris Pratt Institute." For that is precisely what so many have asked me since my return.

I have always objected to schools that are in any degree sectarian or de-And I have thought that our public and high schools afforded all needed opportunities for the first principles of an education. There were several other points of former objection in my mind in connection with especial: schools for Spiritualists and mediums. many of which now are very much modified, and some of which have meltedaway since my visit there.

I knew the Pratts in my childhood and have seen them at intervals ever since. Norman Pratt, a brother of Morris, was a constant visitor at my father's house when I was a little girl, expounding the, then new, teaching of Spiritualism. He lived in an adjoining town. Morris Pratt also came frequently, and I visited his home in Whitewater before the large new home (now the school) was built.

It is well understood, after Morris Pratt made his money by investing in the iron mines discovered by my former teacher, Mrs. Mary Folsom Hayes (now Chenowith), that he intended his beautiful home for the Spiritualists, and for some specific work in Spiritualism (school and institute combined).

I found the Institute a large, well- arranged, beautifully kept, economically managed home for the 18 or 20 voring people who are there for study in the igher branches of education that will qualify them for the work they wish to

There are most competent teachers. The principal, Prof. Weaver, is eminently qualified by education and experience to give a finished education in all the higher branches, . The corps of teachers is fine in personality and in qualification. No one could handle the heological conundrums that every sneaker must meet better than Moses Hull ... And in the realm of psychic encouragement and explanation what milder influence and intuition could befound than Mattie Hull? While: the real mother who cares for their bodies is Mrs. Weaver. We all know the work and earnestness, the untiringness

In the first place, the institute is home in every sense of the word. Education there can be personal adaptation more than in other schols and colleges. the children of Spiritualists attending there will not be ridiculed on account of | bled in her honor. their belief, nor expelled if found to have mediumistic gifts. The atmosphere is one of toleration for all beliefs and of encouragement in any psychic or mediumistic gifts that may be manffested. Of course there can be no such thing as teaching mediumship, and that is not expected nor attempted. But to

of Mrs. Clara L. Stewart, the secretary,

explain as far as is known the principles governing our spiritual natures. and to welcome any spiritual gifts and surround the possessors with sympathy and harmony is the attainment of a These points are foremost in my

1. Young people are sent or go away

2. The children of Spiritualists go away to school like those of other peo-They often find their surround-

3. The training received in the Morris Pratt Institute is equal in point of scholarship to that of any other institu-

ings uncongenial, inharmonious and

tion of learning.
4. The added advantage is the home influence, hygienic teaching, the recognition and teaching of Spiritualism and

its influence in daily human life. 5. The advantage of a place known ethical and spiritual truths as far as known in the world.

6. The carrying out of the life-long purpose, and the earliest and latest wishes of Morris Pratt is one of the sacred duties entrusted to Spiritualists both of the state and nation,

Will they let it lapse for a want of

encouragement and support?
Thoroughly imbued with the spirit of what I saw and felt there, and the great enthusiasm and progress of the dents-an enthusiasm I have never seen equalled for the officers and all the teachers, I cannot close this letter without expressing an earnest hope that this beautiful home school will be borne forward by the rank and file of the Spiritualists through the State and Nationa associations to a grand future fruition: Personally, I wish to express my thanks to the officers and members of the Wisconsin State Spiritualists Association for their welcome and appreciation of my work while with them in convention. And to the faculty and officers and entire household of the Morris Pratt Institute, including the lovely and interesting students for their hospitality, and for one of the most inter-

esting visits of my life. CORA L. V. RICHMOND.

### TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Cive Birth to Happy, Healthy Children Absolutely With-out Pain-Sent Free,

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dyo has devoted his life in relieving the acrows of women. He has proved that all pain at childbirth may be entirely ballshed; and he will gradly tell would be up may be depended in the property of the province of women: may be done absolutely free of charge from how it may be done absolutely free of charge free from name and address to br. J.H. Dyc. 1.4 Lewis Hook, Buffalo, N. Y., and he will send your pospate, his wonderful book without less how to give birth to happy, healthy children, assolutely without pass also, low to cure sterility. Do not dolay, but write to flay.

Bendyour name and address to U. J.H. Dye. 15.

Lewis Block Buffalo. N. Y. and he will send you.

Lewis Block Buffalo. N. Y. and he will send you.

Lewis Block Buffalo. N. Y. and he will send you.

Ashtabular fucetings somewhat, yet fire birth to happy, healthy children, assolutely large sulfilences, were the rule, rather without pame also, how to cure sterility. Do not clearly borned fight the exception. Mrs. Curran and delay, but write to day.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this onics.

The Price Buffalo. N. Y. and he will send you.

Mrs. Bairth gave the best of satisfaction in their message work, while their worked are not an area of the people of the profession of the professio Price 85 cents.

A Visit to the Morris Pratt Institute. Faithful Bervice-Poor Financial Sup port.

> The Ohio State Spiritualists Associa tion, under the able and efficient leadership of its zealous and faithful president, Mrs. Carrie Firth Curran, engaged in active missionary work during the month of March. - Mrs. Gurran was ably seconded in her work by Mrs. Anna l Baird, of Elyria, a member of the board of trustees, and an honest spiritual me a most efficient worker in the mission ary field, and possesses most excellent mediumistic talent. Let it be known and remembered also that Mrs. Curran is one of the able speakers of the west, and second to none in her psychometric and message work.

answer them.

enough for one time."

growth and transmutation.

These workers made up a strong team and faithfully did they endeavor to do their duty. The loyal president was ever at her post, and never permit ted the interest in the work to lag for single moment. The labor of the month was continuous from March 6 to 31, without respite. Mrs. Curran and Mrs. work; and, without any invidious com. Baird, together with the writer, held mass meetings in Toledo and Cleveland and what may be termed "revival meet were well attended, save one or two when the downpour of the rain rendered it next to impossible for the people to

venture out of doors. In Sandusky the general attendance was good throughout the four days spent there. The local society has an efficient corps of officers, who are work ing most continuously together for the good of the cause. Mr. Irving Jackson makes an excellent president, and he labors with singleness of heart to build up the society over which he presides There are many loval Spiritualists in Sandusky, and they are not afraid to "stand un and be counted" when que tioned as to their religious views. Spiritualists were members of the so-ciety, Spiritualism would be the leading

Our next meeting was in Toledo through the generous kindness of J. J Curran, a G. A. R. veteran, at no expense to the association. Mayor Jones, he of the "Golden Rule," delivered a most felicitous address at the evening meeting. He was cheered to the echo when he announced that he agreed with every word that had been spoken from our platform that night. He eloquently pleaded for the rights of man, using that term in the generic sense, and was quite vigorous in his denunciations of Truty, there is but one Mayor Jones and the citizens of Toledo have good cause to be proud of him.

Mrs. Curran, Mrs. Baird and Mrs Schauss were at their best during the day. I spoke in the afternoon, and pre-ceded Mayor Jones in a brief address in most excellent and the meeting was a great success in its influence upon the popular mind. The Toledo Spiritual-ist Church numbers many noble souls in its membership, and they are for a spiritual Spiritualism, first, last and all of the time. It is a pity that all societies are not equally as fortunate. If the Toledo societies were united as one band of brothers and sisters, a fine temple and Sunday-school would soon

From Toledo we journeyed to Elyria, in which city and vicinity meetings were held for the period of one week. Loraine, South Loraine, Wellington and Elyria were visited; and a revival of interest in things spiritual was apparen everywhere. This was a rainy week. yet in all cases save two, our audiences were large. A party of us visited Aunt Lydia Steele, at her pleasant home in Amnerst, one afternoon and a better time was never enjoyed by any of us. Aunt Lydia, although beyond four score years in age, was the youngest, It is not a sectarian institution; but most active and polliest member of the happy circle of friends who had assem-

> Elyria has many loyal supporters of our cause within her borders, all of whom are deserving of praise for their retary of the state association, resides here, and is president of the local society, a capable, hardworking and de voted officer. He believes in a Spiritualism that spiritualizes, and is a bold and outspoken exposer of fraud. His wife is a good speaker and most excellent psychic. Elyria is also the home of Mr. Frederick V. Martin, the largehearted, enthusiastic advocate of the "good cause." Brother Martin is a good speaker, and goes wherever he feels that he can do the most good. I heard his address praised by many who heard him, and the general verdict was that Bro. Martin's place was upon the rostrum. His heart is in the right place, and he is never so happy as he is when he is doing a friend a kindness.

Cleveland was our next rallying point. Here on anniversary Sunday, March 27, we had a most excellent meeting. A heavy snowstorm in the morning held back a portion of our audience, yet a goodly number braved the elements to attend the services in the afternoon and evening. Through a misunderstanding, the hall was not properly warmed for the afternoon service, but was all right in the evening. Mrs. Curran spoke eloquently and to the point, and was most enthusiastically received. This is also true of Mrs. Baird, whose message work was the delight of all-its directness and downright honesty being its best

advocates. It was a real pleasure to me to greet the friends in Cleveland again, and I hope that my two addresses did our cause some little good, at least. Hundreds of people were present at both meetings, and the outlook was promis ing for continued progress in the great the societies had consolidated, and were trying to centralize their labors as well as harmonize the various factions in the city. It was a most praiseworthy effort, and it is to be hoped that it will be crowned with success.

Ashtabula was our final field of labor in Ohio. Here is a most excellent local society, whose president, Brother Clarke, is one of the leading business men of the city, and a loyal Spiritualist. The society has a large membership, and is making steady, but permanent growth. Here our day meetings were held in G. A. R. Hall, and in City Hall in the evening, Prof. Wm. M. Lock-wood, the gifted and eloquent lecturer, was a most welcome addition to our hand of workers, and delivered two addresses that were received with enthus lastic approval. Prof. Lockwood had been serving the society in Conneaut. ride to Ashtabula to see his co-workers in the field. He did a good work in Conneaut, and is as loyal to organization as a man can be. It was a great regret that I could not see more of him.

Rainy weather interfered with our

against the noise of a heavy thunder-

a dime at the door. They knew they enjoyed the meetings, and seemed to want the state association to meet the bills. Mrs. Curran was a careful manager, and sought by every means in her nower to reduce expenses to the min-imum. The people evidently wanted W. P. Phelon. For sale at this office. something for nothing, and acted ac Price 25 cents.

to influence her in any way.

storm during our last evening, but the cordingly. On one evening the collecpeople present enjoyed the meeting, all tion was \$1.517 on another \$1.68. the same, for the speakers won the There is more of an obligation restfight! The Ashtabula society is most ing upon the Spiritualists of America gifts according to the most approved fortunate in having an excellent home than the payment of a ten-cent door fee, (methods of ancient and modern teach-

fortunate in having an excellent home than the payment of a ten-cent door fee, (methods of ancient and modern teach-medium in its midst. This lady gives or the giving of a dollar when the ers, together with a set of six symbols phenomena that are valuable, for they boxes are passed to them. Honest lacomprising six months' study. By phenomena that are valuable, for they boxes are passed to them. Honest lacomprising six months study. By are genuine, and bear the unmistakable bor for the good of our cause is, or stamp of honesty. She is a most faithful worker for the society as a whole, and never allows the personal equation of officers can do good work when the to those who desire to be benefited by people are remiss in their support of the development of powers of concentheir organizations. Reciprocity is the tration of thought, clear meditation and President Curran and her aids are entitled to great credit for their hard law of life, and Spiritualists should live, superior inspiration, work in Ohio during the stormy up to that law. The state association month of March. They were faithful to of Ohio has made an effort to do sometheir trusts, and have left a good im thing for Spiritualism, and has succeed pression upon the people wherever they ed. With the present management rehave gone. It is a matter of keen retained in office for an indefinite period, gret that they were not better sus. Spiritualism would become the domi. In Current Spiritualistic and Occult ained financially. "The people seemed nant factor in the minds of the people to think in many cases, that they had of Ohio, and other state bodies would no responsibility beyond the giving of have to look well to their laurels.

HARRISON D. BARRETT, President N. S. A. Syracuse, N. Y.

about the beginning, or what will be the end of the the proofs, that these species appeared in a natural universe, than you did before you read their works? way, as changes are made now, than to imagine that Second. Do you know any more about life, and mud was thrown together mechanically in the form of death—whence we came and whither we go! a bird or a beast, and that animals were started into Third. If man through countless ages and many life as a magician would put in motion the figures volutions wriggled himself up from a tad-pole to a which he originates to mystify the observers? Gladstone or Daniel Webster, whence came the tad. According to the theory of evolution, not only worlds and organic beings, but language, society, "Other questions occur to me but I think these government, art, religion, philosophy—every outlough for one time." It would be useless to attempt to give any of the cess of evolution, une most simple to unerous proofs of the tinth of evolution. numerous proofs of the truth of evolution in a few. We do not know about the beginning or of the end

olution supplies the answer to that problem. They

paragraphs. All that is aimed at here is to give of anything, for whatever object we view we find it is something of an idea of what evolution means and in traceable to something preceding it, and if we go far olves.

The conception of evolution is the conception of a tery of being, which baffles comprehension. It is world process; of the manner in which the universal equally true that when we contemplate the future of power has operated in order to produce observed re- this universe, although we may imagine that it will sults. It does not attempt to explain the absolute ori- be resolved back into fire-mist, we cannot predicate gin of anything, but merely the relative origin of spe- with absolute certainty anything as to the far-distant cies and other products, their derivation from pre-future. Even if the present structure of the universe existing conditions. In regard to this world, it aims is dissolved, what changes the substance will undergo to show that it has been produced, not by a special in the ages following the dissolution, must be merely creative fiat, but by a series of changes, of generally a matter of speculation. These are subjects with gradual transformations from simpler to more com- which the evolutionist does not attempt to deal speplex conditions. It aims to show that the solar sys- eifically.

tem has been evolved or developed from a nebulous. Evolution teaches the method by which life has mass into the present sun and planetary system; into been developed on this planet, but beyond this it does worlds composed of land and water; of mountains, not attempt to teach anything, and as to the future plains and valleys; of oceans, lakes and rivers, all spiritual life its advocates can only give their opinteeming with life in a vast variety of forms, from the ions, though with larger knowledge, its implications mere speck of albuminous jelly, floating upon the ant on this subject may be seen to be clear.

cient seas, to the human form and human intelligence. As for the tadpole or the creature that commences the crowning product of this process of ages, of breathing with gills and afterwards breathes with " lungs, there is no difficulty in accounting for it in a According to evolution the different species, instead general way any more than there is in explaining any of having been originally made just as they are, have other creature. Evolution, once adapted, implies been produced by changes, extending through long that every creature is the product of modifications of periods of time, of preexisting species, the changes pre-existing creatures, and, although we do not unbeing from simple, homogenous conditions to more derstand the impelling principles by which the tadcomplex and heterogeneous conditions. In stipport pole emerges into the fullgrown frog, yet there is no of this view its adherents appeal to a vast amount of more difficulty in the one case than in the other.

cumulative proof, which is now familiar to the stu-dent of science. This proof is found in the domain of able to understand the proofs in support of evolution. geology, morphology, embryology, zoology, paleon But there is no more intellectual difficulty in the abtology; in the field of anatomy, physiology and both sence of such knowledge in assenting to the theory any; in prehistoric archaeology, in philology-in fact except where the old habits of thought are strongly in the field of nearly all the sciences, each of Which fixed, than there is in assenting to the theory of an imnow contributes its share in support of this world mediate creation, of an event without a natural ante-conception. Prof. Asa Gray was forced to accept evolution by anywhere on the earth, in the waters of the earth, or his studies of plant life; Prof. Whitney, the American in the heavens above.

philologist, found the strongest evidence in the The evolution of an animal from an egg or germ. in growth and development of language; Professors a few months, is wonderful beyond words to express, Owen, Cope and Marsh in their studies of the struct- yet the process is to a considerable extent understood, ares of extinct animals as compared with the forms of The evolution of species and varieties through ages those now on the earth. Darwin's field was chiefly is also understood, so far as the process is concerned. plants and animals, as Hacekel's has been. Spencer and more is constantly being learned by scientific reapplied the conception to all phenomena, physical search on the subject, though the mystery of life in and mental. St. George Mivart and other Catholic diversity is the same as the mystery of life in the writers have found evidences and illustrations of the unity of an individual organism.

Certainly the divine power imminent in all things, theory in their system of religious belief. The facts indicate that the present species of ani- if it is supposed able to start worms, snakes, birds, mals and vegetables, instead of having been created beasts and men into existence by a word or wish, is as they are now, and put upon the earth or in the able to develop life on this planet in accordance with ground, are products of innumerable modifications by natural law, by those methods which are seen to have variations and descent of other animals extending prevailed, and which even man uses in changing, and through great periods of time, during which the in a few years, the structure and qualities of domestic causes in operations were just as natural as are those animals, of fruits and flowers, and every kind of veg-, etation which he cares to modify to suit his taste or This is in opposition to the a priori theory of pre- convenience. B. F. UNDERWOOD.

#### A SOUL VOICE RECITING UNDER PECULIAR CIRCUMSTANCES.

which are causing changes to-day.

At a social gathering, in the capital city, recently, enlivened by music and speech, a veteran newspaper: man recited the poem inclosed with this.

He said the circumstances connected with its production were very peculiar, and as follows. Being somewhat of an invalid. he was accustomed to reading late into the night, and on this occasion became very drowsy. He seemed to hear what he called "A Soul Voice" reciting, and he aroused himself sufficiently to take a pencil and paper and write down" what the voice said inaudibly. The result is the poem.

This was not a gathering of Spiritualists, and I'do' not know that the gentleman who recited the verses has any sympathy with or leaning toward that belief, but the writer thought it would be of interest to all, and the beauty of the language and sentiment needs no commendation. WALTER P. WILLIAMS. Washington, D. C.

#### 1 10 Life, as Viewed by the Soul Voice.

There's nothing sadder than the years That have no useful end; There's nothing weaker than the tears : t.: 'sh: The heart can not defend; ad . Nor fainter than can be the hope hs ( ... 101: That has no guiding star; Nor narrower than must be the scope

That reaches out too far. That reaches out too far. 

The spring-time bud will end in bloom-Will burst and be the rose; The early summer's rare perfume Is born of winter snows; The harvest time's uncounted wealth-The autumn bend of fruit-These show that winter works by stealth When nature seems so mute.

And ever as the dawning glows, The morning star grows dim Beside the ray the Sun God throws Across the mountain's brim. We lose the lesser in the great-The day is fairly won When all the heaven, consecrate, Worships the risen sun.

But love and faith and hope and light-The bud, the leaf, the flower-The winter's trust, the spring's delight-.The summer's fruiting hour-These make the full, the rounded year-And years make life supreme In which we know the smile, the tear, To sow, to reap, to dream.

Life that is rounded by the grace Of years to nature true, Has wondrous charm, in which we trace The sunshine, rain and dew; If storms shall come they only show Like shadow on the stream, And evening's rest and twilight's glow

Make sunset hour supreme.

A Valuable Work.

Concentration, Meditation and Inspira-

Sent complete for 50 cents.

## KEEP POSTED News -

You can do it by reading each week The Progressive Thinker. The Philophenomena it contains each week, in the marvel of the age. No one can atford to be without the paper. Its price is within the reach of all.

"Realing, Causes and Effects." By

REV WILLIAM ELLERY COPELAND.

Throughout our whole country from cific shores are scattered those by rother Copeland from the visible physical world will be felt as a personal loss. To such friends a short biographical sketch will be welcome. He was born at Roxbury, Mass., now a part of Greater Boston, April 22, 1838. He graduated from Harvard in the class of hides the future from my finite vision, I always read they are asked, it is easily discovered that they have '60. He served as a volunteer in the civil war four years. After leaving the army he entered the divinity school at Harvard, from which he graduated in 1866. liever in the theory of evolution, and I would like, creatures were introduced upon this planet, but say

His first charge was the Unitarian church at Brunswick, Maine, the seat of Bowdoin College, 'The year of 1867 found him associated with Edward Everett Hale, working among the poorer working class of Boston: In the same year he was united in marriage to Caroline Maude Townsend of Boston. After some years of ministerial labor in New England, he removed to Lincoln, Neb. where he organized an Independent residence in Lincoln, he occasionally preached at Omaha for the Unitarian Bociety, lectured at Council Blutts, Iowa, at Fremont and other cities in Nebraska, and a few years later accepted a call from the Unitarian Society at Omaha, where he built up a flourishing society and remained twelve years. He was a member of the school board there and was otherwise an influential citizen.

The Union Pacific officials were his principal financial supporters there Omaha being the eastern terminus of the U. P. R. R., large railroad shops were located there. The employes of the shops inaugurated a 'strike' and made many public demonstrations, such as parading the streets, holding open air meetings, etc., at which Mr Copeland made a few speeches, expressing great sympathy with the toilers and severely denouncing their oppress To this the U.P. officials took exception and withdrew their financial support and membership from the so-

This action of Mr. Copeland in thus disregarding his own personal financial interest and openly espousing the cause of the wronged and oppressed was characteristic of the man. His highest ambition always seemed to be to give the best possible service to humanity in whatever capacity or in whatever opportunity was to him available, and during his whole career he worked for economic freedom on lines far outside the usual pastoral limits. His advocacy of the cause of the laboring people stood ever in the way of his material advance-

During his early youth Mr. Copeland was a medium through whom was man-ifested very remarkable psychic phenomena. He was a trance speaker and delivered many lectures in the trance state in various New England cities. His entrancement was a matter over which he had no control, and whether he consented or objected, his organism was liable to be used to give utterance to whatever the invisible forces chose to say at any time. As he, himself, expressed it, "He was a pipe through which any one could blow." On one ocasion, about the time of the breaking out of the war, he was lecturing in one of those New England villages where the anti-slavery sentiment was strong and public excitement on the question dividing the North and South was run-ning high. After speaking entranced For some time and the control being re-linquished, another force suddenly took i-ossession, telling the audience that The Yankees would be sorry for their

course toward the South. course toward the South. That the South would win in the fight." At this the demonstrations in the audience became rather pronounced, when the speaker said, "You may hiss and you may groan, but we will hang crape on door in the North! I know what I am talking about, for I am John C. Calhoun." All this and much more in the same vein the medium was obliged to hear uttered by his own lips, though it was most repugnant to his own sentiments. After the close of the meeting, the Spiritualistic friends who were entertaining him, advised him to leave on the early morning train, as they feared If he remained he would be mobbed by hose who did not understand. The medium concluded that if he had to be used to say things that he did not beleve and did not want to say, and to be in danger of being mobbed for saying them, he would not be a medium any rionger. But later in life, under his own control and in his own personality he often lectured for the Spiritualists and assisted at their camp meetings, claiming to be one of them, as after such an experience he needed not further proof of the truth for which we stand.

did he feel that either his Spiritualistic or his Theosophical convictions interfered in the least with his profession of the Unitarian faith, and the grandes lecture that has been delivered for the First Seattle Spiritualist Association, fell from the lips of our dear arisen orother, Wm. E. Copeland.

After leaving Omaha, he held pastorates in Tacoma, Wash., Stockton, Cal., and Salem, Oregon.

He was a member of the G. A. R. from its inception, a Scottish Rite Ma-30n and a Knight of Pythias, having neld offices in each of those orders His Salem charge was the last formal pastorate he held. In 1900 he became connected with the Co-operative Brotherhood of Burley, Washington, first as an organizer, later as president and edtor of that fine little magazine, the Co-Operator.

In the spring of 1904 he secured a five acre tract of land adjoining the colony grounds, which he began to improve, and on which he was erecting a private residence, when on March 30 he was suddenly stricken with apoplexy and

died peacefully in a few hours.
On April 2 his remains were laid to rest by his brothers of the Brotherhood under the murmuring pines and hemlocks overlooking the Pacific waters of Puget Sound, one of nature's lovely and hallowed spots that he loved full well. He is not dead.

"There is no death-The stars go down to rise upon another

MRS. H. A. STOCKEY. Seattle, Wash.

Spiritualist Wedding.

## Married, at the home of the bride's

parents, at Colburn, Ind., on Sunday, May 15, at 12 o'clock, noon, Mr. Clarence E. Shipley and Edna C. Bower. The unique and beautiful service was

entirely Spiritualistic and was performed by Rev. E. W. Sprague, the N. S. A. missionary. Fifty invited guests were present. The gifts were many and beautiful. They are a well known and popular young couple and certainly merit the many congratulations; and good wishes that were so freely show, ered upon them.

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## OLTAIRE'S ROMANCES.

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To the Editor:-It is to be regretted that Mr. Ferris has seen fit to write only a short article for fear of crowding the columns of The Progressive Think When I take into consideration the fact that a column of badly written matter (my previous article) was printed by you because you discovered in it a point or two, I am inclined to think you would have printed anything Mr. Ferris might have had to say.

Mr. Ferris seems to think that he has considered the most important parts of my communication. In this I beg to differ with him. To my mind the most important parts have been quietly set

What the spirits themselves think about it is certainly more important; and yet Mr. Ferris has taken no notice of my request for a statement of the facts presented pro and con, as he claims, by the spirits themselves in support of their own views on the two sides of this nestion.

OF WHAT GOOD ARE TO US THE HIGH (?) TEACHINGS OF THE SPIR-ITS WHEN WE CONSIDER THAT BE-TWEEN THEMSELVES THEY DO NOT AGREE ON PRELIMINARY

If it should be proven that the spirits supporting the principle of reincarna tion are all idiots, then we could under-stand why the high (?) class of spirits do not waste their time trying to bring the other side to their views. But is Mr. Ferris prepared to say that

through Allan Kardec are all idiots? Another point passed unnoticed by Mr. Ferris is the one made when I said that after forty years' study of the subject I have come to the conclusion that the spirits seem to know yery little more than I do myself about the conditions in which they find themselves on their side of the Jordan.

I really thought Mr. Ferris would rake me over the coals on that point Why his deep silence? He need not fear to hurt my feelings. I desire light, and I am willing to receive it even if it has to be pounded into my brains. If Mr. Ferris will not or cannot impart it. I sincerely hope some other Spiritualist

will undertake the job. It is not I alone who desire or need light on this subject. There are many true blue Spiritualists who know less than I do about Spiritualism. As a rule they are too prone to accent as word of gospel, everything that comes through the lips of mediums. A little more light would do them good. Spiritualism will make very little progress, I fear, as long as our leaders stand on a high pedestal from which they preach of the beauties of life in the seventh circle, neglecting all the while to take notice of the irreconcilable difference in the teachings of those who stand between them and the masses.

Let those leaders first make sure that they are receiving light from the right sort of spirits, whether they be the re incarnationists or the others and then let them unite in teaching us a doctrine free from contradictions. Maybe then the spirits, instead of setting before us and will try to reconcile their different

These reflections have led me away from Mr. Ferris and the review of his article in Number 752 of your paper, which is really the object of this com-

How to start and conduct this review is a puzzling question. Mr. Ferris and do not, I see, stand on the same plane. He says, and I plead guilty to the indict-ment, that I do not understand nature's methods. How can I argue, then, with a man who understands them? best thing I can say in self-defense is that for a man who does understand those methods he makes a poor show at explaining them. That which we understand well, has said a French poet, we can explain well, and the words to make ourselves clear come to us

Why does not this apply to Mr. Ferris' explanation of the spirit birth the ory? The only forcible point I can discover in his article is the following:

'Is Nature so lacking in the material for the production of a human soul that reincarnation becomes necessary? Did the creation of a fixed number of spirits exhaust the resources of the whole life on earth reincarnation became necessary? Reason answers, No."

Whose reason? Mr. Ferris', of course For what is "reason"? Is it a'true and absolute gauge at the command of every human being, wherewith he can detect the truth or falsity of facts? Or is it a faculty developed in each human being through observation and co-ordiris should tell us where that gauge is kept. For one, I would be very thankful to him. If the latter, then why should not my reasons' reasons be as This appeal to reason weakens, ac-

cording to my views, the force of his point. Besides why should reincarnation prove the exhaustion of the crea in process of creation? Is space all occupied? Reason answers, I don't know This same point can be considered from another side. If "there are three ultimate principles in the universematter, force and intelligence"—then "intelligence" as understood by Mr. Ferris must, like matter and force, be given quantity; and reason tells us that any quantity will ultimately become exhausted if drawn upon by outside agencies capable of storing and holding forever the part drawn from the whole But, as Mr. Ferris said, this neither proves nor disproves reincarnation. My sole object in writing this is to show that Mr. Ferris' explanations explain This can be made plainer if I point out the passages in Mr. Ferris' ar ticle in which he says: "Yet one thing nts us, turn whichever way we will, the world is not perfect." collows a paragraph devoted to explain ing that we do not see things as the really are; and speaking of those false images he says: "And they seem to im ply an imperfect whole." If I under stand that paragraph well, it means that Mr. Ferris with Mr. Dresser and other New Thought men believes in a "Perfect Whole," and he is then and there in contradiction with himself as recorded in another paragraph of the

same article. I ought to stop here, but beg leave to ask just one question. Where did Mr. Ferris find that there are "three ultimate principles in the universeter, force and intelligence?" I have heard of matter and motion, as believed in by materialists, and of God. life or intelligence (whichever way you choose to call it) as seen by those who believe that God is all and in all, and also by those who believe that God created the world. But matter, force and intelligence is a mixture I do not understand and never heard of. ....

Of course, my ignorance of a matter is no proof against it. I am still seekog light and may change my mind if fr. Ferris succeeds in opening my eyes. Peoria, Ill. .... G. P. BENEZET.

## Viewed from a Common-Sense Standpoint.

IT IS COMPREHENSIVE.

Masterly Criticism on the Bible by a Masterly Mind.

vinely inspired word of life?

mur to the use in a critical discussion of the term intervention of God. 'Bible," dear and familiar as that term may be. The founder of Christianity, a humble Galilean, naturally the continuance of its authority has proved, though received with uncritical simplicity the sacred books its allusion to the creation shows that it was not in and traditions of his nation. He accepted as historical the story of Jonah and saw in the appellation of Jehovah as the God of Abraham, Isaac and Jacob a proof that those patriarchs still lived. But Pharisaism obeyed its instincts in crucifying the founder of Christianity. The Anglican Articles say "the Old Testament is not contrary to the New." What can be more contrary to the brotherhood of man than the order to smite the Canaanites, and utterly destroy them? What can be more contrary to the Christian rule of marriage than is the injunction of Ezra to the Jews to put away their Gentile wives? The God of the Old Testament to the last is tribal, though he is supreme over the gods of all the other nations and will some day make his tribe supreme. The God of the clearly above Job. New Testament is universal.

It is time that we should frankly treat as primigreat geologist, whose lectures I attended in my Kings out of his translation of the Scriptures. youth, to reconcile scientific fact with established and consecrated belief.

money as a satisfaction for blood, which was the gen- Nebular Hypothesis. eral custom of primitive mankind. It condemns the It seems to follow that the Old Testament ought not slayer and the avenger of blood, it puts private re- union between the two parts of our family Bible.

barbarous laws of war, requiring that a garrison shall be regularly summoned, and forbidding the cutting down of the fruit trees, the permanent wealth of the country, which was regularly practiced by the Greeks. It extends a measure of protection to the To the Editor of the New York Sun-Sir:-We feelings of captive women. It is singularly free from learn from your editorial that orthodoxy under the militarism, making no provision for a standing army, very able leadership of Dr. Patton is confronting het- even foregoing forced service in war and dreating erodoxy on a decisive field in defense of the "full in- "peace in all your borders" as the highest blessing. spiration and supreme authority of the Bible as the It recognizes slavery, then universal, but mercifully word of God." It will be a momentous encounter. interposes to some extent between the master and the What are all our political questions compared with slave. It betrays its human origin in ordaining capithe question whether we have or have not the di- tal punishment for witchcraft. Mere improvements on the tribal system, though remarkable and even Those whose opinions I share will be inclined to de- wonderful, can hardly be said clearly to bespeak the

The Decalogue is very high morality for its day, as spired by the maker of the world. The Sabbath, while in its Jewish form it belongs to the past, has glided with rational modification into our inestimable Day of Rest.

If the grandeurs and beauties of the Old Testament are apparent, its weaknesses cannot well be concealed. Who can pretend to admire the eestatic utterances of Jeremiah and Ezekiel? The Book of Job has been lauded beyond measure. It has striking passages, and its theme is one of the deepest interest. But it signally fails to solve its problem, the compatibility of the sufferings of good men with the providence of God. Socrates, as reflected in Plato, is here

Some passages in the Old Testament which are instinct with tribal cruelty and pander to the war spirit tive the Old Testament stories of the Creation and the have borne very bitter fruit. A plea has been entered Deluge, which distinctly clash with the true revela- for the retention of these as congenial to a particular tion of science. They ought no longer to be taught to class of converts. It was for that very reason that children. I recollect the ignominious struggles of a Ulfilas, the apostle of the Goths, left the Books of

Inspiration must be universal or none. We are not warranted in picking out certain passages and pro-The Old Testament has its sublimities, its beauties, nouncing them divine while the rest are human. A its passages of advanced morality both personal and single error or immorality is fatal to the divine orisocial. In virtue of these it must always hold its gin of the whole. That a divine Being should err or ground. The Mosaic law, whatever may be the date mislead is inconceivable. Not less inconceivable is it of its redaction, belongs in its character to a primitive that he should have subjected himself in his operaera, and for that era is a notable advance in civilizations to such a law as evolution, and then waited for tion. Recognizing primitive customs, it improves on Darwin to explain the dispensation to mankind. them. It distinguishes wilful murder from accidental Gladstone, maintaining the divine source of Genesis, homicide, and confines to wilful murder the function in effect makes the Creator guess at the process of of the Avenger of Blood. It forbids the taking of creation and come strikingly near to anticipating the

hereditary blood feud. By providing judges and to be bound up with the New as the record of a concalling on the congregation to judge between the tinuous revelation, hard as it will be to dissolve the

venge under the control of public law. It limits the The value of the New Testament, to a rationalist, evil privilege of asylum. It limits parental despot- does not depend on the proof of apostolic or contemism, which among the Romans was unlimited, requir- porary authorship, on the credibility of the miracuing a public process and the concurrence of the moth- lous parts of the narrative, or on anything that the er in the execution of the rebellious child. Recogniz- higher criticism has swept or is sweeping away. It ing polygamy, as in those days was inevitable, it rests on the Character unmistakably portrayed, and guards against the evil jealousies and partialities of on the doctrines which unquestionably gave, birth to the harem. It even mitigates in some measure the Christendom.

GOLDWIN SMITH. the harem. It even mitigates in some measure the Christendom.

# A Vivid Portrayal of the Future.

A VISION.

the United States would be controlled by the spirit of tion. Napoleon, and that the career of this general would The smoke of the battle disappears and with it the styled the "American Napoleon."

The lion and the eagle simultaneously and immedinearly the entire southern half of Russia. wolves seeing the bear disabled, proceeded to com- ery ocean and every sea. plete his destruction.

pointing upward, calling the hour of prayer. living light the word, "Constantinople."

The inhabitants ask no quarter and receive none. Patmos, have spoken." Through the smoke of the engagement I seemed to be ifted above this scene and in the distance, on the To the Editor :- The above clairvoyant vision was vast plains, I saw an immense army of infantry and given through the mediumship of a highly developed cavalry, column after column, brigade after brigade, sensitive while in a deep trance. I was commanded division after division. I could hear the steady by the forces to make a record of the message which rhythmic tread of marching feet, the call of the bugle, was to be given. If anyone taking an interest in it the roll of the drum, but not a sound of a human wishes the name of the medium, I leave it to the mevoice. The Stars and Stripes were intermingled with dium's pleasure in answering any inquiries zer

tween these allied forces, and another immense army which seemed to spring up without any warning. In Which a Fearful Clash of Nations Is Vividly Por- The Russian banner waved over this fierce array. The rear of this army was composed of a fierce undisciplined horde of infantry under at least five different flags, while the main body was of Russian cavalry. In As I lay in my bed the night of Nov. 12, 1903, I felt this engagement the Russian army was defeated and myself sinking into a deep trance and yielding myself the colors trailed in the dust. The only sound of huto the will of the angelic forces. I was almost blinded man voice came from them in a wild shriek of despair, by the vivid flashes of light of an electric whiteness. a heartrending cry of agony. The Anglo-Saxon forces Suddenly a form of Napoleon, in uniform, appeared fought in silence, and the directing spirit of the land and no sooner had I recognized him than his features forces was the general whose form and figure grew changed and he appeared in the uniform of a briga- out of that of Napoleon. The rear guard of the Rusdier general of the United States army. I was im- sian army, seeing the main part of their army routed, pressed with the fact that some person in the army of began to plunder and complete the work of destruc-

so closely follow the historic lines of Napoleon's wars contending forces. In their place a modern city rises in the south and east of Europe, that he would be on the old site of Constantinople. I could see the busy rush of commerce and spires of Christian I next saw a great shaggy bear, and above him churches take the place of mosque and minaret.

waved the imperial colors of the Russian empire. The The vast plain presented the appearance of a vast bear seemed to be angry. The cause of his disquiet- tract of cultivated land, with towns and villages, railude was at once manifested, for there appeared a very roads and all modern improvements, and a peaceful. fierce and warlike lion. The "Union Jack" floated prosperous, and contented people. Over every vilover him. There also was an immense eagle floating lage, town and city floated the commingled folds of in the air bearing in his beak "The Star Spangled the Union Jack and the Star Spangled Banner. This prosperous country included all of Turkey and

ately attacked the bear, and then a great number of A voice proclaimed: "That the events described in fierce wolves came to his assistance. The lion and the this vision would be consummated during or before eagle completely disembowel the bear, while he is the year 1913, and that all Anglo-Saxon nations will standing on his hind legs to defend himself, the lion be formed into one vast Republic on which the sun tearing downward and the eagle upward. The will never set and whose shores will be washed by ev-

'Kingdoms, crowns and principalities will bring A veil is drawn over this scene, and a seaport on the tribute to this world-wide republic. Then shall be Mediterranean sea is seen, before which is a vast fleet ushered in the glorious day in which righteousness of war vessels of three nationalities: The United shall cover the earth as with a garment. The sword States, Great Britain and Japan, showing a triple al- shall be beaten into a pruning-hook and the dove shall nurture her young in the mouth of the discarded can-A beautiful city looms up in the distance, with tur- non. The lion and the lamb shall lie down together rets, mosques and minarets, with figures of men with and a little child shall lead them. There shall be no right hand raised to heaven and the index finger longer creed or sect. Man shall no longer say to his brother, 'Let us go up into Jerusalem to worship,' for Then for a moment in the sky flashed in letters of the kingdom of God shall be with men. The Prince of Peace shall scatter peace, love and harmony over A naval engagement takes place. Where they all the earth. Behold old things have passed away bombard the city until it is completely wiped out, and all things have become new. I, even I. John of

the Union Jack. Then there came a fierce conflict be- 607 Ridge Ave., Allegheny, Pa. H. W. HANE.

He Desires to Be Thoroughly Tested.

ticle in The Progressive Thinker, of tofore favored me, and given slate-writticle in The Progressive Thinker, of tolore lavored me, and given slate writmay 14, entitled "Deep-Seated Corruping, painting and partial materializing,
in the light. I am willing to be tested
the danger that genuine mediumship cided upon, and I am willing to see hearty sympathy with genuine mediummay be classed with the fraudulent me what can be produced under the moss ship, and its endorsement will prove ists and mediums, who fully appreciate Let such of your readers as are interest. By Elisabeth Towns, the efforts of your hoble work in keeping ested name the time and place, or apportant.

Note Date to the contract of t ACTUATED BY A WORTHY MOTIVE, the name of Spiritualism free from point a committee to take charge of the stain; and to the end that it may be matter and report. further demonstrated that there is such To the Editor:—The very timely artest conditions, as my guides have hereWe would suggest that the Illinois ship, I desire to offer my services under

WM. FILANGDON. a thing as genuine phenomenal medium. No. 70 East 24th street, Third Flat, Chi-

cago, Ill.

diumship, and come with it under the quito-netting test mentioned in the ar- valuable to any medium. I Dr. Warne dlumship, and come with it under the duluble ting test mentioned in the law, has a roused a great deal ticle named, or any other reasonable resides at 4203 Evans Ave., South Side, of attention among thinking Spiritual test under which the forces can work. Just How to Wake the Solar Pier-

THEOSOPHY DEFENDED.

One of its Ablest Minds Steps to the Front to Remove Some Misapprehensions That Exist in Regard to This Cult, Which Has Much That Is in Perfect Harmony With Spiritualism.

To the Editor:-My attention has been called to an article in your issue of April 16, in which Mr. Hudson Tuttle makes some statements in regard, to Theosophy and the founders of the Theosophical Society which are so far from being facts, that they seem to call for some correction.

I may preface my remarks by saying that it was a matter of great surprise to me to see so bitter an attack on Theosophy in your paper, inasmuch as our mutual attitude towards each other had always seemed to be of the friendliest nature. Theosophists have always recognized all that is true and good in Spiritualism, and the things which they consider undesirable are the same that I have heard all leading Spiritualists condemn unreservedly. Certainly there is no reason why Theosophists and Spiritualists should have anything but the friendliest feelings for each other, and that there is nothing fundamentally antagonistic between them is proved by the fact that a great many devoted Spirtualists are members of our society. Col. Olcott, as Mr. Tuttle correctly stated, met Madame Blavatsky at the

nomestead of the Eddys', where he was investigating the Spiritualistic manifesations for the New York Graphic, and incidentally for his own satisfaction. Whether these reports deserve the title bizarre and flashy," is, of course, a matter of opinion. It is a fact, however, that they gave to many persons a satisfactory proof of the genuineness of Spiritualistic phenomena, and by their widespread publicity and the stamp of truth which they bore, gave to Spirit-ualism a standing in the regard of the public at large which it had not before enjoyed. It is also quite true that this acquaintance resulted in the founding of the Theosophical Society, which event occurred in October of the year 1875. That nothing of an occult or mysterious nature occurred on this occasion is proved by the following

tract from the first volume of Col. Olcott's "Old Diary Leaves," a book which gives an authentic account of the his-tory of the society: "Some stupid story has gone about that, while the committee were sitting, a strange Hindu walked into the room, threw a sealed packet upon the table and walked out again, or vanished, or something of the sort; the packet, when opened, being found to contain a complete draft of a constitution and by-laws for the society which we at once adopted. THIS IS SHEER NONSENSE, NOTHING OF THE SORT OCCURRED.'

This shows conclusively that no The phist claims that such an occurrence as Mr. Tuttle mentions, took place. It is further a fact that there was no such object as that mentioned by Mr. Tuttle, namely, to "conserve the divine wisdom of the Hindu fakirs, and instruct west-ern civilization in its mysteries, the avowed object of the few persons by whom the society was founded, being occult research and philosophical study. The sentence relating to Brotherhood was not at that time included, as there was no idea that in founding this modest society of students, a world-wide movement had been inaugurated, as af terward proved to be the case. Mr. Judge was never president of the American branch, either before or after the removal of the heads of the society to India, for the very good reason that there is not now, and never has been, a president of the American "branch." which is not a branch, but a section, there being but one president of the whole society, which has its headquarters in India, where the president resides. Col. Olcott was elected president of the newly formed society at the time above mentioned, and has always been its president up to the present day.

Of Mr. Judge, it is sufficient to say that after the death of Madame Blavatsky he left the society together with many of his personal friends, and foundsame which still exists under the leader-ship of Mrs. Tingley. This is entirely separate and distinct from the Theo sophical Society as founded by Madame Blavatsky and Col. Olcott. The asper sions upon the private character of the heads of this society are as wholly unfounded as the other statements of Mr. Tuttle above alluded to, and it is not my purpose to take them up in this state ment, but it may not be amiss to point out that there are many reasons why a marriage may be dissolved without reflecting in any degree upon the character of either of the parties concerned and further, the fact that such a separa tion has occurred is no reason why either or both of the persons concerne may not afterward do much good and useful work for humanity. I will state further, that so far from the society "flourishing under the good rupees their dupes dropped into their treasury," the early days of the society were days of struggle, and it was only by reason of the unselfish devotion of its leaders. who gave all they were possessed of to this cause, which had, for them, become the cause of humanity, that it was enabled to stand firm. It is not, even now, a wealthy society. This is partly because the acquisition of wealth is not

one of the aims of the members. With regard to the Psychical Research Society it is a fact that their report was based on the biased testimony of a pair of discontented servants, husband and wife, whom Madame Blavatsky had rescued from want, given a family, and who repaid her . with the basest ingratitude. Such things have been known to occur frequently among other people, I believe, some among your own readers may even have had similar experiences. This testimony has been repeatedly disproved, and is unworthy of further notice.

With regard to the last sentence of

Mr. Tuttle's article; excluding Mr. Judge, we are glad to believe that the character of the leaders has indeed impressed itself upon the whole society, so far as that character represents an unselfish devotion to duty, a courageous struggle with difficulties, the following of a high ideal, and a deep love for humanity. No one who has any acquaint-ance with the Theosophical society or its members thinks or believes for one moment that the charges there made have the slightest foundation in fact, and in making them I must point out once more, that Mr. Tuttle impugns the honor and purity of purpose of many fellow-Spiritualists who are members of this society. He characterizes as dupes and fools such men as Sir William Crookes and many others of similar standing who are shining lights in the scientific and literary world. It may be well in closing to mention here the three objects of the society, so that all may see that it is a purely philosophical body of students, interfering with no man's religious ideals, and laying no bonds on any man's conscience. They

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DEATH OR BIRTH.

Thoughts on the Nature of Our Transltion.

Everyone ought to be interested in the subject of death, for none are ex-Some persons look upon death as the extinguisher of life, the annihilator of mankind. Others take an opposite view-a birth into higher life, much like the change a butterfly experiences as it moves out of its cocoon prison, to enjoy a more extensive liberty in a world of pleasure and beauty.

-Scientists affirm that matter cannot be annihilated; if not, why should man, a superior being, with unlimited capabilities, be extinguished like a flame of The thinking or soul principle which is the unseen workman or spirit architect that forms the material body, which is an instrument for the individual spirit to make existence, wants and wishes known on a material plane of

All admit matter exists, then all must admit that the formative principle which builds and operates the body exists prior to manifestation, for the simple reason from nothing nothing comes. velon intelligence, reason and memory within our mentality unless the mind principle has a prior existence in our individualized personality. Sensation, experience and observation, educate or develop our reasoning faculties, but do not create the principle or ego that possesses them.

Then if we possess an individual entity anterior to manifestation, it follows as a natural sequence, we must have a ligent existence in nature's invisible, ethereal realm of being; and death a birth, an event, a stepping stone in life's progressive experience. To those who work to aid others in forsaking evil do-ing, death is an open door of beauty that admits one into a life of divine realities.

Let one go out upon an ocean beach pick up a little pebble, reflect and reason. This may have existed for thousands of years in the past, and may for ages to come; but man with mind of superior ability to invent machinery, to control the elements of nature to do him useful service, his existence seems ephemeral, like a mosquito. Is it reasonable that the inanimate stone should be so enduring while intelligent, reasonng man's life is so short and uncertain

Perhaps when we experience the change miscalled death, the event will be as easy and desirable as a chicken moving out of its egg-shell home, into nature's beautiful enjoyable environments.

Harriet Beecher Stowe wrote a beautiful poem entitled, "The Other World." She expressed her idea of its nearness and ease of access as follows. around us like a cloud, a world we do not see; yet the sweet closing of an eye may bring us there to be.'

Man, from evidence received, appears to be a dual being composed of the un-seen spirit body, and the visible matesonality. At death-birth the invisible active, thinking man moves out of the material form accompanied by the unseen spirit body, to enjoy living in a more ethereal and refined realm of conscious being, with relatives and friends

Paul of old wrote, "There is a natural body, and there is a spiritual body." He also reported that he was caught up into the third heaven, and saw things unlawful to be told. He expressed himself as being in doubt whether he was in the body or out, but appeared positive about his spiritual experience. think Paul's idea correct, for we know we have a natural body, and we believe we have a spiritual body from the evidence we have received. Our reasons for accepting Paul's testimony are: We have been acquainted with people who appeared to be honest and intelligent, who said they had left their material body, but were in possession of a spiritual body, clothed in spiritual garreal to spiri also could travel with ease and rapidity from one point of being to another. When people of our time claim to have similar experiences, like Paul's we feel it would be doing him an injustice to discard his testimony when we accept the evidence of people of modern times as truthful and reliable.

From testimony received, purporting to be given by spirit friends, to prove their individual identity, as spiritual be ings, having a conscious soul life, though unseen by mortal eyes, we feel assured that death is a birth, or an experience in the evolution of life, and it our duty, and privilege, to prepare to live, by being useful, charitable, truthful, living a loving humanitarian existence here, as a preparatory schooling for spirit or heavenly soul-life here-GEORGE F. BAKER. Granville, N. Y.

comparative religion, philosophy and Third To investigate unevalained laws of nature, and the powers latent in

This is the platform of the society,

vholly inoffensive as you see, and according to the opinion of some people, even laudable. Certainly there is nothng in the society or its teachings to call for such a bitter attack as the one which prompted this statement, and which, I am sure, must have been due to the fact that its writer had not taken the trouble to investigate carefully before making it. So far from existing 'largely on paper," the society is represented at the present time in every country on the globe, and is constantly spreading, and its membership is composed of thinking people, who as a whole, bear comparison with any other body of people in the world. It is al ways a pity when people descend to personalities, and I am sure Mr. Tuttle will pardon me for saying that a person who s at the head of the inquiry department of an important paper like The Progressive Thinker has a great responsibility upon him; hundreds of people read, and are guided by, his state-ments; the least he can do in justice to these people who depend upon his state-ments, is to take every precaution to make them strictly in accordance with facts, and eliminate everything which may be misleading, in order that the confidence of those who look to him, may be justified. I am sure the gentleman has every intention to make his answers accurate and reliable, and will be the first to regret any error which may unwittingly creep in... And I rely upon your sense of justice to give a place to the above statement. With all good wishes, I am,

Sincerely yours, CLARA F. GASTON.

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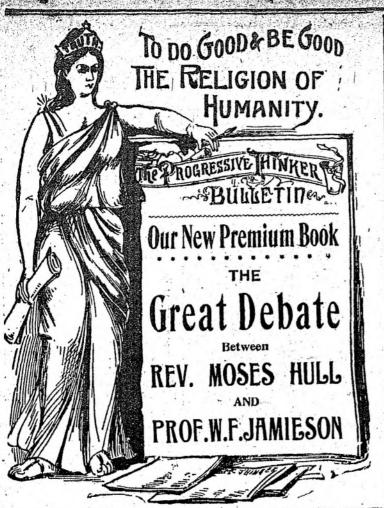
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SATURDAY, MAY 28 1904.

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How a Rabbi Views the Bible. In a discourse on "Why People Don" Read the Bible," Rabbi Alexander Lyons, of the State street Temple, Brook-

'The Bible has meant more to our civilization than any other volume, and yet it is comparatively little read. Three hundred pupils in higher York schools have been questioned on itably. At Johns Hopkins University the same experiment was made. Out of slaughter can but induce callousness of eighty students only one answered correctly, and he was preparing for the

"That the Bible is so extensively ignored is easily accounted for. It is not read because people want entertainment. We are a busy, weary, nervous We work too much and rush too much. In leisure we want relaxation. So we read light novels. These do not tax, and they entertain. The Bible is neither light nor entertaining. It is dif-

"Sectarian bickering has made the Bible a touch me not. The greatest contribution to the common ignorance of the Bible has been made by its sincere but misguided friends. They have claimed too much for the book. They have called it divine in origin.

"They have insisted upon its liferal truth and final authority in its every particular. They have removed it from the realm of reason. They have expected advancing mankind to maintain a credulity with the capacity of Jonah's What resulted? might have been expected. A reaction set in. Too much was claimed for the Too little came to be believed. been smothered to death by the caresses of its friends."

Sar'gls Commended.

C. W. Stewart, a prominent lecturer, writes from St. Louis, Mo.:

"I wish to say that the Sar'gis article last week's Progressive Thinker, 5th page, is the best thing that has anpeared in years in any paper. It should that disfigures the visage of Christianbe read by every thinker in the world."

Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cret of How to Keep Young."

It is the hoast of the Buddhists writes Wm. E. Curtis in the Chicago Record-Herald, that no life was ever sacrificed; that no blood was ever shed; that no suffering was ever caused by the propagation of that faith and the conversion of the world to it.

Writing from Benares, India, Mr. Curtis says:

"That city is as sacred to the Buddhists as it is to the Brahmins, for it was here that Gautama, afterwards called Buddha (a title which means "The Enlightened), lived in the sixth Remit by Postomice Momy order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to 17ct checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount tent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

"The Enlightened), lived in the sixth century before Christ, and from here he sent out his missionaries to convert the world. Gautama was a prince of the Sakya tribe, and of the Rajput caste. He was born 620 B. C., and lived in great wealth and luxury. Driving in his pleasure grounds one day he met a man crippled with age; then a second man smitten with an incurable disease; then a corpse, and finally a fakir or ascetic, walking in a calm, dignified, serene manner. These spectacles set him thinking, and after long reflection he decided to surrender his wealth, to re-

linquish his happiness, and devote himself to the reformation of his people. He left his home, his wife, a child that had just been born to him, cut off his long hair, shaved his head, clothed himself with rags, and taking nothing with him but a brass bowl from which he could eat his food, and a cup from which he could drink, he became a pilgrim, an inquirer after Truth and Light. Having discovered that he could drink from

the hollow of his hand, he gave away his cup and kept nothing but his bowl. That is the reason why every pilgrim and every fakir, every monk and priest in India carries a brass bowl, for although Buddhism is practically extinct in this country, the teachings and the example of Gautama had a perpetual influence over the Hindus.

After what is called the great renunciation, Gautama spent six years morti-fying the body and gradually reduced his food to one grain of rice a day. But this brought him neither light nor peace of mind. He thereupen aban doned further penance and devoted six years to meditation, sitting under the now famous bo-tree, near the modern town of Gaya. In the year 588 B. C. he

once if you desire to assist.

320 octavo pages, finely bound in millions of believers than those of any tother religion. Following this account is the state-

ment embodied in the first paragraph of this article. A thoughtful mind in reading it can

hardly fail to observe the terrible contrast between Buddhism and Christianity, as the latter has been exemplified in the history of its purported believers. While Buddhism has been exemplified as a religion of pence and of sacred regard for all life, Christianity, as the world's history snows, has been a religion of warfare, bloodshed, aggression and oppression. There is no nominally Christian nation, nor ever has been, that has not been involved in wars involving slaughter of human beings, often reach-

ing immense numbers. The thirst for blood, the inclination to the savagery of war, has doubtless been engendered to a great extent by the slaughter of animals to cater to the appetite of man for flesh food. This feeling toward the infliction of pain, involved in the shedding of blood for the purpose of taking life.

Life itself is rendered less sacred thereby, and this extends beyond brute animals to man himself-all life is made to seem less sacred.

Buddhism in its spirit and temper is intensely opposite to all these war-engendering cruelties practiced by Christian peoples upon brute animals and upon humankind.

It is needless to say that the kindly humane spirit of Buddhism is diametrically opposed to the cruel horrors of vivisection as practiced by Christian medical professors and students, with the knowledge and consent of Christian presidents of universities.

A candid humane mind must admit that, in some respects at least, Buddhism is far, very far, in advance of the Christianity of the world to-day. It were well for the world if the gen-

tle, kindly humane spirit of Buddhism The Bible may thus be said to have were infused into the Christianity of the world, thus doing away with the horrors, the cruelties, the dehumanizing acts and influences that blot the pages of human history.

The influence of Spiritualism, the kind that spiritualizes, is cognate with this element of Buddhism; rather than with the bloody and aggressive element ity as seen in the course of its history.

"Death Defeated; or the Psychic Second Secon

The Rayings of a Mountebank.

The season is rather late for reviva neetings, but as they were somewhat reglected during the extreme cold of mid-winter, and are a necessity to "save souls from a burning hell," or, in other words, to replenish the empty purses of withe "eyangelists," so they are now here

in all their glory. A late issue of the Rockford Register-Gazette has found its way to our table, in which we observe Rev. Billy Sunday is "doing" our suburban neignbor. He has caused to be erected what he calls a tabernacle, capable of holding several thousands of victims. Billy commences his exercises by taking up a contribution, announcing on the evening mentioned by the Register-Gazette, that "ths people of Rockford are lousy with money, and it is time to get rid of some

Our readers must excuse us for a few quotations from Billy's sermon, which

we find in the paper mentioned: "People go around cussing and damning God until the time comes when they think the undertaker is going to measure them for a shroud, then they whine like a sick cat."

"Talk is cheap, but it don't go down with God. You must deliver the "I served the devil twenty-three years

and I know his gang and all their tricks. I'm after the devil now, and I'll deliver a solar plexus blow before I'm "The trouble with this town is the damnable heresy which has been preached here for years, and which

has been sending men to hell by the

score. "The Liquor Dealers' association hates me. There is no man they would spend so much money to down. God curse their black, vile hearts, I'll fight to the last inch. The reason there is no preaching here Monday evening is because I'm going to Marengo to fight the

"There are mothers in this town who encourage their children to run the streets and mix with this damnable social gang and then they call on the evangelist to save them from hell and the house of ill fame."

Says the Register-Gazette:

"During the course of his address Mr. Sunday threatened a business man of the city, whose name was not mentioned, but whose letter the speaker said he had in his pocket. 'I'll make him look like 30 cents before I've fin-ished with him,' yelled 'Billy,' and the audience laughed.

Good orthodox clergymen are in regular attendance at Rev. Billy Sunday's exhibitions, and they seem to enjoy his antics hugely while he is disposing of his overstocked vulgarisms.

It is reported that this mountebank made a thousand converts at Dixon before leaving there for Rockford, "And of such," according to Rev. Sunday's followers, and the clergy who lead in applause, "are the kingdom of heaven." "St. Peter will favor the better class of the population of Rockford by ticketing them to hell," so writes a friend.

Doesn't Believe the Damnation Theory. The following is an Associated Press dispatch to the West:

New York, May 10.-Rev. Charles Briggs of the faculty of Union Theologcal Seminary, in an address on "The Higher Theological Education." before the Seminary, said among other things: "Ecclesiastical domination is the

reatest foe of theology. "The peril of ecclesiastical domina tion is not dangerous in this country to any extent except through the organzed ministers and theological schools

"The Christian ministry is no longer what it ought to be, where the pest educated man in the community is the minister. The public estimate of the min istry and the church declines when the congregation is better educated than the minister. We must have a much higher education than is given in the theological seminaries.

"It is impossible to believe that the greater numbers of the world, the heathen, are doomed to eternal damnation. We have an enlarged view of our world, and if it is true that the other worlds are inhabited we must adapt our

theory to them. "The religious value of the Bible is greater when it is stripped of impossibilities. How much greater is God if He did not live in indefinite idleness before creating the world in six days There is nothing more absurd than for

the theologian to be afraid of the truth, "There is no schism in the real truth. The systematic theology of the future will not be denominational, but constructed by the inductive and generic methods of organized theology.

There is good, practical common sense, from an educated clergyman who entertains an honest thought, and though a college professor, educating young men for the ministry, yet how unlike the "Sun-do-move Jaspers" after whom the multitudes follow, and are impatient of contradiction.

In the same secular paper from which the foregoing was clipped was a report of a sermon by one of the other sort of reverends. We clip a paragraph:

"Some people in the days of Jesus be lieved in a probation after death, and that all sin would be forgiven. Jesus said, 'No, not in this world, nor in the world to come.' The Universalists say there is no eternal punishment. The lie. Universalism was born in the pit of hell. The 'hath never forgiveness' of Jesus declares them false."

Are Converts More Valuable than Truth Protestant clergymen in these last days, seldom mention hell in their pulpit exercises. In their funeral discourses they almost invariably teach Spiritualism. Indeed, aside from prayers and hymns, they can easily be mistaken for spiritual advocates on such sorrowful occasions. Ambitious to increase the membership of their churches they not only countenance but encourage the ambulatory revivalist whose principal stock in trade is offend-

ed justice, a burning hell, and a cruci-fied God. "On Eve," they say, "rests the cause for man's sin, and escape from endless torture can only be gained by faith in the atoning blood of a siness and suffering Savior." We own to astonishment when we see clergymen who have virtually preached

Universalism for years, encouraging and cheering on mountebank revivalists, who whoop up a bottomless pit with all the grace and noisy eloquence, of a pioneer Methodist of fifty vears ago. Is it because it is only through fear of eternal retribution, they hope to gain accessions to their waning numbers? It looks like it.

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of the ages that are to be. Give us the patrons in this morning of the century, then observe the expansion of knowledge among those who peruse its well-filled pages, as the age

When we had but one hundred subscribers we wanted a thousand. thousand gained we wanted ten thousand. These gained we wanted twenty thousand. Now our ambition points to fifty thousand. Gained, we shall insist on one hundred thousand; and then not less than a million will gratify our growing ambition, Good reader, help us, and the worth of The Progressive Thinker shall increase as its power for good increases. " i!"

The Progressive Thinker's Editorial Reaches General Conference of the M. E. Church, and Changes Date of Its Adjournment,

In our editorial comment of May 14 on the associated press report that three thousand Methodists were stranded in the Grand Canyon of the Colorado without food and water from 3 p. m. Sunday, until late the day following, while on their way to the General Conference at Los Angeles, we suggested that possibly this was a judgment sent by Providence to these Methodists for traveling on Sunday, thus obliging the trainmen to labor on that day, We mentioned the fact that Bishop Simpson made it the rule of his life never to travel on Sunday. Wherever he was, he would stop over and observe that day to keep it holy.

At the time this editorial commen appeared, the General Conference had already fixed upon Baturday, May 28, as the date of its adjournment. As showing the influence of our brief reference to this matter, we clip the following from the Chicago Tribune of May 19 giving a report of the previous day's session of the conference:

"The date, of adjournment was by vote changed from Saturday, May 28, to Monday, May 30, This was done to avoid Sunday travel. It is within re cent memory that a motion to adjourn on Saturday would have been instantly attacked on the precise ground which called for the change at this time. But members on the floor actually pleaded for the retention of Saturday on the score that every man would determine his relation to Sunday travel under the direction of his own conscience."

It will be remembered by the reader that The Progressive Thinker is always dated a week in advance of its delivery so that it reached the General Conference about the 12th or 13th of May. We are always glad to offer any sug-

gestions to our Methodist brethren which will be of any benefit to them in their deliberations.

How These Christians Do Love One An other-Ah!

By the associated press reports we notice that two Baptist ministers in the South got to fighting recently while on their way to a church convent ing each other with revolvers. now comes the report through the same General Conference of the M. E. church in session at Los Angeles, Cal., the Rev. Dr. J. M. Buckley having in open meet ing charged the Rev. Dr. Neely with willful misrepresentation in some ques tion they were debating. "Behold how good and how pleasant it is for brethren dwell together in unity-ah." be the tie that binds our hearts in

Rev. J. F. Cordova, pastor of the Methodist church at South River, near New Brunswick, and Miss Julia Browne, the 18-year-old daughter of J. Conove Browne, a trustee of Cordova's church, disappeared after the Tuesday evening prayer meeting. Browne became alarmed when his daughter failed to return home, but it was not until nearly 11 o'clock that word was brought by a trolley motorman that the minister and the girl had been seen on a trolley bound wife and three children.-Chicago Tribune, May 19, 1904.

What a howl would have been sent up if the above-mentioned had occurred among Spiritualists!

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"Meatless Dishes." Very useful.

## Spiritual Transition.

Joyful, joyful sings my soul-Heav'nly notes melodious roll; Sweetest symphony and sense Fill my soul with joy intense; Softly floating through the air, From the angel city fair, Glad my soul receives the word,

In the heav'nly music heard:

"O, ye longing ones of earth, Death is way of heav'nly birth; And the soul that nears the gates, Hears sweet music while it waits. Senses closed to earthly sound-Heav'nly music floats around: Scenes and sounds of earth no more-Angels open heaven's door.

"Listen, listen, spirit free, Hear the heav'nly symphony, Soft descending from the skies, From the soul's fair Paradise. Listen, spirit, while you wait Near the angel city's gate-Strains of music floating free, Thrill the soul with ecstasy.

"Earth recedes and disappears-Vanished all its sighs and tears-Swells the heart with joyful thought, Blessings all divine are brought; Music's strains salute the ears: Banished earth's poor hates and fears; Drinking in the soulful sound. Heav'nly peace and rest abound

"Passing from the earth away, \ Lo! the night is changed to day;" Faded all the scenes of earth-Ope the eyes in spirit birth: Earthly tones no more ye hear-Spirit voices greet the ear: Living by immortal birth."

Glad my soul expectant waits Opening of the shining gates; Joys and sorrows as they come, Bring me nearer, nearer home. Morning breaks on heav'nly hills-Beauty all my being thrills: See! the messenger is come Welcome, Spirit; welcome Home!

Hammond, Ind.

## THE FUTURE CAN BE PREDICTED.

A PROPHETIC DREAM

That Was Fully Realized, and Extraordinary Tests Followed.

Mrs. Eliza Rugg, of Denver, Colo., dreamed of seebeautiful, and acted as a magnet to draw her across be offered me." until she was enabled to stand upon its velvet-like bank.

The impression made by the dream was that she would soon pass from the earth plane, and all would

The Friday evening following she was taken suddenly ill and passed away Sunday morning.

She became converted to Spiritualism at its first adfriend to the cause ever since. She was a firm believer loved ones in the spirit world. Farewell." in the power of the mind over the body, and to this, was ever active, and often said, "she was never satisfect peace and contentment. fied unless she had some work to do." Her own chil- This proves that our philosophy is worth having,

His every word and act was ever prompted by the ones on both sides of life are benefited thereby. spirit of gentleness and kindness. He will miss his

dear aunt-mother, but the lessons she has taught him will be the pleasant and profitable chapters he will read as he reviews the book of life that she thus far has aided him to live so well.

Several hours before the funeral the arisen sister paid a visit to the writer, and said:

"I am so happy. I have found the change-all, ing herself crossing a very clear stream of water. The yes, even more than I had anticipated, and I would scenery on the farther shore of the river was most not change places with you for anything that could

> A vision followed in which I saw the room where the remains rested in the casket, and on arriving at the home I found everything just as she had pictured to me. On leaving the cemetery a hand was gently, laid upon my shoulder. On looking up I saw our dear sister standing beside me; realizing she had attracted my attention, she said:

"Mrs. Cooley, I wish to thank you, for you have made this a very pleasant day for me. I have enjoyed vent into this country and has been a firm and stanch it all so well. I am now going to rejoice with my

As the last word found its way to my spirit the good no doubt, is due her many victories over disease. She sister passed from my sight, leaving a feeling of per-

dren all passed away in infancy, but she was a loving for it is not only good to live by but grand to pass out mother to her brother's child whom she raised, his by. Would that all the world had the consolation at mother passing out when he was but two years old. these times that we Spiritualists have. Well can we This bright young man did all that a son could do. afford to work for such a cause, knowing that loved

GEORGIA GLADYS COOLEY.

## Spirit Manifestations In the Church.

'SLEEPING PASTOR" HOLDS HIS AUDIENCE he had a special message from heaven to deliver. SPELLBOUND,

Stretches Himself on a Cot for an Hour, Then, Seized trembling. His attendant, Adam Shrock, then an-With Violent Trembling, Delivers His "Message" nounces that Kaufman is ready to deliver his message, From Heaven, Illustrating the Fact That Spirit and assists him from the couch to the floor, on which Manifestations Are Not Owned Exclusively by he falls on his knees and pours out his prayers. Spiritualists.

preaching of Jacob Kaufman of Middleberg, Ind., a time he recovers his normal condition. He has who is known as the "Sleeping Preacher."

Kaufman came here several days ago, saying that regular attendants at the services.

Kaufman stretches himself on his back upon a cot and, with his right hand raised, occupies this position

Schrock then helps Kaufman to his feet and he will preach from two to three hours, holding his lis-Sharon, Pa., May 17.—Members of a sect in Wil-teners spellbound. When he is finished he is laid mington Township are aroused over the sensational back on the couch, and is as rigid as a corpse. After gained a strange power over many persons, who are

## Spirit Manifestations on a Pane of Glass.

WIFE'S FEATURES.

An alleged phenomenon that has caused no end of at the southeast corner of South B and Nineteenth

streets, Elwood, Ind. While sitting in the kitchen of his home about halfpast five last Sunday evening, Mr. Behymer, in looking west across the street toward a small outbuilding or shed on the property of Robert Cooper, noticed the

peculiar flutterings of a pigeon.; The bird so attracted his attention that he arose and went to his window and looked out, following its eyes up to the window, so Mr. Behymer declares, he plainly in the original glass.

few years ago.

NELSON BEHYMER CLAIMS TO DISCERN DEAD Mrs. Behymer was one of the most prominent workers in the Holiness Christian church, and yesterday, more than a hundred people, who had heard of the strange reflection, visited the Behymer home. Many talk among the people of the east part of the city is of them claimed, that by standing in a certain spot in reported from the home of Nelson Behymer, residing the Behymer kitchen and looking across the street, the image of the dead woman was plainly revealed to them. Others, however, were unable to discern anything out of the ordinary, and looked upon the alleged vision as a creature of the imagination.

A remarkable fact in connection with the case was that the orginal pane in the shop window was the only one in which the reflection could be seen by any one. When it was changed and the window in the opposite motions. Repeatedly it circled and fluttered round end of the shop substituted, nothing could be seen, a small window in the gable of the shed. Turning his even by those who claimed to make out the features

saw there reflected the image of his wife, who died a The vision was the talk of the east end yesterday, and is still attracting much attention .- Daily Record.

## An Earnest Plea For the Family.

MARRIAGE.

The Family Is the Rock Foundation of Nations.

interesting article from the New York Sun about re- from crude into more and more perfect structures. ligious interference in marriage generally, and the For the sake of social order and the preservation restrictions imposed upon "mixed marriage" in par- of the family, marriage bonds should be kept as ticular, by the Catholic church.

How strange in a republican country! Let me relate a personal experience in monarchical and structure depends the welfare of millions.

Germany, about forty years ago: where their parents had been married.

has been passed in Germany, and is as strictly en- soul; the sharpening of the faculty of discernment in forced as any other law. Every couple is to be mar- young people; discernment of personal qualifications ried by a magistrate, appointed for the purpose and in would-be mates; discernment between the crude bound to forward a certificate of marriage duly per- and fitful fire of passion, and the lasting beneficial formed. It can be solemnized in church, if the con- sunshine of true sympathy. tracting parties desire it; but the religious education of the children is entirely left to the parents' choice. Port Orange, Fla.

A few additional general remarks about marriage and divorce do not seem to be out of place right here. The Catholic church created a "sacrament" of marriage, based on "Adam's rib," which, if it ever existed, has long ago fallen into dust. Time progresses, The Progressive Thinker of April 9, contained an views change; institutions change and must evolute

strong and pure and lasting as possible. The family is the rock foundation of nations, and on its quality, Church formulas cannot create loving and devoted Belonging to the Protestant Lutheran church, and couples; cannot influence the development of chilmarrying a Roman Catholic, the ceremony was per- dren, physically, mentally or spiritually. The bond, formed in a Protestant cathedral, without any hin- whether forged by church or magistrate, or both, may drance whatever. This fact also determined the chil- prove anything but moral, anything but holy, and dren question. They simply belonged to the church may "command" dissolution. No ceremony or rigorous law will ever bring about sound marriage con-Since that time a law of obligatory civil marriage ditions; but alone the careful education of mind and

MRS. HENRIETTA STRAUB.

hesitates to publish prophecies because there are so medium had planned to visit the fair, but these spirits. many kinds of them (and I don't blame him); but I have warned her not to go. can't refrain from mentioning a few things given out On another occasion recently this same medium medium, Mrs. Wm. J. Howes, here in Chicago. Those three bandits, Neidermyer, Marx and Van Dine, who messengers say that during 1904 and 1905 Uranus were a short time ago executed in Chicago. They and Saturn will bring an evil influence over our earth were brought to the medium by a missionary spirit (perhaps the astrologers can give us some further en- for enlightenment. lightenment on that subject), and that this disturb. What a lofty and beautiful mission a medium's ing influence will bring about more suicides among work is when it is honestly and conscientiously carthe mentally and morally weak, and more disasters ried out. CARRIE SWENSEN.

Uranus and Saturn to Render the Earth Miserable. on land and sea in the form of earthquakes, explo-It seems to me that the editor of The Progressive Sions, fire, panics, etc., than ever before; also that the World's exposition at St. Louis will on account of Thinker has on several occasions remarked that he these many disasters become one great failure. The

in public by the invisible messengers through their mentioned a visit she has had from the spirits of those

One of the chief causes of the strength of the repub-

and prosperity; and, second, the pressure that has

bishop and other members of the hierarchy in connection with the Carlist conspirators. The Church of

able to suppress the Carlists and preserve peace. But,

as a price for this service, the monks and nuns and

are absolutely illiterate, never having attended

school, and more than 11,000,000 cannot do more than

write their own names.

# How Would the United States Look,

in the walls of the city' and the municipal govern-

ment was in as low and filthy a condition as in a

heathen land. Present conditions are better there.

Dr. Burt Speaks.

Dr. Burt confined himself to the influence of Ro-

temporary rule 80 per cent of men and 90 per cent of

to the history of the Roman Catholic church in every

land where it has had dominion, is forever hostile to the public school. The presence everywhere of pa-

rochial schools demonstrates it. Why do they forbid

public school? In most of the states the Roman Cath-

olies themselves got the Bible put out of the public

schools and then complained that the schools were

"Victor Hugo claimed that Rome had forfeited her right to teach the people when he said: 'Let us exam-

ine the pupils who have been under Rome's instruc-

Italy's Methods.

Like Catholic Spain?

DEAFNESS GURED

Was Discovered.

Ninety-five per cent of all cases of deafness

middle ear. The air passages become clogged by catarrhal deposits, stop-ping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The in-ner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current

generated in the Actina ses through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slight-est vibration of sound. Actina has never falled to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks use of Actina. Actina also oures asthma, bronchitis, sore throat, weak manism over education and the public schools and lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your "After eighteen years of experience in Italy I uncase. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's hesitatingly declare that the greatest enemy to popular education in Italy to-day is the clerical party. 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. Rome reduced Italy to a state of ignorance and super-1. 929 Walnut Street, Kansas City. Mo.

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

S B a Day Sure how to make 31 a day believe you work in the beautiful the work and teach you free, you work in the beautiful where you like, Sand us your address and we will

NEW INVENTION

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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 wrapper, then the time you have paid for has a privated and you are requested to renew "The story of Italy and of Spain is the story of every Roman Catholic country in the world. Rome has always fought the education of the masses. To-day Italy, for her own protection, has adopted and strictly right hand corner of the first page is advanced each week, showing the number of subjecting all schools. of Progressive Thinkers issued up to date. Keep watch of the number on

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A STRIKING OBJECT LESSON IN ROMANISM, influence they can exert when it is expedient for ITE METHODS AND RESULTS IS HEREWITH them to do so, for they not only hold dominion over GIVEN. THERE ARE FLOCKING TO THIS COUNTRY FROM FRANCE, GERMANY AND THE PHLL.

The Statesman's Year Book for 1903 says there are have and I would die, if need be, to guarantee that them to do so, for they not only hold dominion over 3, 115 religious gong grations in Spain, with 50,933 right to every Roman citizen.

The Statesman's Year Book for 1903 says there are have and I would die, if need be, to guarantee that the bodies of their parishioners in this world, but over members; 2,586 for women, with 40,188 members, and "Or. Joseph Parker of London stated the matter their souls in the next. Through the confessional, 529 for men, with 10,745 members; but the author of the particular of the pa TRY FROM FRANCE, GERMANY AND THE PHIL. the power to impose penance and to grant absolution, does not give the source of his information. An an- attitude of Protestantism toward Romanism is that of By No Means Until "ACTINA". IPPINES, PRIESTS, MONKS AND NUNS, WHO the authority to excommunicate and withhold the nuano or almans for 1903, published by one of the irrevocable, uncompromising and perpetual, antag-FIND THE GOVERNMENT THERE INIMICAL TO holy sacrament, and to pronounce the curse of the Madrid papers, gives 5,326 monates—29,882 men and 28,330 wo
THEIR METHODS, AND THEY WILL FINALLY church, they exercise a dictatorship which cannot be ies, with 58,212 interactes—29,882 men and 28,330 wo
"I was in Italy in 1862," went on the bishop, "be-

THEY HAVE BEEN IN THEIR OWN NATIVE different in the two countries. CLIME. THEY ARE MICROBES OF LIBERTY, the bishop as his people are to him, for the bishop the figures given. THE POISON OF FREE GOVERNMENT, AND IN may depose him at any time, may withhold his meager THE END WILL PROVE THE BANE OF OUR RE- salary, may turn him out of the parish-house to starve and can ruin him forever by the stroke of a pen or Herald, Methodists have issued a manifesto in the has brought intellectual independence and the need of his head. Hence he is the slave of his sure character and a resolution, proceduring a proceduring a proceduring a proceduring and the need of his head. the nod of his head. Hence he is the slave of his su- shape of a resolution, proclaiming uncompromising perior, and the bishops are under the direction of the warfare upon the Roman Catholic church and the discardinal archbishop of Toledo, who advises with Mgr. cussion of this resolution was the chief point of inter-Rumildi, the papal nuncio, the ambassador from the est in the session of the general conference yesterday. They see to the court of Spain. It is come to sinder lican movement in Spain, says W. E. Curtis, in the Chicago Record Herald, is the widespread dissatisfaction among the people with the rapid increase of the holy see to the court of Spain. It is easy to under- morning. numbers and the wealth of the monastic orders. Nostand that the latter, who receives his instructions. Flames of denominational warfare broke out early Dr. William Burt, who has been in charge of the where do they flourish as in Spain. Nowhere are they so wealthy and influential, and during the last do everything within her power, even to the sacrifice

of her interests in her subjects, to promote its welfare relations between the pope and the royal family of memorial is as follows: been brought constantly to bear upon the government by the papal nuncio at Madrid, the cardinal arch-Rome has held the present dynasty of Spain in its hand, and but for the intervention and the influence her advisor, her closest friend and the man she leaned ities and its tireless assaults on one of the chief bulof the pope and Cardinal Rampolla there would have upon. Leo XIII. was the godfather of the young king, warks of the republic-the public school system-debeen perpetual war and revolution. They, through the parish priests throughout the kingdom, have been the church generally have received exemptions and

concessions year after year until they now enjoy more extended privileges than were granted them even in According to the official statistics there are more rapid growth of the various orders of nuns and What in Romanism is morally and religiously good than 43,000 parish priests, nine archbishops and formonks. They have been allowed to increase in Spain we not merely tolerate, but welcome; but what is erty-three bishops in Spain, which is an average of with the encouragement of the queen regent and tol- roneous and evil, subversive of individual rights and their children to attend public schools and compel about one to 450 of the population. Under a concor- cration of the ministry until their numbers,—their national safety, we must evermore oppose and comdat or treaty with the Holy See their salaries are paid wealth and their power have at last reached the deby the Spanish government. The contributions of gree to which the government can no longer be indifthe government to the support of this church is about ferent. The most amazing stories are told of their a pure faith in the face of papal opposition in our in-\$7,000,000 a year. This includes subsidies to hospit- wealth. No one can discover the actual amount be- sular possession and in countries where Latin civiliza- godless and therefore the state should give them the als, asylums, poorhouses, schools and other charitable, cause a great part of it is held in the names of trus- tion is entrenched that we will support them in their means to support their parochial schools. reformatory and educational institutions, which in tees, laymen, lawyers, agents, managers and other demands for absolute religious liberty. Spain are almost exclusively, and one might say en- persons in whom the monks and nuns have confidence. There are people who assert that 70 per cent of all the tirely under the control of the ecclesiastical authorities. It may be said also that so far as the charitable real estate in Spain, outside of the property of the institutions are concerned they could not be under government, belongs directly or indirectly to the rebetter management. The schools, however, are ligious orders. Others who have investigated the scarcely worthy of a great nation. They are the subject are more modest in their figures, and estimate worst that can be found in any civilized country, as that the church 6wns 50 per cent of the real estate bad as in Turkey, where there are no schools at all, in the cities and the farms, but 50 per cent, or even 30 for the policy of the church is to repress popular education and keep the people in a state of ignorance. ably the actual value is somewhere between those Out of a population of 19,000,000 more than 7,000,000 figures.

In the reign of Philip II., when the church reached its highest influence, the records show that there were 9,000 monasteries, containing 60,000 monks, and 1,000 Enormous salaries are paid to the bishops and other nunneries containing 12,000 nuns, in Spain, making a higher ecclesiastics, but the ordinary parish priest, total of 10,000 institutions and 72,000 inmates. In discussion, declared most solemnly: "The public the man who lives among the people, receives starva. 1787, according to the Statesman's Year Book, there tion wages. The average compensation of the cures were 188,625 ecclesiastics, including 61,671 monks, is less than \$200 a year, which means that the great 32,500 nuns and 2,705 inquisitors. In 1833, when Isamajority of them do not receive that amount, for it bella II. came to the throne, there were 175,574, intakes the salaries of many to equal one of the large cluding 61,727 monks and 24,007 nuns. Soon after sums paid to the popular preachers and the curates her accession there were terrible revolutions, which with political influence in Madrid and other cities. were repeated at intervals down to as late as 1874. The character and the ability of the Spanish priest- During this time the religious societies suffered great hood may be judged from these facts. They are poor, losses in numbers and property. Monasteries and conignorant, bigoted and often degraded. The majority vents were plundered and destroyed, and many were of them, however, are devoted to their vocation, earn- confiscated by the government. Evidences of their Bishop Fowler: "It implies, at least, the special apest in their efforts to save souls, and zealous to pro- losses can be seen in every city of Spain, where for- proval of this body." mote the interests of the church they serve. They are mer monasteries are used for hospitals, barracks, gov.

Dozens of delegates were on their feet in a moment, king, Victor Emanuel. The mother, who happened familiar. No other paper published on necessarily limited in their intelligence and knowl- ernment offices and even hotels and stables, and the clamoring for an opportunity to speak, but were cut to be the daughter of the senator, reported the matter edge; they are restricted to the narrowest spheres of ruins of great establishments can be seen in every sec- short by the whole matter being referred to the com- to her father, the matter was looked into and when life; few of them know more than is necessary to per- tion of the country. But since those terrible times mittee on state of the church. form their daily duties, although they are always a the several orders must have recovered much of their Bishop John H. Vincent, for the past four years the pupils the school was promptly closed by the aulittle in advance of their parishioners, for wherever by immigration from France and other countries, general superintendent of European Methodist con- thorities. you go in Spain the padre is the first citizen of his by immogration from France and other countries, parish. He is the advisor of his parishioners in tem- particularly from South America.

poral as well as spiritual affairs; he knows the secrets According to a report published by the government vesterday spoke concerning Romanism. of their inmost soul, and his influence over them is al- in 1896, there were 43,328 monks and 28,549 nuns that "The most dangerous factor in America to-day is people. To save the nation from utter ruin, the most unlimited. He is with them in all their sorrows year, and on the 20th of June, 1902, during a debate the Roman church," he said. "The expression of French government has been compelled, not only to and would share their prosperity if such a thing could in the cortes, the minister of the interior stated that opinion concerning it in the episcopal address was not abolish all schools maintained by the religious orders ever happen. He is their "father" indeed. He bap- there were at that time 3,115 religious communities in put half strong enough. Romanism is a fountain of but also to forbid that these so-called religious orders tizes them, marries them and buries them. In no Spain, with 50, 933 members, of whom 40,188 were infidelity. The recent act of the French government should have any part whatever in the elementary or other country have the clergy so close a relation to men and 10,745 were women. Of these 2,611 had concerning parochial schools is the correct attitude to higher education schools of the country, so that tofamily life and so thorough a knowledge of personal obeyed the law, and registered themselves with the assume in the matter. My doctrine is that every Ro-day a priest, or any one connected with these religaffairs as in Spain. You may therefore judge of the government.

PROVE AS DANGEROUS AN ELEMENT HERE AS understood among our people, for conditions are so men. Thus the statistics differ, and there is no way fore the days of Garibaldi and Victor Emanuel, when to ascertain the facts. Probably the approximate our luggage was searched to see if we had a copy of But the priest is as much subject to the authority of number could be reached by taking an average of all the Bible; Protestant meetings were prohibited with-As set forth in a late number of the Los Angeles

from Rome, is the most powerful man in the kingdom, in the morning, but were promptly quenched by ref. Methodist work in Italy for a period of eighteen and that without his support the throne could not erence to the committee on state of the church, for years, is stopping at the Rockwood, where he was sixteen years, under the regency of Queen Christina, stand. Therefore he is prepared to make any definal report. J. M. King of New York, secretary of they have become more than ever a privileged class. This is due to two reasons: First, her piety and devotation and the cabinet is compelled to submit to rial. Dr. King said privately that it had been introduced the memorated by Victor Emanuel III, the present king of Italy, with the knighthood of St. Maurice and Lazarus, and that without his support the throne could not erence to the committee on state of the committee on state of the committee o duced for the express purpose of refuting the stateone of the highest orders given in the realm, as a testiunder Queen Christina, for the last sixteen years, ment of Vicar General Harnett, who denies that Cathhis submission has been cheerful and voluntary. The olies are opposed to the public school system. The ucational institutions in Italy.

> Spain have been closer than with any other nation. Romanism does not employ in this country the Cardinal Rampolla, before being elevated to the posi- methods which have stamped its history with infamy said: tion of secretary of state, was nuncio at Madrid. He in Spain, Mexico, South America, Porto Rico, the was the confessor of the queen, and during the dark Philippines and elsewhere. Yet its insidious efforts hours of her married life and early widowhood was to control the secular press, its adroit influence in polstition, so that when the Italians came into possession and had an affectionate solicitude for his welfare, mand the sleepless vigilance of all Protestants and This explains why the government of Spain is so compatriots. Its malign influence in countries where it of their own country and drove the pope from his pletely in the hands of the priesthood and why one of has for centuries held unobstructed sway demonwomen could not read or write. The attitude of Rothe principal planks in the republican platform de- strates its essential character and furnishes many of the most frightful object lessons which history re- manism, quoting from its own authority and referring But beyond this and much more serious, from an cords. To these lessons we cannot close one eyes beeconomical as well as a political point of view, is the cause of any mawkish plea for religious toleration.

> > We assure our missionaries who seek to propagate

#### Church and State.

Dr. King, from the platform, defended the memo- tion for centuries. Take,' he said, 'Italy and Spain, rial, saying that "every legislature has been pestered the two most illustrious nations among the illustrious. to death by the demands of Catholics for special edu- Italy, whose name no one who thinks can utter withcational money. Our early national government di- out inexpressible feelings of filial devotion, Italy the vided these funds among the various sects, but finally mother of nations and the mother of art and of sciwithdrew the privilege and assumed the educational ence. Italy, who taught the world to read, cannot read phase. The Catholics were the last to go and to-day to-day. Spain received her first-civilization from the they have a well-organized lobby at Albany for the Romans, her second from the Arabs, and, through the especial purpose of getting the use of public funds. providence of God, a new world, America, but, And yet they tell is that Romanism does not appear through the Romish church has lost them all.'

ferences, with his episcopal residence at Zurich, "The recent action of France," continued Dr. Burt, Switzerland, in an interview with a Herald reporter "is a demonstration to the whole world of the lack of

in politics," he added in mock surprise. "The Roman Catholics maintain and mass an un-

reasoning force in the great centers of population."
Chief Justice Moore of Delaware, continuing the

school is the one great agency for grinding out our American citizenship. It affords us unique protection. We all join in recognition of any good work done by Catholics, but we must oppose their position on the public schools; yet-et us do it in a Christian Judge Moore hinted that perhaps Dr. King had gone beyond the necessary limits in the memorial.

episcopacy message?"

man Catholic has every right in this country that I ious orders, cannot be a teacher in France."

carries out the wise measure of subjecting all schools, of whatever name or denomination, that pretend to teach the rising generation to government inspection. Any school, whether it be in convent, monastery or private house, must be open to the government authorities, who are free at any time to examine the pu-A voice: "Is not the memorial another form of the pils on what they are being taught, especially as regards the history of the old countries. In one convent school a mother discovered that her little daughter was being taught by the sister superior to refer to the king of Italy as 'the grandson of the brigand it was found that this doctrine was being taught to all

confidence in the Romish church as an educator of the

## MISSIONARY.

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

We were in St. Louis, Mo., serving the "Temple of Spiritualism" society, of which Thomas Grimshaw is pastor, when April 1, arrived.

7, after having completed a very successful engagement with this society, as was reported in last month's report. The Bloomington society, which we recently organized, is doing good work,

meetings being held regularly every veek. A reading circle and a developing class has been formed for the study of the spiritual philosophy and spirit ual unfoldment. The members of this society are earnest and enthusiastic workers and we look for grand developments and the building up of a large society in Bloomington. On Sunday evening the hall was full and chairs had to be brought in to seat the people. We next visited Danville, Ill., where

we found our cause in a deplorable condition. This town had been visited by traveling charlatans who had robbed innocent people in the name of mediumship, palmistry, astrology, etc., when they are but specimens of the vilest type of rascals, preying upon an innocent public and bringing dishonor, discredit and disgrace upon the fair name of Spiritualism. They are not Spiritualists nor mediums at all and know practically nothing of what Spiritualism is; and yet Spiritualism and Spiritualists must suffer in consequence of their vile acts. It is a shame, and there is only one way to rid the country of them and that is to thoroughly organize and have each society appoint a committee to seka. visit every fakir who enters a town and

rates" and that they are none of ours.

\_\_\_\_\_\_ four good and true Spiritualists decided ! friends and relatives of Mary Roff. The !

F. Church to write and engage us to periences. come and serve them. He did so; they engaged the largest hall in town and years ago, and Spiritualism has been advertised the meetings well, and we known and accepted by a portion of the been royally treated in every home that ent at the first meeting, though great ing to understand its great philosophy indifference was shown by the Spirit more and more as the years go by. We ualists regarding the organization of a were hospitably entertained in the home We left for Bloomington, Ill., April society and carrying on the work; nev- of the sister of Mary Roff, Mrs. Dr. after the hard work of the past year ertheless, our meetings increased in Alter. numbers and enthusiasm, and in one

> Spiritualism is again at the front in ed. Great interest in the meetings was work for our fellow-mortals and the Danville. Hereafter "fakirs" had better give this place a wide field, for a resolution has been passed to visit every person coming into town and adviversing to unite lovers, tell whether mistake in its management it will be place to place; even during such a tertake in the huseling from the huselin the husband or wife is true, find stolen of the head and not of the heart. property, develop any phase of medi- Galesburg is a new-field. I believe ours passed through. umship desired, etc., for the sum of "50 cents and up." These people will be looked after and the public will be pro-

some work of the missionaries.

seka, Ill. We held two meetings and farms some distance away, so its reguone seance in this place, with excellent lar meetings are held once in two success. This society is composed of weeks. true Spiritualists and are loyal to our organization. They have exchanged heir N. S. A. charter for one from the llinois State Association, falling in line with the wish and purpose of the National and State Associations. This is

advise him to leave, and report him to been the former home of the medium those located in communities where no the authorities and help them to run Lurancy Vennum, who for months was work had been done previous to the him down. In this way we can at least another personality not her own, but time of their organization, and find convince the authorities and the public that which purported to be the detailed them doing such good work as these so-that we do not uphold these "land pi-ceased Mary Roff. Miss Vennum left cieties are doing." a sad state in Danville. Many Spirit- daughter, forgetting her own parents, day, and are still in good working orualists had ceased work when three or knowing and calling by name the der.

We visited Galesburg, Ill., where a week we completed the organization of small society has been recently organ-

etc., for the sum of "50 were the first public Spiritualist meet. These people will be ings ever held in the place.

We closed the work of the month at tected so far as possible.

Dana, Ill., where we held five meetings in the opera house and one seance in Dana. Ill., where we held five meetings many words of appreciation, with God- the Spiritualist hall. This society we speeds and blessings, which is a great organized last year with fifty-eight charnspiration in the good, though tire- ter members. It is located in a town of less than 300 population. It has a num-We next visited the society at Wat- ber of members living in the country on

> Mr. Geo. Drummit, a leading business man and farmer, is its president. He is an ardent Spiritualist and is supported in the work by leading people in the community who are also happy in the knowledge of the truths of Spiritual-

Our hearts beat faster whenever the to make one more effort to build up the pamphlet called "The Watseka Won-thought of home comes to us, as we will cause. They instructed Brother G. W. der" records some of these strange exthought of home comes to us, as we will June for our vacation. The very we have visited). We can realize the meaning of the dear old song, "Home, Sweet Home," more than ever now and a prospect of soon being at home. It has been a year of great activity.

small society has been recently organ. We have been among strangers much ized, and held one parlor meeting, one of the time, and have traveled contina society of fifty members.

Excellent reports of our meetings seance and two public meetings in a were published in the daily press, and like the hall, all of which were well attendWe are conscious of having done a good place to place, even during such a terrible northern winterTas we have just . 10 . . 10

Spiritualism is the trues savior of mankind. Organization is the savior of Spiritualism in its purity of it will save it from the many fads that are appropriating portions of it and attaching them to their hideous creeds. It will keep it pure and creedless as it is pre sented to us from the spirit world. Let every true Spiritualist lend a hand in pushing the work of organization to a still greater success

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

A Change to Make Money.

one way to rid the country of them and hat is to thoroughly organize and have sach society appoint a committee to fisit every fakir who enters a town and divise him to leave, and report him to the authorities and help them to run him down. In this way we can at least another personality not her own, but that which purported to be the denote on uphold these "land pilates" and that they are none of ours.

As has been said, Spiritualism was in a sad state in Danville. Many Spirit lastists had ceased work when three or knowing and calling by name the der.

\*\*Howeledge of the truths of Spiritualism. Our cause is safe in their hands, it is a pleasure to visit the societies that wo have organized, especially those located in communities where no work had been done previous to the another personality not her own, but the donot uphold these "land pilates" and that they are none of ours.

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\*\*Howeledge of the truths of Spiritualism. Our cause is safe in their hands. It is a pleasure to visit the societies that we have organized, especially those located in communities where no work had been done previous to the families in one week; anyone will pay a dollar time of their organization, and find the moth good work as these societies are doing.

We held thirty meetings during the home in a few days. I will mail sample of fruit and till directions to any of your readers for month of April—one meeting for each and till directions to any of your readers for month of April—one meeting for each and calling by name the der.

\*\*This place is somewhat noted, having the result of our four the month of spiritualism. Our cause is safe in their hands. It is a pleasure to visit the societies that we have organized, especially those located in communities where no work had been done previous to the time of their organization, and find the moling such good work as these so clearly and place of

The Attitude of Critics as a Criterion of Progress.

them the leaders of the masses. However, such instructors are beset with trials, ofttimes with serious hardships. To endure these patiently and pursue their duties with unswerving perseverance, results in race progression and general weal.

Men and women who realize that they have such great services to render, to umanity, are not illy agitated when subtle conspiracies are directed against them and their efforts. / They have learned by observation

the stubborn fact that wickedness is condemned by its own witness, therefore they have no fear, knowing that truth and right will prevail. Those not abiding in truth are always fearful of many untoward hindrances in their ways. Fear is a sure indication that the path of rectitude is not strictly followed. Trials fearlessly met and borne, are ever an indication of true living and progress proper. Trials can-not be avoided in any one's life; they are, in great part, developing factors. Then, too, humanity is linked together by the great chain of conditions and circumstances, that none can live for themselves alone. A kindly providence has so purposed it, that each must assist the other in accord with nature's laws of evolution and progression. Trials as often serve as birth-pains

for nobler purposes and accomplishments, and criticisms kindly met and important subject. Price, cloth, \$1,

discharged is a mark of noble manhood

and womanhood. There is a greater degree of true independence in a kindly discharge of du-ties than in ill-disguised anger and grating speech.

The present is an epoch-making time. Man, at his birth, is introduced to Events crowd each other in the mind the conditions and environments which and matter realms. New ideas are await him, and is expected to live the daily brought before the courts of morife and thought of the age into which | tal judgment to be passed upon. There he is called as an actor on the mortal is no cause for fretting, only for sober stage. He is expected to progress, as study and comparisons. The piecehe takes cognizance of everything about | work of mighty truths must be rounded him, and to prove his progression, he out to completeness in these latter changes the scenery on this stage of days, and none of the problems claimaction, at marked seasons. There are ing men's attention at present, compare special acts marked for rendition by with that of man's destiny here and successive generations, and these acts hereafter. We see it in the internal arare always introduced by men and wonen of marked characters which make all false conditions and practices must he and will be swept off the earth.

A new heaven and a new earth is presently created by a combining of mental, physical and elemental forces. It is the reconstruction of the social and religious status of all humanity; none can keep out of the maelstrom or current of these all-including events; they are swept into it by the tide of des

The brotherhood of man cannot be longer tolerated as meaningless speech circumstances bring realities in their wake.

Isolation of nations from nations has had its day, the same as all service systems of religion and politics. The false must die, the true must be, will be established and in connection with it all, the true order of life in its endless succession of change, progress and happiness, will be learned.

New and in part, undesirable lessons are part of the program to be taught and rendered by the present generation of humanity, and be it ever borne in mind by all critics, that their attitudes pro and con decide their worth and that of their special advocacy;

MRS. M. KLEIN. Van Wert, Ohio.

"Continuity of Lire a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply

## .. GENERAL SURVEY ...

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

CONTRIBUTORS.—Each contributor 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 correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on ne 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.
Had Walter Minnis of Pike county, Ind., heeded the dream of his wife he and his family would not have fallen into the Patoka River. Mrs. Minnis dreamed that she and her husband and child had been drowned in the Patoka River. She told her husband about it, but he insisted upon taking them out for a ride. Finally his wife consented, and while crossing the river near Winalow the buggy was overturned and Minnis, wife and child were thrown into the water. All were rescued by a farmer, who threw a rope to them.

Mrs. H. M. Cory will hold Pequa's Anniversary Exercises this year at the Veteran Spiritualists' Home in Waverty, on Saturday afternoon, May 28. For many years one of the pleasantest oceasions of the year has been Pequa's Anniversary Exercises, and this year Mrs. Cory, who is a vice-president of the V. S. U., is to mark the occasion by exercises at the Home in Waverly. The admission will be 25 cents as on former occasions, the entire proceeds to go to the Veterans' Union. The ladies the board will also have for sale on that occasion some light refreshments with tea and coffee. Everyone interested is invited, and we bespeak for everyone who can attend, a most satisfac-

Spiritual Wisdom Church. Services Van Buren hall, corner West Madison street and California avenue. Free tests by Mrs. Jacqueth and Mrs. Cutter. Afternoon services begin at 2:30; evening at 8.

Eva McCoy writes: "I have been holding meetings throughout the state of lowa with good success, and find The Progressive Thinker in many homes. I start for Billings, Montana, May 18. 1 will stop at Butte, Anaconda and Livngston, and other places desiring my services. May the good work go on, the Corinthian church. Considering the and your paper find a welcome in every home. My home address is 104 North First avenue, Marshalltown, lowa."

Frank T. Ripley has the Sundays of June open for engagements to lecture and spiritually instructing book, by Dr. and give spirit messages. His terms will be liberal. Address all letters to Findlay, Ohio, until May 27; thereafter to Tipton, Ind.

Prof. Ransby writes from 'Toronto, Canada: "I arrived here on May 12. I find six meetings held here on Sundays, mostly by mediums themselves."

A. Scott Bledsoe writes from Topeka, Kansas: "Mrs. Bledsoe, assisted by Mrs. Wagner, have recently organized a society of twenty members at Atchison, and one of nineteen members at Hutchinson. The work is progressing nicely and would be pleased to hear from any good speakers and mediums who are willing to come and labor with us for whatever their work will bring them in a financial way."

A Los Angeles (Cal.) paper says: "An eager audience crowded Blanchard hall yesterday afternoon to listen to Dr. Alexander J. McIvor-Tyndall's interesting exposition of the claims, principles and phenomena of 'Clairvoyance and Mediumship.' Dr. Mclvor-Tyndall was the first student of metaphysics to publicly express his conviction of the power of thought, and the fascinating way in which he demonstrates this theory, has made the idea popular. He said yesterday afternoon: 'The soul, being the real man, has organs and senses in exact concurrence with the physical body. These senses are finer, more sensitive. than the outer or physical senses. They are tuned to a higher pitch of vibration. Thus the eyes of the soul, the visual organs of the psychic body, are en rapport with finer grades of light, as yet invisible to the physical eyes. It will be remembered that the discovery of the Xray discolsed the fact of a series of colors in the solar spectrum, far beyond that previously seen. This fact had long been held as true by the advanced minds who realize the positiveness of the invisible forces. Clairvoyance is always induced by negatizing the physical senses. This may be done more or less unconsciously by those who possess the clairvoyant faculty without understanding its import or its scientific explanation. Clairvoyance may also be induced by suggestion, either from without, or by auto-suggestion. The faculty of clairvoyance is a delicate one. The physical body must be kept in perfect condition, free from all coarsening influences and all material worries, if we expect to cultivate the psychic faculties. It is a power that can not be forced. Clairvoyance is the antithesis of medi-The former is a positive power. The latter is negative, and dependent upon the control of another's

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the the opera house. A cordial invitation writer. Otherwise they may be cast is extended to all Spiritualists and writer. Otherwise they may be cast into the waste basket.

The Smithville (Tex.) Times has the following: Mrs. Isa Wilson Kayner, mis sionary of the Texas State Spiritualists Association, announced to lecture at the opera house Sunday night last on the subject of "Truths of Spiritualism Verifled by the Bible," was greeted by an audience that approximated six hundred persons, made up of the best class of citizens of Smithville. It was such an audience that gives satisfaction to a lecturer, always; attentive, appreciative and apparently looking for information on a subject which every one has leard so much of, but so few understand. The audience was composed of people from the different walks of lifethe artisan, the tradesman, merchants, railroad men, and professional men, vith their wives and daughters. church members were largely in attendance, representing nearly all denominations in the town. The meeting opened at 8:30 with an invocation and music, after which Mrs. Kayner read the following poem:

Our Creed.

We believe in human kindness, Large amid the sons of men, Nobler far in willing blindness Than in censure's keenest ken. We believe in self-denial And its secret throb of joy;

In the love that lives through trial. Dying not, though death destroy. We believe in dreams of duty, Warning us to self-control, Foregleams of the glorious beauty

That shall yet transform the soul; In the Godlike wreck of nature Sin doth in the sinner leave, That he may regain the stature He hath lost—we do believe. We believe in Love renewing

All that sin hath swept away. eaven-like its work pursuing Night by night and day by day; In the power of its remoulding, In the grace of its reprieve, In the glory of beholding We believe in Love Eternal,

Fixed in God's unchanging will, That, beneath the deep infernal, Hath a depth that's deeper still; In its patience, its enduring, To forbear and to retrieve, In the large and full assurance Of its triumph-we believe.

The lecture followed, and was delivered in a clear, impressive tone by the lady. At the close of each lecture Mrs. Kayner has given readings from articles which were sent to the table, which occupied a place on the stage In her readings, with, for example, a watch in her hand, she tells character of the owner of the article and tells of departed friends. When passing one watch which contained a heavy gold chain, with a locket, she said, "I see chain, with a locket, she said, "I see murder here—and water." In explanation afterward the present owner said: The watch belonged to a friend who was accidentally killed at Brookshire, while on a hunting trip; the locket was a present from Frank Brown who was murdered in El Paso, and the chain was purchased in Galveston from the Hennessee family jewelry collection, which was found after the big storm, in which every member of the family perished."

D'Annunzio declares he was compelled by a power outside write his latest drama, "The Daughter of Jorio." "I felt all the time as though some one was dictating to me and I was a mere amanuensis," he said.

Moses Hull has an engagement to lec-

ture at Oskaloosa, Iowa. J. M. Peebles, M. D., one of the most popular authors in the ranks of Spiritualism, writes of "In the World Celestial": "There are bodies terrestrial and bodies celestial,' wrote Paul to law of adaptation celestial bodies only can dwell permanently in a world celestial. And by happy coincidence this is the telling title of a most interesting T. A. Blang, so well known in the liter ary and medical world. This book treats of the hereafter, not as a dream, but as a series of facts witnessed by one who, released temporarily from the physical body, traversed not the earthencircled zone only, but the celestial spheres, and then returning to earth related what he saw in those realms immortal. The whole trend of this book is spiritualily and morally uplifting. It should have an immense sale."

F P Yeager writes from Flatonia Texas: "Our little city has been very much astir, caused by the eloquent and beautiful inspirational lectures on Spirtualism, and consequent tests, by Mrs. Isa Wilson Kayner, who was with us two weeks. Never before has there een so much interest manifested here, especially among our church-going denominations. Ars. Kayner's lectures were elevating in every sense of the word. She said nothing that might offend the most fastidious, and all who had the pleasure of meeting her will hold a kind thought and with pleasant memories will await her return in the near future."

Emily E. Philp writes: "Memorial services will be conducted at Hopkins' Hall, 528 W. 63rd street, Sunday even ing, May 29, under the auspices of the Englewood Spiritual Union. Harry J. Moore will lecture from the subject 'Are the So-called Dead Really Dead? Sunday evening, May 15, every seat in the hall was filled and many said that Mr. Moore delivered the best lecture they had ever listened to upon the subject of Spiritualism. We will continue out meetings throughout the month of June, Mr. Moore lecturing for us each Sunday evening. The subject, the first Sunday in June will be, 'Death and Its To-Morrow.' Messages follow the lec-

Dr. Beverly writes: "The slate-writ ing seance at Arlington Hall, 31st street and Indiana avenue, given every Sunday evening after the regular service, draws a large crowd. The medium sits outside of the cabinet in the light so there is no chance for deception and a score or more from the audience get a | with himself and his fellow-man, that message on their slates or a painting of their Indian guide or some beautiful landscape. Walter DeVoe is engaged for a season now, and will give the au-dience the benefit of his wisdom. Our next party, Saturday, evening, June 4, will be a house warming and reception to mediums. Every ticket draws a free to mediums. Every ticket draws a free of spirit beings materialize, have seen reading and something else. See next them plainly and heard them talk, and week. It will pay to patronize the S. know-S. S. S.

When writing for this paper use a pen or typewriter.

ing, hence communications intended for that current issue should reach this office not later than the previous Satur day morning. Bear this in mind. The First Spiritualist Society of Os-

We go to press early Monday morn-

kaloosa, Iowa, has engaged Moses Hull to deliver a number of lectures during the week, May 23 to June 1; lectures will be held evenings during the week and Sunday afternoon and evening at their friends.

In reference to Mr. Hale's offer of \$1,000, Henry Ellis writes that no medium can accept any such offer. If accepted at all, some one other than the medium would have to be beside the cabinet to see the forms appear, and look after the medium's interest. The medium being in a deep trance cannot tell what is going cn. And then, sup-pose some seven or eight were convinced, there would still be the millions of people who would say: "I did not see it, so I am not convinced." Each one should seek for himself.

Jacob Schnur writes from Warren, Pa.: "For several weeks we have had with us Charles Theodore Schneider, of Williamsport, Pa., who has favored the people of our town by lectures followed by tests. The latter were recognized in every instance. All present were thoroughly satisfied with his good work. He will leave us on the 17th for Jamestown, N. Y."

Georgia Gladys Cooley writes from Pittsburg, Pa.: "Will you please let the readers of your worthy paper know that I expect soon to be doing business at the same old stand, No. 77 East 31st street, Chicago, having made arrangements with the Universal Occult Association to serve them for the first three Sunday evenings of June. Will be pleased to meet all the old friends and as many new ones who may feel drawn to our meetings. During my short stay in the city I will be located at 3148 Prairie avenue.'

Theodore Franck writes from Louisville, Ky.: "Quite a unique service was held at the Church of Spirit Communion on Sunday evening, May 15. The hall was filled to repletion, almost double the usual attendance, and all anxious to hear the two speakers, Prof. Wm. Fretts, an astronomer, and Wm. V. Nicum, of Dayton, Ohio. The Professor concluded his speech by reciting a beautiful inspiring poem, of his own origin, claiming it was recently composed, and as I write these lines I feel impressed to state that it was composed especially for this occasion. Immediately after his speech the audience joined in singing a beautiful song, at the close of which the next speaker, Wm. V. Nicum, stepped upon the platform. Mr. Nicum is the most daring speaker (of the Daniel type) that ever mounted a spiritual platform. He accused some Spiritualists of being as dogmatic as the orthodox. His entire discourse was infused with a continuous flow of masterly thought, and was heartly appreciated by all. Mrs. Annie Throndsen, the regular speaker, closed the meeting by giving several plain and accurate tests."

Secretary writes: "It was a field day for Bible Spiritualism at the Church of Spirit Communion, 4308 Cottage Grove avenue, Sunday, May 15, with Rev. Moses Hull as lecturer; we say Bible Spiritualism for the Bible, in fact all Bibles, as the speaker showed, are re plete with the sayings of inspired men, and the inspiration that comes through our teachers, so like the old, makes us feel that we have a peculiar right to the book of books. The Bible when read with unbiased mind is pre-eminently a Spiritualist's book, and Mr. Hull is preeminently its expounder. The very earnest attention of the large audiences showed the intense interest of the intelligent, wide-awake people in the cause, and though the general indifference to the religious teaching of the times has not but note that in this case, though the discourses were lengthy, no one grew tired except the speaker. The mu sic and messages were listened to with the same earnest attention. We know the desire of our president, Mr. Coates in his ministrations of this glorious truth to give at all times the very best to appeal to the intelligence and the highest instincts of his people, and we ask all who are not elsewhere associated to come and help us, and if you cannot come, send us, at least, your kindest thoughts and your blessing No expense is spared to procure at all the highest musical talent and the best speakers, and you will always find earnest, positive, thorough-going

Spiritualists and Spiritualism here." The annual convention of the Ohio State Spiritualist Association, Friday, Saturday and Sunday, May 27, 28 and 29, 2904, Board of Trade Auditorium, East Broad street, Columbus, Ohio. Among those who will be present and participate in the program will be: H. D. Barrett, George B. Warne, Mrs. Carrie Firth-Curran, Mrs. Laura G. Fixen. I. W. Pope, Mrs. A. E. Baird, F. D. Dunakin, Mrs. Elizabeth Schauss, Mrs. Hattie G. Webster. Business sessions Friday and Saturday at 10:30 a. m. and 2:30 p. m. Public meetings Friday and Saturday at 7:30 p. m. Sunday meetings at 10:30 a. m., 2:30 and 7:30 p. m. We urge that every Spiritualist in the state be represented at this convention, either in person or by delegates. A most cordial invitation is extended to the Spiritualists and Liberalists from other states as well as from our own to be with us. Messages after each lecture. Rate of one fare, plus 25 cents, will be made to Columbus and return on the Ohio Central and Hocking Valley. Tickets good going May 28 and re-turning to and including June 1. All delegates, speakers and mediums will be entertained by the Columbus so-

Mrs. S. Garber writes from Des Moines, Iowa: "Max Hoffmann lectured here last Sunday evening. Too much cannot be said in praise of him. His lecture and tests were fine, and his personality charming. The house was packed to the doors, and many were turned away that could not get in for want of space. Mr. Hoffmann is a hard worker and an honest medium and any society would do well to secure his services."

Concerning materialization, H. A. Rayne writes: "It appears strange to me that men who have investigated Spiritualism and materialization should for one moment doubt the genuineness of such manifestations. Why should men offer a bonus of \$1,000 for a genuine materialization when such dence can be had without the consideration of any compensation. I do-not be lieve there is any man who is honest has honestly set about to investigate this phenomenon, that is not convinced of its genuineness: Personally I have had much experience in this line of investigation, it having been my privilege to occupy a seat at the cabinet on many occasions, where I have seen hundreds know of their recognition by their Rapids, has served us so far this month, friends."

and will be with us the remainder of it.

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

A. E. Collyer, M. D., a prominent physician, of Chicago, writes: "I have been subscriber to The Progressive Thinker for some time, and can say without hesitation that I find it far ahead of all other papers for bright and new ideas and a firm adherence to first principles. The discussion of the Great Psychological Crime in your paper was especially interesting and has led me to an exensive investigation of all phases of insanity. If anyl of the Spiritualist churches wish to have the benefit of my extensive study, as well as this espe cial study of Psychiatry, I would be glad to deliver a series of lectures on the subject. There is no subject the Spiritualist should be more interested in than the study of normal and abnormal psychological man. Address me at No. 1112 Masonic Temple, Chicago." Mrs. Hooker McEvoy writes from Stockton, Cal.: "I delivered my first lecture in Stockton, May 8, to a most attentive and appreciative audience, after which I gave some clear-cut tests. I never saw more beautiful flowers than those that gracefully adorned the platorm. I am here in the interest of true Spiritualism, and hope to be instrumental in building up the society. I expect to remain a month. I left the Oak-land friends mourning the departure of Mrs. R. S. Lillie to the East. All will eagerly look forward for her return to the coast. I left the Oakland societies doing well. A new society has been organized on a broad, liberal platform, to be run by a Mediums' Co-operative Union, and it bids fair to be a grand success. When Spiritualists, especially the mediums learn to tolerate one another, then we have hope for co-operation; then societies and organizations will stand the storms of time, and not go to pieces as they are too often now doing. I have not as yet made definite plans for the months of June and July, therefore will be pleased to make engagements for society or camp work for the summer months in California or Colorado."

Ella M. Gross writes from Weiser, Idaho: "Although young in Spiritualism I have been deeply interested in the different articles that appear in the columns of your excellent paper every week. My greatest regret is that I did not become a subscriber years ago. I have been especially interested in Robert Hale's offer, which all of your readers are familiar with. Why doesn't some of the large, number of genuine mediums capture that \$1,000 and use a part of it to supply the deficiency in the Mediums' Relief Fund, needed to secure the \$1,000 promised by a triend providing the same amount was raised by June 1. In that way what a great amount of good one person could do for a grand cause, and benefit a number of needy and worthy Spiritualists who have grown old in the cause. If a spirit can be materialized in Chicago, Kansas City, or Cleveland, why not in California, and right in Mr. Hale's house, and prove beyond a doubt to the skeptics that mediums can do what they claim? If the offer is not accepted they will cry fraud, and they have a right to do so."

The pleasant home of P. E. Farlander, 813 Dempster street, Evanston, Ill., was the rallying-point of the Spiritualists of that Methodist suburb, Wednesday evening, May 18. Fully 40 ladies and gentlemen were in attendance. Mrs. John B. Finch called the meeting to order and introduced Dr. Warne, of the State Association, who spoke upon Principles of Spiritualism. The Doctor closed his address by presenting 'Mrs. Isa Cleveland, of Langley avenue, Chicago, pastor of the Church of the Psychic Forces, who faced an audience of total strangers to herself. She at once won the attention of every auditor by picking up a photograph from the center table at which she stood, and calling upon War made short sermons popular, we could Eagle to demonstrate spirit rappings all from far and near and help the good thereon. As she passed about the room. led to some of the more skeptical persons present, the spirit signals were distinctly audible. Then for half an hour in her own characteristically earnest and pleasing manner, she delivered personal messages, giving accurate de scriptions and speaking recognized names of friends, who were only present in spirit. Her work was much en joyed. Mrs. Elsie Hornbeck followed with a few messages, everyone of which was recognized. Then formalities were dropped and social, visiting followed, while piano solos were played by sev eral young ladies present and ice cream and cake were served to all. Mr. Chas. A. Eichler mingled with the people, do ing effective missionary work among the doubters by his unpretentious psy chic demonstrations. Mrs. Kate Riley of 1547 Wrightwood avenue, Chicago, was able to be present after a recent illness but was not strong enough to share in the work of the evening. The Evanston Spiritualists extend a cordial invitation to those of Chicago to join them in a basket picnic to be given Sat urday afternoon, June 18, in the beautiful grounds adjacent to the home of Mrs. John B. Finch, at the corner of Prairie avenue and Colfax street, North Evanston, which can be reached by the

electric line to Prairie avenue, or the Northwestern steam cars to Central Station, nearby. W. G. Lanphir writes from Foxboro Mass.: "Please allow me space in your valuable paper to do justice to one of the noble souls that is trying to lift some shadows from the children of earth that we have grown into by the false teachings of the priesthood. I speak of Mrs. Amanda A. Cate of Haverhill, Mass. She lectured for us five Sundays at 2:30 and 7:30 p. m., and her lectures were pronounced by the audience among the best they ever heard. Her lectures were followed by spirit nessages. Shezgave us a circle, one Monday, a short lecture from one of a band of the ancient brotherhood. Her lectures are given in the trance state. I commenced myse investigations about thirty years ago in this town, when that fearless worker, William Denton, gave us a course of lectures, and I have been trying since to solve some of the problems of life. I have been a constant attendant at Onset for the last eight years where some of the most able talent has been presented. So I feel somewhat able to judge of Mrs. Cate's capabilities when I say she has been of more benefit to our society with her lectures and messages, than lanyone else we have ever employed."

Mrs. Emma S. Hoyt writes from Battle Creek, Mich.: "A mass-meeting was held Sunday, May 15, at the hall of the First Spiritualist Society, Main street West, conducted by Mr. and Mrs. Car penter, of Detroit, assisted by Mrs. D. A. Morrill and Mr. , Walker, of Grand Rapids, Dr. Peebles, Dr. Thurber and Mrs. Piper of this city. It was a very beneficial meeting. Fine lectures were given by Mrs. Carpenter and Mrs. Mor rill, with many tests by them; also Mr. Walker and Mrs. Piper. A nice sum was donated to the Mediums' Home. It was an all-day meeting, and was largely attended. Mrs. D. A. Morrill, of Grand

She is a fine lecturer and message giver, and we recommend her to all so-cieties wishing an honest and hard worker. Her lectures are deep and solentific, and her messages are easily and freely given. She gives full names cor-

R. Conaher writes: "The Universal

Occult Society, holding its meetings at'

No. 77 East 31st street, Hall C, is doing

a noble work. Out of the chaos at its inception is fast coming the light of truth and harmony. The petty jealousies and selfishness that so often find a too ready lodgment in the breast of some spiritualists, is fast being uproot ed by intelligence and knowledge. norance and superstition are fruitful producers of thorns and briers, but knowledge uproots them and plants in their stead the rose of Happiness and the sweet-smelling flowers of harmony. Our conference meetings on Sunday af ternoons are a power to the upset of error and in bringing the sunlight of intelligence. 'The Ladies' Auxiliary can not be too highly spoken of for grand work they are doing, especially in their socials. Here we assemble as a mutual benefit society, where the interchanging of ideas, freedom of thought, the rubbing off of the sharp and jagged corners of selfishness, the inculcating of purer and higher mediumship, the upbuilding of noble and better character, are discussed, and out of it comes the beautiful principle of harmony. Those who have not had the pleasure of attending one of those socials do not know, what they have missed, and do not realize how much there is in store for them. Just come and visit the parlors of Mrs. Marian Hunt Davenport, No. 3138 Rhodes avenue, on Saturday, May 28, and be cheered by the smiling faces of the president, Mrs. Davenport, the president of the society, Mrs. Ham-mond, who will give you a lesson in now to make good coffee; the treasurer, Mrs. Wills, who will demonstrate the fact that economy is success. Last but not least, the charming secretary, Mrs. Henry, who will teach you the true idea of spiritual advancement is not only to keep your book clean and neat but also your character. A natural psychic palmist is she. Then there are mediums in all phases. Come. At the next few socials they will be favored with the renowned medium, Georgia Gladys Cooley. She will occupy the rostrum of the Universal Occult Society during the months of June and July. All welcome. Come.

Mrs. C. H. Mullins writes: "The benefit social held here yesterday was well attended. Many strangers were present, and expressed their delight at meeting Mrs. Richmond, and listening to the wonderful words of the guides. Our summer's work for the Church of the Soul has only begun, but with all the good brothers and sisters. I say, let the good work go on. Our collections The Universal occult Society holds its meetings at 74 East Thirty-first street, Hall C. R. Gilray, pastor. Dur-

ing the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more. Elsie Hornbeck writes: "Dr. Warne delivered an interesting lecture at Ev anston, Ill., on the evening of May 18 subject 'Spiritualism.' He was followed by Mrs. Cleveland and Mrs. Hornbeck with tests and messages. The next meeting will be in the form of a basket picnic on Mrs. Frank Finch's grounds, at 1806 Colfax street. A cor-

dial invitation is extended to the Spiritualists of Chicago, and I hope as many as possible will be present and unite with the Evanston friends in having a good time. Dr. Warne and other speakers and mediums will be present to entertain and instruct in the spiritual phiosophy. These meetings will be coninued all through the summer with the object of forming a local organization in the Illinois State Association of Spiritualists in the fall. We will have our usual meeting next Sunday at 4 p. m., at 1806 Colfax street. Come one and

Chas. E. N. Pemberton writes from New Philadelphia, Ohio: "I have the pleasure of informing our many friends and co-workers that the F. S. S. Philadelphia, Ohio, dedicated their nev room in the Chapin block, on Sunday evening, May 8. The success of the evening was due to our president and ladies putting forth their every effort to complete arrangements for the coming event. Mrs. Thomas, trumpet medium was with us and kindly donated pro ceeds of seance for the benefit of our On Wednesday evening, May 11. Allen W. Kaiser, of Toledo, trumpet me dium, gave a seance to 22 in the circle. which was not only convincing of spirit return, but a great comfort to many to whom tests were given. The society wished to extend their thanks through this grand and glorious paper, to the circle, also to Mrs. Thomas and Mr. Kaiser for their donations and efforts so freely given." Dr. and Mrs. Carl A. Wickland write:

"We have long put off writing, telling our experience during our recent four months' visit in Europe. We were very kindly received while there, especially n England, and particularly in London. We attended several meetings while there; and found the workers in the grand cause of Spiritualism and the audiences of a high spiritual and intellectual order. We were very kindly received by the faithful servants in the vineyard of truth, Mr. and Mrs. Wallace, both at their home and at their meetings, and it did our hearts good to listen to the lofty utterances from the spirit side of life through the worthy mediums or instruments. We had also the pleasure of meeting the noted mèdium. Madame Esperance, both at the meetings and at her residence, at Portland Square, and she favored us with a number of addresses to prominent people in Stockholm, interested in Spiritualism. But we were unfortunate in not being able to see but few of them, as some were away to their summer villas, and others were traveling in foreign countries; but of the few we met we were impressed with the fact that Spiritualism in Europe seems to be more or less adopted by the so-called better classes, although they do not enerally make public avowal of their elief, but rather keep it to themselves. Another thing was peculiarly notice-able that they did not seem to care so much for the so-called tests, as they do America, but wanted more of the philosophy of Spiritualism. We have now changed our place of residence from 324 Wells street to more commodious quarters at 616 Wells street, the 'Charles Flats,' corner North avenue, where we shall be pleased to see 'our friends and co-workers. We have also resumed our spiritual work, holding meetings at 326 Wells street, Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock."

Mrs. LeSieur writes: "Mr. and Mrs. Goodrich wish to invite all of their friends to their home, 634 East avenue North. Oak Park, Ill., Thursday, May 26, afternoon and evening, to a package party. Please bring your luncheon and a parcel of some kind to be sold at auction. This is for the benefit of the Band of Harmony. Mr. and Mrs. Muland will be with us the remainder of it. line entertained at their pleasant home cents. For sale at this office.

on Monroe street, May 19. A fine programme was rendered. We are sure of another good time out in Oak Park. Come early. Bring all your friends. Mrs. Richmond will be present."

there is in store for them. Come to the next social at Hall C, No. 77 31st street on the evening of June 4, and enjoy yourslyos as never before. At the next few socials they will be favored with the renowned medium. Georgia Gladys Cooley. She will occupy. rostrum of the Universal Occult Society during the months of June and July. All welcome. Come."

Our correspondent, Mr. C. Short. of New York, met with a painful street car accident, a crushing of the left knee, but the Doctor says he will about in a few days, and with no danger of lameness.

J. M. White writes: "On May 10, the friends living in the vicinity of Antioch schoolhouse, near Gardner, Kansas, organized a meeting right in the heart of a Campbellite neighborhood. A very attentive audience was present and responded readily with subjects for poems and articles to read from. We had a door fee to keep out the disturbers who gathered outside and raised a racket for Christ's sake. My. next stop was at Spring Hill, where Mr. J. H. Pratt, the veteran worker in the cause of Spiritualism, gave me a hearty welcome. Those desiring to see spirit drawings and photographs that were executed under test conditions should visit Mr. Pratt who has a large and interesting collection. He welcomes all onest workers in the cause of Spiritualism to his home. A very peculiar spontaneous phenomenon that is taking place there is a species of stone engraving on a door stone in front of Mr. Pratt's porch. The faces on the rock show better at midday in sunlight than any other time. At present I am making a stop with the society at Manhattan, Kansas, having been requested to serve them next Sunday. My next stop will be Beatrice Neb., and to those desiring my services in Lincoln Neb., and adjoining towns will say that after May 23 letters will reach me at General Delivery, Beatrice, Neb." Thomas Grimshaw, well known as a

prominent lecturer, writes as follows about Spiritualism in St. Louis during the World's Fair: "I would crave space in your valuable paper to notify the Spiritualistic public that the First Spiritual Association proposes to keep its Temple, 3015 Pine street, open from 10 a. m. to 10 p. m. every day during the World's Fair. We are fitting up a reading room for the benefit of visitors. The spiritual papers will be kept on file We shall have a list of desirable rooming houses, and shall be pleased to assist friends in finding a location. Meetings will be held every Sunday morning and evening; also two or three evenings a week. These meetings will be held under the joint auspices of the National Spiritualist Association and its Auxiliary, the First Spiritual Association. Prominent speakers and mediums will be in attendance. Come and make yourself at home. Speakers and mediums intending to visit St Louis this summer are invited to correspond with me. Address me at No. 5835 Theodosia avenue, St. Louis, Mo."

E. R. Keech writes from Rockford, Mich.: "The Rockford society will hold their June quarterly on Sunday, the 12th. Mrs. D. A. Morrill, of Grand Rapids will be with us. She has been developed into a fine speaker and also gives messages. As a speaker her language is good, her utterance clear and distinct, her reasoning logical and convincing. In the forty-one years that Rockford has maintained a Spiritual society you may be assured that we have had some good speakers and feel that we can appreciate good logic."

D. L. and H. R. Haines writes from Franklin, Neb.: "We wish to express our sincert thanks and appreciation for the sympathy and assistance rendered us in time of need by our friends who responded to the call for aid published in The Progressive Thinker, April 9, and made by Dr. E. T. Spencer, of Riverton, Neb."

Partridge Mrs called back from Reno, Nev., to the bedside of her sick daughter, Mrs. A. C. Kirkpatrick, at Sandwich, Ill., week, and at present that is her address.

GRAND RAPIDS RIPPLES.

A New Society-High Grade Spiritual Ism-Mrs. Morrell's Work.

A new society was formed in this city few months ago and took the name of the New Thought Psychic Society. The purpose was, and is, to try to establish reliable unity of action, and maintain the best class of lectures obtainable; at the same time encouraging the most trust worthy phenomena, and to carry forward a consistent, educational, work creditable alike to the cause and to those that represent it. Mrs. Morrell has done excellent work here, and competent critics place her in the front ranks of inspirational speakers. prophet is not without honor save in his own country." Mrs. Morrell goes one better. She is honored at home. Those who know her best are her most pronounced admirers. She served the new society until I came, and is now filling an engagement at Battle Creek think camps and societies will make

no mistake if they engage her. Miss Gibbs is a young aspirant for platform work, and I hope her best deals will be realized. She holds meet ings each Sunday at 3 p. m., in a hall ! cannot now name. By request last Sunday evening, May 15, I spoke on re-incarnation. Mrs. Blake followed with latform tests. Meetings are very well attended. Mrs. Josselyn, who was active ten years ago, and did valuable work for "Higher Spiritualism," is not in it now, but attends meetings when there are lectures that she thinks profitable to hear. Lectures that must interest and instruct one class are dull and valueless to another class. Some want science, logic, and high spiritual instruction; others want light talk, sensation, novelty, tests, and amusement. It s difficult to so combine them as to lease both classes. But I rather enlist the interest of one of the first class than fifty of the second class; and that one will count more for the cause than the other fifty. But there is a third class that find more or less interest in all the variety, from the most supericial and sensational to the most found and spiritual; and these furnish happy compromise and common basis for varietous work. A speaker who would "draw" should not go very deep nto science or philosophy, or very high in the analysis of Spiritual mysteries Some unforeseen obstacles have pre vented my seeing some old-time friends. and some new-time advocates, that hope yet to meet ere my time expires.

My friends, C. M. Potter and Dr. J. C. Batdorf, and their families, have added pleasant seasons to my social sphere, and F. H. Buck and Clara, his wife, have rooms at the Irving but a block from my headquarters. More anon.
LYMAN C. HOWE.

69 James street, Grand Rapids, Mich. The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50

SPIRITUALIST MEETINGS.

It is important when a meeting W suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held hero 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.

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 takent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street 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 serve ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Englewood Spiritual Union holds

meetings at Hopkins' Hall, Sixty-third street, every Sunday even-ing at 8 o'clock. Conference in the at-ternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

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 der Wahrheit No. 18, holds services every 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 Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361 363 East 43d street. Conducted by Mrs Isa Cleveland Church of the Spirit. Services are

held every Sunday in the Schiller Building, 109 Randolph street, Suite 301 and 302. Conducted by Prof. Will iam Fitch Ruffle, at 2:30 and 7:30 Church of the Spiritual Truth holds

meetings every Sunday evening at 7:36 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor, Spiritual Church, Licht und Wahr heit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak. 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 Wednesday afternoon and evening at Taskinge Hall, Thirty first street and Archer avenue. 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 Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at & D. m.

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 Independent Spiritualists meet

every Sunday, 8 p. m., 699½ N. Clark street. Mrs. W. Brockway with "proof positive tests" which dumfound skeptic and set the serious to thinking. Spiritual Science Society meets every Súnday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Spiritual Wisdom Church. Services every Sunday afternoon and evening, Van Buren hall, corner West Madison street and California avenue. Free tests by Mrs. Jacqueth and Mrs. Cutter. Afernoon services begin at 2:30; evening at 8. A Spiritualist Temple has been

opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening o'clock. Tests and musi, at every service. The Spiritualistic Church of the Stu-

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 o'clock. Mrs. W. F. Schu-Spiritual meetings are held at 326

Wells street, by Dr. and Mrs. Carl A. Wickland; Sunday afternoons at 2:30 clock and Friday evenings at 8 clock. Residence, 616 Wells street. The Universal Occult Society holds its meetings at 77 East Thirty-first

street, Hall C. R. Gilray, pastor. During the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more. "The Present Age and Inner Life;

Ancient and Modern Mysteries Classified and explained." By Andrew Jack-We have a few copies of son Davis. We have a few copies of this work by the celebrated seer. "Child Culture, According to the

Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for who have the care or training of children. Price 65 cents. "The Life Booklets." By Raiph

Waldo Trine. Three daintily beautiful little books, finely adapted for holiday. presents. 'The titles are, "Character. Building by Thought Power," "Every, Living Creature," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character and of helpi. I purpose. Proce 35 cents each.
"The Molecular Hypothesis of Na-

ture." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros-trum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended all who love to study and think. For eals at this office. Price, 25 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 re-spondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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

Levi Wood: Q. Did Abraham Lin-

coln belong to any sect or church? repeatedly made by gospel ministers, who dislike to have it known that worthful and upright men can be found outside the church. Not one of Lincoln's biographers claims that he was church member. That he was of a deeply religious nature cannot be questioned. He and Mrs. Lincoln were Spiritualists as proven in a book published some years ago by Nettie Maynard, who was called "the medium of the White House." No one who ever had the pleasure of meeting this wonderful medium would for a moment doubt her word. It was when after a long and terribly painful iliness, in company of a party of friends, we went to White Plains where she resided. For several years she had been the victim of rheumatism, and we found her, with body, limbs and arms drawn into contortions dreadful to see. She was able to move only her head, and was constantly racked with pain. Yet her expression was angelic. Not a murmur of discontent, or complaint! 'And presently she became entranced and her face that of a saint. There was no mistaking our spirit friends. Then her expression changed, and we knew that Abraham Lincoln was talking to us His discourse was characteristic and worthy of the source it claimed. After coming out of the trance, Mrs. Maynard answered inquiries about her medium-ship while in Washington, during the She said that he came times, sometimes alone, sometimes Mrs cipation proclamation was urged by the spirits he consulted, and the famous going to the front" was suggested.

Schoolboy: Q. I and my chum are Mispute. He says one can swim best in deep water, or a body will float easier. I say it's not so. Pa says consult you

Well, my boy, I think if you were in deep water, when you knew it must be swim or drown, you would swim better than in shallow water where you could wade out. But a body does not ion the amount of water displaced. To float, the body must be lighter than the weight of water it displaces. The difference between these weights, meas ures the buoyancy.

J. A. W., Silver Creek: Q. Is the depart from earth have promised that wife of the late Prof. Denton living, if they still lived, they would communisate and are his some clinical variables. and are his sons alive? If so, please cate with their friends, and yet no re-

A. All reside at Wellesly, Mass. The me that she cannot believe since a dear expedition to New Guinea, where Prof. fore her departure promised that if she Denton departed this life from fever contracted in the jungle, published an interesting volume giving the results of the process of the pr his and their researches on this expedi- has she received from the dead. I am a

E. L. Ray: Q. When we are told of things on the spirit side of life, by spirit a foreign country makes earnest its like Denton or Petersilea, are we to promise that he will communicate with

Because a statement comes from a spirit source, gives it no more author-Spiritual beings may know more of spiritual things than those in this which a message can be sent. He may life, but they are not infallible. We are desire to redeem his pledge as earnestto doubt everything not demonstrated, and at least, if we do not reject, hold in finds it impossible. We do not say that abeyance everything which is not clear this friend is false, a liar, or that he has to the reason, and acceptable to the un-

The superstition nourished by ignorance, that whatever comes from spiritual source must necessarily be infallible, has been a scourge to humanity.

Marguerite Miller: Q. Is there sin

A. The Absolute is God, the Infinite There cannot be two absolutes in the universe, and hence sin must be limited to finite beings. What is sin? hind barred doors. If we want them to Failure to conform the order of life to come, we must assist them. If you exthe laws of being. When we cease thus pected a friend in a neighboring town the laws of being. When we cease thus to transgress, and adjust our conduct to talk over the telephone, you would go in harmony with these laws, sin disapto to the receiving instrument. If you pears. The pain which comes to the inner is not for punishment. It is not vengeance or retribution, however

of knowledge. As every transgression somes from ignorance, the savior is

Elliott Wyman, N. H.: Q. Many putting ourselves into a receptive state.

# Mind Marvels Illustrated by F. L. Oswald, M.D.

ightning-like flashes of aggressive or defensive intu- handicap his mental energy for the rest of his life. tion often go hand in hand with a total eelipse of the sense of pain.

Desperadocs, weltering in a rough-and-tumble fight, need not much heroism to disregard wounds; they do defeat on the battlefield of Kunersdorf and became cognizant of a shot through the chest only when his ungs suddenly pumped up blood instead of air.

"Why did you give those wretches a chance to rob you?" his friends asked him when they found him animals to avoid their young for an hear or two: half-naked and almost exsanguis, "It isn't my fault nor theirs," he gasped. "They gave me fair warning, but I didn't feel the first bullet till the chance of a fight with a professional rowdy, but withal, hold his chance to stab the ruffian to the heart.

he smiled, when he expired in the arms of his brother . Life and death while a few minutes after.

have heard old Brindle when I happened to step on river-ford. "The clouds," he says, "had hidden the his paw this morning." But in the heat of battle sun; I had lost my way completely, and am unable to nothing but strangulation will make them break account for the saving impulse, but it came with the away. A shower bath of hot water will only provoke urgency of an inspiration, as soon as I realized that them to snap back, in protest against the freak of an my remaining chances of escape were measured by untimely meddler.

worn cliffs a mile high above present water-levels, it way straighter to the nearest island. The of is a gleam of cosmological truth piercing the mist of A still stranger case is that of Shartyl, the Circas parish dogmas.

Jumna to end his life in a tiger den.

sis of a last fight for liberty and life, have more than "How in the world did you get out of Aul Himri?" once freed themselves by tearing the wrist-artery of "It was by a plan that got in my head in the nick their captor. And it is an almost miraculous fact of time," said the captive, "a scheme that may never water. Both are exactly the same in that in extremes of danger Nature now and then again get in the head of a human being, so the chiefs comes to the assistance of feeble creatures by poison- of my tribe agreed to guard its knowledge as a faming their saliva. In a frenzy of retributive wrath tor- ily secret."-Felix L. Oswald, M. D., in Vim.

cases are reported where those about to |

sponse has come. A lady friend tells

sister with whom she talked calmly be

firm believer, but this question puzzles

ly as we desire him to do se, but he

ceased to exist. In like manner our

spirit friends find the conditions of the

spirit world so different from their ex-

pectations, and the methods of commu-

nication so uncertain, they weary in at-

Even when such impressions are re

ceived, how often we turn away think-

ing or saying it is all imagination! We

close the door in the faces of our spirit

guests. We expect them to come to us,

while we remain in idle passivity or be-

kept away you would not expect to con-

verse. You readily see the conditions

have the alternative of going to those

who act as transmitting instruments, or

Yet how often we hear people

tempting to impress their presence.

The drugs which Dr. Holmes describes as "the tured animals thus may become suddenly able to inchemicals that accomplish the wonder of anaesthe- flict a fatal bite. The naturalist Waterton had a passia," were discovered only after forty centuries of sion for pets which at last took the form of a monomedical experiments—forty millenniums, perhaps, if mania. After rounding up his ancistrationark with the Brahmins are right that the sages of Nepaul inves- land-purchases, left and right, he surrounded the tigated the properties of herbs two thousand genera. whole with a poncher-proof fence, and then stocked it tions before the birth of Christ.

with all the birds and beasts he could the fold of, but

The magic of mental emotions effects a greater miracle in less than a minute. Chloroform affects the

animals in a trap. A snared squirrel hit his thumb to brain, the action of freezing mixtures is transient and the bone, and a few hours after a doctor had to save partial; but in a fit of fury superhuman exertions and his arm by pumping him so full of antiseptics as to

Chaining up dogs may have a good deal to do with the development of hydrophobia poison. To an animal naturally restless as a hyena, close confinement must be protracted torture, and it is by no means imnot feel them; excitement acts as an anaesthetic with possible that rage - and not silent rage, but an agony voiced in obstreperous protests—thus avenges the vicsitively organized children, and of such men as Baron tim on the race of its tormentors. "Dogday" heat you Kleist, the soldier-poet, who stemmed the tide of must be acquitted, if it is true that in the African defeat on the heatlest of th haunts of countless tramp-dogs hydrophobia is almost unknown

Rage has been known to affect mothers, milk, both in human beings and animals, and a peculiar instinct warns maltreated females of various domestic

Hence, also, the familiar experience that a fit of anger takes away the appetite. Envenomed saliva has to be expurgated before the organisms will trust it to retreat was cut off." In a suburb of Lima the trav- assist the work of digestion. Grief shortens life to eler saw a young Spanish student cut all to pieces in an extent justifying the traditions of Oriental nations whose philosophers attained abnormal ages by retirown with the skill of a trained wrestler, till he got a ing to the sanctuary of the wilderness; as a refuge from provocation, while the inmates of Buddhaistic

Life-and-death perils, on the other hand, often stimulate the mental faculties to a miraculous degree, Even four-footed champions get the benefit of that while hope still lingers, and now and then awaken inbattle-narcosis; wolves and their domesticated rela-stincts which man once shared with his dumb fellowtives fight desperately in silence; in dog-pits often no creatures and which still manifest themselves in a few sound but that of cracking bones can be heard for tribes of primitive nations. At the approach of a minutes together. "Do bull-dogs never squeal if rain-storm that threatened to cut of his retreat, the they are hurt?" Prof. Burkland asked a professional naturalist Waterton thus suddenly felt a revival of trainer.

the long-lost "faculty of direction," and almost in a "Don't they," laughed the expert, "you ought to bee-line, made his way through pathlass jungles to a minutes."

The development of that fighting expaesthesia, by And in the crisis of a mutiny, when the crew of the the way, is a curious instance of evolution by sur- little flotilla were getting uncontrollable, the comvival of the species; indifference to warning sensa- mander of the Pinto conjured Columbus to change tions can hardly have promoted the longevity of indi- his course from west to southwest. It corrections we will be their passion of their tribe was apt to profit by their passion (My heart warns me)," he said, that we are sive heroism, and thus, eventually, proved the fittest close to land in that direction." Helms were shifted, to hold its ground. But in the course of what myriad and a first-class chart of the West Indian irchipelago ages? Like the sight of a river-gap, with water- could not have enabled the adventurers to steer their

arish dogmas.

sian hero-patriot, who had dodged the bursuit of Among the practical applications of the result that three Russian armies, till they bribed hundreds of naof the Baresarks might occasionally be worth remem- tive spies, and finally located the irrepressible rebel bering as an exception to the rule that the Stygian in the mountain stronghold of Aul Himripaz Eighteen Ferry abhors volunteers. The ideal euthanasia ought regiments reached that burg from almost as many difto be the painless end of old age; but, that hope fail- ferent directions, and completely surfounded it being, the next best expedient might be Harold Hard- fore the refugee had a chance of escape the pescreters radr's advice to "die fighting." And not our biped confirmed the report of the spies, and a whole army-foes, necessarily, but such enemies as wolves, flames corps reinforced the besiegers. Every possible gate and floods. Buddha Sakyasinha may have taken of flight was closed, but when Auf Himri, was taken a club along when he clambered down the cliffs of the by storm, the great guerilla leader had disappeared. Eleven years later did they catchelim on the plateau In paroxysms of rage, a strange instinct guides the of Ghunib, and after conciliating his prisoner by kind under-dog's fangs to the most vulnerable points of his treatment, Prince Baryatinski one day invited him to aggressor's anatomy. Wounded baboons, in the cri- his tent, and ventured a long-deferred question:

# LIST OF CAMP-MEETINGS. retary at Once.

Send in Your Dates and Names of Sec

Interest in the various -Spiritualist amp-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, secretary, Clarksville, Mo.

Maple Dell Park, Ohlo.

The American Spiritual; Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept, 1. Lucy King, corresponding 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. Chesterfield (Ind.) camp-meeting

opens July 14 and closes August 28. For programs and other information adiress Lydia Jessup, secretary, Chester-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. 25. 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 to Owing to the protracted and severe illness 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, should be addressed. W. President, Cortland, N. Y.

Lake Brady, Ohlo. The Lake Brady Spiritualist Camp-

meeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio. Delphos Camp, Kans. This camp-meeting will begin August

5, closing August 22. 'Address all com-

munications to I. N. Richardson, secre-tary, Delphos, Kans. Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens

July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Harmony Grove, Cal.

Camp opens July 17, and closes July 31. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Onset Camp.

Commences July 24 and ends August For full programme and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full partticulars address D. L. Haines, secretary, Frank-

New Era, Oregon. --

The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland, For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Unity Camp. The Lynn Spiritualists Association will open meetings for the summer season at Unity Camp, Saugus Center Mass., on Sunday, June 8. Mrs. Ida P. A. Whitlock and other good speakers will be present. Services will be held under the direction of President Caird every Sunday at 2, 4, and 7. Some of the best speakers on the rostrum have been engaged. Mr. Albert Blinn will be the speaker on June 12; Mrs. S. C. Cunningham, June 26; May S. Pepper, July 3 and 10; Mrs. Kate M. Ham, July 31; Mrs. Cora L. V. Richmond, August 7; Mrs. Whitlock, August 14; Mr. and Mrs. George W. Kates for the month of September. June 19 will be Haverhill Day, when the "Helping Hand Associa-tion of Haverhill, Mr. S. S. Ham, president, will visit the camp. They join the Lynn society in a cordial invitation to all Spiritualists and their friends to meet with them on that occasion. A few other dates remain to be filled. music will be, as in the past, of the very highest order.

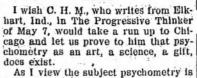
The grove will be lighted by electric ity for the evening service. Refresh ments can be procured at the spolety's restaurant.

There will be a test seance every Wednesday at 3 p. m. - Admittance to all meetings free.

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## PSYCHOMETRY IS.

The Answer of One Who Writes From Experience.



a strong and beautiful phase of medimship. I do not give Prof. Buchanan the credit of baving discovered it. These things are, have been, always will be; but sometimes when an individual gets in touch with Universal Mind and a great truth is brought to the soul's remembrance, and through he soul to the conscious mind, that in dividual forgets the Source and takes an overdose of credit to itself. Then we have a patented title, as Christian

leny that of which we know nothing. Once upon a time, after dabbling in and believing in, more or less—palmis-try, astrology, theosophy, etc., I chanced or the first time upon an article on character delineation with only names as a basis. Of course I said, "Now, this is too idiotic. I'am gullible, but here is where I draw the line." Although not student of the Kaballab, I have since investigated sufficiently to know that only my ignorance made me skeptical and dogmatic.

But no matter what the science, no

matter what the art, no matter what the business, dear C. H. M., you will find that the successful man is invariably he who has cultivated most eareful ly that intuitive sixth sense. I know, personally, a half-dozen up-to-date, successful physicians who trust this power sion of the patient's own testimony. if

In Lincoln, Neb., I have an acquaintance who is numbered among the most successful young business men of the city. He is engaged in the sale of real estate and the importation of blooded stock. And he will tell you that his success is the simple result of energy and following his hunch." He "sizes his man," psychometrizes him, and knows exactly how to handle him what he wants and how much he is willing to pay for it. He has cultivated this power and trusted in it until it has become a tower of strength. And that is exactly what the other mediums have

done and are doing.

That no one down in Indiana took the murdored girl's clothing to a clairvoy ant, in order to trace her murderer does not seem, to me, logical proof that psychometry is a fake. The failure to do this may have been the result of ignorance or prejudice. I know a dear old man out in Montana, a native Missou rian, who has never been on a railroad train. The thing may be all right, but he prefers to travel sixty miles at a stretch on the back of an old cayuse He isn't even a "show me" Missourian. Some people are like that, you know. And you can't show them against their

Now I am a stranger in the city of Chicago, and I assure you not of sufficient importance to have my name in any part of a Blue Book. Deeply interested in this work, I, shortly after my 1. The arrival, selected from the notices in The o attend. I chose that of Mrs. May 25 cents. Elmo, at 26 Van Buren street, and it is 2. Vol. 3 of the Encyclopedia of to her I would like C. H. M. to go if he Death, and Life in the Spirit World. visits the city. I have never witnessed Price 25 cents. a more perfect exposition of the art of psychometry.

I have no doubt that had the services

of Mrs. Elmo, or any other reliable Peebles. Price 25 cents. clairvoyant who loves the work for the work's sake, been enlisted in the Indiana murder case, she could have done what the detectives failed to do: although no medium would seek or desire

Would any person who had learned to to hound to the death a brother man or seek to avenge the murder of even their nearest and dearest? I think not. · I can truthfully say this of myself, so it must be true of thousands of others. Perhaps here we have another reason for clairvoyance not having been brought to bear upon the Bedford murder mystery.

MABEL BURNHAM PACE.

What I saw in Broad Daylight.

Some three years ago I was called to a farmer's house to see his wife who was very sick with dropsy and heart After examining her clairvoy antly and prescribing for her I went into the sitting room to be by myself. I saw a body of water, or rather a beau tiful river and a boat crossing the river. Three spirits were in this boat, and I saw them take this sick woman who was dressed in white, over this river. I knew she was not long to re main on earth. This was in June, and OUR ELEVEN REMARKABLE BOOKS

saw letters before me, "September.

She died September 9. After this vision passed away I felt strong influence come over me to go to the front door, a sash door that faced land, low, wet and swampy, some scat-tered trees, and quite a piece of timber. Smoke began to rise from the ground, and it was so dense that all I could see was the tops of the trees. This smoke cleared away and a blue flame of fire came out of the earth. All at once it disappeared and there were fifty or more oil derricks standing, pumping oil. asked the farmer if there ever had been any oil discovered in that locality. He said, "Yes, way over on that hill here, five miles away, they drilled for oil and struck it and a good quality, but only a small quantity." Now I must have discovered the oil field. Now if there is any Spiritualist who will buy the land which can be bought for a low figure, I will do the square thing with him and agree to build a spiritual temple large enough to seat 5,000, and build ture if it is necessary for protection, etc. An oil man has offered me a million for the land if I will prove to him it

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cessary. You would say that to commuch it puts on that appearance. There plain that you could not converse with s no overlooking or pardon or forgive ess. The only way to atone for sin is it possible to do so, when you have not to turn and do right; that is become in availed yourself of the means, would be harmony with the laws of being. If we childish. place our hand on a burning coal, it will say that they have never received a and perhaps the least appropriate for burn as long as it remains. The only word indicating the presence of a spirit communion are public halls with way to prevent the continuance of the friend, when they have neither visited burning is to remove the hand. If we mediums, nor prepared themselves! yield to the passions or desires, we be- The spirit friends come and linger uncome transgressors of the moral laws, til, hopeless of making their presence and there is no reprieve until reason known, they cease the vain endeavor. and conscience control the actions. We may think our great anxiety should Hence as will be concluded, evil and call them to us, and their voice come to sin will be outgrown with the increase us, like an answer to prayer, yet this be genuine. With cruel disrespect to

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

It has been stated that every Chinese convert to Christiahity has cost three times his weight in gold. If all who have been convinced by platform tests were weighed against those repelled and made skeptical by them, what would the proportion be? Who can an every chinese, and Cultivation," L. Hudson Tuttle, Berlin Heights, O.

It has been stated that every Chinese, convinced by platform tests were weighed against those repelled and made skeptical by them, what would the proportion be? Who can an every chinese, convinced by platform tests were weighed against those repelled and made skeptical by them, what would the proportion be? Who can an every chinese, convert to Christiahity has cost three will be wednesday at all meetings from the substitute and choicest poems. Neatly bound in cloth, and with poems. Neatly bound in cloth, and with poems. Neatly bound in cloth, and with poems. New London, Conn.

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## PLATFORM TESTS.

A Letter From a Prominent Lecturer. If, as is alleged by Spiritualists genershould be presented in a manner calculated to accomplish that purpose. As they are usually presented the real ob-

ject would appear to be the collection We have had many exposures of the tricks of fortune tellers, claiming or not as circumstances seemed to make it us if possible. When he arrives at his destination he finds that there is no profitable or otherwise, to be spirit mediums. There are some in our ranks way provided for conveyance of letters, and more out of them who are working and no cable stretches under the sea by with greater or less energy to unearth and expel these frauds. This is well

as far as it goes, but it leaves the root of the evil untouched. An individual who visits a city, hangs out a sign as medium, or clairvoyant and gives dishonest manifestations, has simply gone into business to obtain money under false pretenses, for himelf and on his own account. He is not

by a society holding public meetings circles, the case is far otherwise. worse if he is engaged as a platform test medium and his tests prove of the

Blue Book order. or not they have invisible help, or for the exercise of the religious element in have planned the change! of there are human nature, or both. The phenomena should be held too sacred to be payour friend, or that you do not believe raded (or imitated) for the amusement of a mocking crowd or the befoolment of a credulous few. There are appropriate times and places for all things, mixed audiences. There are meetings, miscalled Spiritualist, in which, for the sake of a few dimes, Spiritualism is held up to ridicule and contempt. There is something worse than fraud in medium, and that is the possibility that some of these manifestations may anxiety may be the bar between us. We our Simian relatives these are often

termed "monkey shows." What are these phenomena intended to demonbecility after the change called death? It is sometimes considered necessary o amputate a limb to save the life of a body. The remedy may be herole, but the amputation of the platform test in our public meetings is perhaps an equal.

Thoughts Sent to a Christian.

ally, the object of presenting spirit phe Christian and other religious beliefs, nomena is to convince the skeptic, it must be obvious that these phenomena nite which are manifested through Na-

the mental and spiritual field, however there is more hope for an unconscious wrongdoer than for one who deliberate ly chooses evil, because the ignorance of the latter is the hardest to overcome

quent mental offerings of praise and adulation? Is it not on a par with those who bring gifts and lay them before wooden idols to gain favor and to allay anger? It would be deemed an imper a representative of Spiritualism, and fection for a man of superior intellect to deviate from any course because of If, however, he has been recognized the flattery of inferiors; on to show selfconceit by seeking such praise. Thereand allowed to use its platform for the fore, how can any thoughtful person impurpose of advertising his sittings or agine the Creator being influenced Still either by praise or by bondemnation? The genuine feelings of each individual affect himself and those who come under his influence, but they never cause Public meetings should be devoted to the slightest deviation from the plans of instruction in the philosophy, by in-the Almighty. The fach is 19that if it structors competent to instruct whether were possible for God to be so swayed, He would know in advance and would

> Ever and ever the problem of evil re-curs: Why does it existas There can be no answer which fully satisfies mortals. Shall we understand it in the higher life?

> To anyone of advanced moral intelligence it must be apparent that the best

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Probably there are many people who must attribute to God human feelings in order to have any conception of an Infinite Intelligence. Doubtless this had much to do with the origin of the Christian and other religious beliefs. ture, in which willful folly and witless ignorance are punished alike (except so far as the spiritual individuality may be affected), give no reason for belief in a God either of vanity or of wrath. Rain falls alike on the just and on the unjust," and it is the same in regard to

Is it not defective reasoning which insists than an Infinite Being requires fre-

nite, and other points can beginnined.

no limitations of any kindato the infi-

and wisest course for all iso to try to live up to their highests conceptions of goodness, and to patiently ostrive for light, more light, in full sincerity and The worship of the Bible has been a constant hindrance to the impartial consideration of the merits of Christianity.

ALEXANDER SPENCER.

"The Majesty of Calminess, or Indi-

THE SHINING SHORE.

I'm thinking of a giorious clime More lovely than this home of mine; The home of loved ones gone before I'm thinking of the shining shore.

The shining shore, the shining shore, Then we shall meet to part no more, To part no more, to part no more, I'm thinking of the shining shore. I'm thinking of my dear ones there,

In that blest home where angels are; I'm thinking they will die no more, Now they have reached the golden

I'm thinking I shall soon behold
Their abluing robes and barps of gold,
And dwell with them forevermore—
I'm thinking of that shining shore.

I'm thinking of its blissful bowers, its lovely vales and fadeless flowers. Fullness of joy forevermore— I'm thinking of that slitning shore.

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Its Benefits Are Most Comprehensively Pointed Out.

Perhaps I may have formed an erroneous opinion,

but it seems to me that the great majority of Spirit-

ualists do not fully appreciate the value of the home

circle. When we consider the number of those whose

surroundings are such that they could hold circles,

but who nevertheless fail to do so, compared with

face to face with a condition that is astonishing, to

stone is to the arch. You withdraw the keystone

stone is to the arch. You with draw the keystone

and the arch would fall to the ground in a shapeless

mass; you withdraw the support of the home circle

and Spiritualism would have an unequal struggle to

Where did nine-tenths of the public workers in the

Was it not in the home circle? But for its influ-

Spiritualism began its existence in the home circle,

It has reached its present important position because

of the home circle, and if it is ever to become the ac-

builds its altar in every dwelling and makes each

In the peace and harmony that should prevail in

ing for spiritual knowledge and angel guidance may

When the fact, heretofore stated, that most of the

like-minded friends, they gathered to receive the in-

spiration from above, is fully understood it will be

needless to further enlarge upon the desirability of

this method of communication with the unseen

But what should more especially commend the

home circle to the consideration of the ordinary Spir-

itualist, is that is provides a means whereby the latent mediumistic possibilities of each person present can

be quickened into active and useful existence. A

vast number of people who are totally unaware of the

fact, have mediumistic ability which would be of ex-

ceptional value, if properly developed. As a general

rule, however, they undervalue their abilities, and do

not have the confidence in their own powers that they

should have; but if they would provide the proper

conditions, and give the attention deserved, they

would often be surprised at the unfoldment that

But now the question arises, demanding an answer

Why, then, if the home circle offers such a ready and

satisfactory means of intercommuion, are not more of these circles held? Many account for this condition

of affairs on the hypothesis that there is a lack of in-

terest or enthusiasm. While there seems to be a lack of enthusiasm if we view the matter in a superficial

manner, a closer examination of the question will re-

veal the fact that this affords only a partial explana-

tion of this somewhat unsatisfactory state of affairs. This is more plainly apparent when we consider the

attendance at the so-called professional seances.

When a professional comes to town his seances are

practically always well attended. And also the resi-

dent mediums whose spiritual powers are thoroughly

developed, find no trouble in procuring good attend

ance at their seances-provided their charges are not

This makes it quite clear that although there is a

lack of interest in the home circle it does not extend

leads me to believe that this lack of interest is not a

ence the Spiritualistic movement would never have

attained to its present size and influence.

home a gateway to the higher world.

ranks of our cause receive their first development,

say the least.

maintain.

realms.

would come to them.

unduly exorbitant.

whatever may come.

their first instruction?

THE ONLY TRUE AND

I'm thinking of its genial saies, The wonders of immortal eyes; I'm thinking I shall soon explore The glories of that shining shore.

I'm thinking of my blest abode, The glorious dwelling-place of God, A pilgrim here, but there no more I'm thinking of the shining shore.
MRS. SARAH MERRILL. Charlotte, Mich.

WHEN I GO HOME.

When I go bome, amid the shining eplendor ' Of that bright land to which we go, Familar voices, sweet and tender, Will welcome me, I know.

When I go nome, unto the heavenly places,
Among the many mansions fair
The radiant smiles of long-lost faces
Will surely greet me there.
RITH.

We seldom realize it, but very fre-quently the reason we have no use for people is because they will not allow themselves to be used.—Puck When we are out of sympathy with

the young, then I think our work in this world is over,-George MacDonald. Patience is bitter, but its fruit is swest.—Rousseau.



DYSPERSIA

HOME patiently waited for a short time longer they would have received development worthy of a lifetime of earnest effort. They lack the perseverance necessary to accomplish results, while another person having probably no stronger powers, but who provides the

necessary opportunity for their development, may

forge ahead and become an effective worker in the

But the lesson which we desire to convey is that among the immediate friends and relatives of every reader of these lines there may be one or more persons who have the necessary qualities to make excellent mediums if they could be induced to develop their gifts. Even you, my reader, though you may not be aware of it, may be the possessor of good mediumistic ability, which, if you provided the conditions necessary for its development, would prove a benefit to you and a help to Spiritualism. Then remember the old adage that "whatever is worth doing at all, is worth doing well." Do not make an indifferent attempt, but start with the firm resolve that you will succeed. Gain the necessary instruction as to the proper methods of forming circles, and then prove your regard for Spiritualism by your persevering effort to give the higher world a chance to debut who nevertheless that to do do, we are brought those who really do hold such circles, we are brought velop whatever latent powers you or your friends GEO, B. FERRIS.

may possess. Grand Rapids, Mich.

#### MAKES HIS OWN HEAVEN.

So C. W. Leadbeater, the English Theosophist, Declares in a Late Lecture at Carnegie Lyceum, New York City.

Even those who are prepared to admit that there is a life after death often hold to the theory that nothing can ever be certainly known about states on either side of the grave. The theosophical teaching is that man has not one life only, but many successive lives on this earth, the theory being that he is placed cepted religion of the world it will be because it here to learn certain lessons, that God intends him to short life of seventy years is not enough for the purpose; therefore he returns again and again, until his task is completed. Of course, this teaching of reinthe family circle, where the aspiration and the yearncarnation must not be confounded with the old idea of ing for spiritual knowledge and angel guidance may transmigration, which assumed that men might pass fill each soul, where the conflicting elements found in downward again into the animal kingdom—a thing public circles cannot enter—here and here alone is public circles cannot enter-here and here alone is which cannot possibly occur. To those who are able the proper place for the unfolding of the powers and to believe in reincarnation it is evident that the dead perceptions of the spirit. Here all discordant and

undesirable influences can be held in abeyance, and return, not once, but many times. But, altogether apart from this, there is any amount enjoyed, for the thoughts actuating the circle will determine the character of the communications received. themselves as apparitions. Once it was fashionable mediums who are now disseminating the truths of our

Another line of testimony to the life after death is philosophy and phenomena have received their first to be found in studying Modern Spiritualism. It is development in their own homes, where, with a few true that there has been a good fleal of fraud and dedence to be found there by any one who has the patience and perseverance to seek for it in spite of all discouragements.

A third line of evidence, which seems to be much more satisfactory, is that of direct investigation.

Every man has within himself latent faculties, undeveloped senses, by which the unseen world can be directly cognized, and to anyone who will take the trouble to evolve these powers the whole world beyond the grave will lie open as the day.

The state of affairs disclosed as actually existing by these investigations is much more rational than the most of the current theories. It is not found that any sudden change takes place in man at death, or that he is spirited away to some heaven beyond the stars. On the contrary, man remains after death exactly what he was before it-the same intellect, the same in his qualities and powers; and the conditions in which he finds himself are those which his own thoughts and desires have already created for him. There is no reward or punishment from outside; but only the actua result of what the man himself has done and said and thought while here on earth. In fact, the man is making his bed during his earth life, and afterward

ne has to lie on it. It is found that when man lays down his physical body at death he is not therefore left bodiless, but finds himself inhabiting another vehicle of finer matter-spoken of as the astral body. This body is the vehicle of desires and passions and motives, and the length of the man's life in this stage depends upon the amount of such feelings still existing within his nature. If these desires are gross and physical, as, for example, is that of the drunkard or sensualist, thensince he has lost the physical body through which alone they could be satisfied-his continued desire will be a torment to him until in process of time i gradually wears itself out. This is what is typified by the old Greek myth of Tantalus, and by the Cathto the other methods of communication; and this olic idea of purgntory, which, indeed, agrees very leads me to believe that this lack of interest is not a closely with the facts of the astral life. But if the cause in itself, but is merely the result of another human has conquered during earth life all this lower man quality-impatience. Impatience is highly de- side of his nature, and the only desires left within him sirable when its energies are directed in the proper at death are high and pure and good, then their satisdirection; but mediumistic unfoldment cannot take faction will bring him peace and happiness, instead of place unless there is steadiness of purpose, an abso- suffering, and he will soon pass on from this astral

Jutely calm mind, and the ability to await in patience | realm to another less material. The second stage of the post-mortem life is what In order to demonstrate more fully the truth of this has been symbolized in all religious under the name assertion let us define the course that is pursued by a of heaven. Heaven is no mere dream, but a living great many Spiritualists. Generally they, at some and glorious reality; yet it differs much from the poppoint in their investigations, are prompted to attend ular, conception of it. For in this case also each man point in their investigations, are prompted to attend that a circle for development. But usually the manifestations do not come as soon as expected; the circles are adapted to him. It is simply the result of the worksometimes dull and uninteresting. They have, personetimes dull and uninteresting. They have, personetimes dull that they had mediumistic ability, but haps, been told that they had mediumistic ability, but haps, been told that they had mediumistic ability by the result of the workship of the lighter part of his nature—his noblest aspirations, his affection and devotion, all within him that

PASSED TO SPIRIT LIPE.

(Oblivarios to the extent of ten ilnes only will be massiful free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute case line !

Passed to the higher life on the even-Passed to the higher life on the even-ing of the 18th that, from his late home in Whitewater, Wils., J. H. Emery. The subject of this natice was converted to Spiritualism upwards of thirty years ago, and from that time to the last mo-ment of consciousness in certify exist. ment of consciousness in earthly existence, he was a fainful and staunch defender of the cause. The brother made all of the arrangements relative to the funeral exercises, which occurred in the Morris Pratt Institute Temple, on the morning of the 16th. Services were conducted by Rev. A. J. Weaver and the

that my psychic power had been a great help to him; but in his going, what a physical loss has come to me." Yes, at his transition. The Rev. Van Aken, physical loss has come to me." Yes, at his transition. The Rev. Van Aken, dear sister, but it will not be long until president of Parker College at this the dear one will make you know of his place, conducted the services of interpresence, and you will still walk with ment, and remarks were made by the him, and Spiritualism will prove to you writer at request of our arisen brother. more than ever before, the sweet and A good man has joined the great major divine comforter.

MATTIE E. HULL.

Mrs. Harriet Faloon passed to the higher life, from the home of her daughter, Mrs. Davis, in Pittsburg, Pa., Thursday, May 5. Just before bidding farewell to the earth life she called her daughter to her side and requested a Spiritualistic funeral service. The request was complied with, the Spiritualists demonstrating the great spirit of harmony and sympathy so marked in vicinity, by furnishing most excellent music which was rendered by members of the association and a male quartette. The room containing the casket was a bower of palms and flowers, and a very large concourse of friends was present to show respect to one they loved. Services conducted by the writer. GEORGIA GLADYS COOLEY.

Passed to spirit life from his late home on Mishawaka avenue, South Bend, Ind., May 18, 1904, Frank Johnson, aged 51 years. He was an avowed Spiritualist, having been reared under the inspiring influence of our philosophy. His knowledge of life's continuance beyond the change called death sustained him in the hour of transition. The funeral was held at his home at 2:30 p. m., May 15, and was largely attended ily representative citizens, which was an evidence of the high esteem in which he was held by the people of his home city. The funeral services were conducted by Dr. E. H. Denslow:

Passed to the higher life, from his home in Winnebago City, Minn., on the 12th day of May, 1904, Mr. Aaron E. Seger. He was an outspoken Spiritualist. He obtained the evidence that satisfied him of spirit return and communion some ten years ago, and since that date has been happy in proclaiming its truths. He was 78 years young

TO BEGOOD.

conducted by Rev. A. J. Weaver and the writer. Mr. Emery belonged to the order of Odd Fellows, the members of the lodge and the "Rebeccas" attended in a body. At the conclusion of the Spiritualistic service, a portion of the ritualistic burial service of the Odd Fellows was read. The remains were taken to lowe for interment.

Mr. and Mrs. Emery had walked the journey of life together for nearly fifty years; it was principally through her mediumship that he was converted to the truths of Spiritualism; together they have shared its manifold blessings. She will miss his bodily presence, but she knows he is not lost to her. On the morning of the funeral, with the tears raining down her face, she said to the writer: "For him, it was a happy going away. He saw his friends. He had beautiful visions. He said all was bright and cheerful before him, and that my psychic power had been a great help to him; but in his going, what is

ity, and the spirit world is richer for his presence there.
ANDREW C. DUNN.

I love science, but I also love liberty. Nothing is good out of its proper place. Tyranny in the name of science is as bad as tyranny in the name of anything else. Priestcraft is odious, whatever its denomination.—G. W. Foote.

Some temptations come to the indusrious, but all temptations attack the dle.—Spurgeon. No failure can come to the righteous

nan.—A. Z. The older a man gets the more desirable things he can think of that is too late to do.—Puck. Debt causes much failure; make it a

rule to spend no dollar until you have earned it. Bishop Fitzgerald. We do not believe immortality because we have proved it, but we forever try to prove it because we believe it .-

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