YOU CANNOT AF-

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What Does Spiritualism Mean? - Who Are These Spiritualists? What Is Spiritualism Doing for Humanity? What More Gan It Do than Push Forward the Truth of Immortality? These Are Some of the Questions that Are Discussed from Week to Week in This Paper. Are You at all Interested in Them? If Not, Why Not?

The Phenomena are all right, but the soul of man hungers for more light, seeks the Philosophy of the Phenomena, reads the truth from the occult side. These broad fields are searched by our scientific corps of writers every week, and if you wish to keep pace with the most advanced thought, you must read and study.

Life Here and Hereafter.

ance and Equal Simplicity."

other side of life with the same desires, the same am- lar teachings in rhyme and prose. So they amuse bitions, the same intelligence, and the same biased themselves, and your seriousness in their sophistries opinions that he possessed while a resident of earth. greatly enhances their mirth."

He is changed in no essential particulars. True, he Personally, I am inclined to think that Mr. Davis has more favorable conditions, greater opportunities has placed too much stress on the work of evil-disfor moral, mental and spiritual development, but he posed and undeveloped spirits. I believe that there is entirely dependent upon his own efforts for any are other causes that exert a greater influence—the inprogress in this direction. If he sees fit to take ad-fluence of the medium, as stated before; intelligent vantage of his opportunities, his progress and unfold- and well-informed persons on earth often disagree ment should be very rapid indeed; but because he has about very simple matters, and would continue to do these advantages does not justify the claim that he so as spirits, and lastly there is another cause that I will derive any immediate benefits therefrom.

have surroundings such as would enable them to attain to great heights of wisdom and spirituality if the sensitive brain of the medium. And being sensithey so desired; but in the vast majority of instances tive to the thoughts of spirits, the medium would necthey lack the ambition and interest necessary to ad-essarily be susceptible to the thoughts of mortals also. vancement, and consequently they prefer to remain Thus when the influence of the circle conflicts with in a state of mental inactivity. They do not desire that of the spirit, results are often unsatisfactory if knowledge while incarnate, and there is no probabil- not an utter failure. If the will of the spirit is the ity that they will desire it immediately after transi- stronger the communication will then partaké mostly tion. This class, however, nearly always has strong of the spirit; but if, on the other hand, the influence opinions on any subject, and generally the less knowl- of the circle is positive and determined, it may exert a edge they have on any given subject, the more tena- greater influence on the medium than is possible for ciously will they cling to their preconceived opinions the spirit, and consequently we find that instead of a concerning it.

of his theory and dismiss from mind those that contra- fore death as afterward. dicted it. Such spirits communicate with earth. Taking all of the above causes into consideration apply to the other side as well.)

in which it is placed, so does a spirit communi- when they know abs ideas through the brain of a mortal, his meaning is of life as long as such is the case on earth. partially or entirely destroyed; the thoughts, he de- But because this is a fact is no reason why we

where the medium is not too positive in maintaining faculties. his opinions, a spirit with contrary views may find an Taking into consideration the manifold difficulties opportunity to express them. It has been said, in the way of arriving at a definite system of philosothough, that the exception only proves the rule, which phy and there remains no reason for complaint at the it certainly does in this instance. In this connection progress already attained; and, as the laws of commuanother cause for the lack of agreement among spir- nication are better understood this progress will beits in regard to essential doctrines may be worthy of come even more rapid than in the past. We should attention, namely the work of mischievous, evil-dis- not complain about this lack of harmony in the teachposed, or obsessing influences. With an apology to ings of spirits, when we differ among ourselves about my friends who believe in reincarnation, I desire to matters of equal importance and equal simplicity. introduce a little evidence on this point by A. J. Davis. And by pursuing our investigations with unbiased He states in "The Diakka and Their Earthly Vic- minds, and providing proper conditions for spirits to tims," page 78:

speculations, no more philosophically romantic farce problems. than the sweet boon of being 'reincarnated' was ever Grand Rapids, Mich.

We Should Not Complain about the Lack of Har- played upon human imagination by the sportive Dimony in the Teachings of Spirits, When We Differ akka (mischievous and undeveloped spirits). They Among Ourselves About Matters of Equal Import. Puzzle spiritual philosophers by a mixture of alarming doubts about immortality. The endless progress of the soul (say they) will end in an abyss of conglom-It has been said that death is only change; but in crated annihilation. They want you returned a few many instances we are compelled to acknowledge that times to round you up, full-orbed, in the niches of perthe change, if there is any change whatever, is very sonal experience, in every possible phase of being. slight indeed. The individual is transported to the You say, 'yes,' Diakka immediately give you oracu-

have not yet mentioned, but which should be consid-Many people still upon this mundane plane of life ered, namely, the influence of mortals on the medium.

Spirits control by impressing their thoughts upon spirit message, the desire of the circle is reflected back But sooner or later they pass to the other side of again; the question on the minds of those composing life, practically unchanged. Spirits can be preju- the circle is answered just as they desire that it should dieed against the truth as well as mortals. A spirit be answered. We should not forget that man is a who, while on earth, was prejudiced in favor of any spirit while embodied as well as after death, and is given doctrine, would continue to note facts in favor also possessed of the same powers and attributes be-

They may be perfectly honest, but they are misin- we are furnished with a logical and satisfactory exformed, and have erroneous opinions which they pro- planation of the many inconsistencies to be found in claim as absolute facts. Thus if a person dies a be- the teachings of spirits. Take for instance the prevliever in reincarnation, he will still exist as a reincar- alence of the reincarnation theory in France. The nationist for a longer or shorter period of time, ac- teachings of Allan Kardec have caused the French ording to his stubbornness, before he reaches a point Spiritualists to be somewhat partial toward reincarnawhere he can see the error of his ways (Probably it is tion, with the necessary result that they have attractneedless to say that reincarnationists will make this ed spirits who believe likewise, while a spirit holding opposite views would find it very difficult to express Another factor to be taken into consideration is the his opinions in a cogent manner through a medium influence of the medium in changing the meaning in- holding strongly to this theory. When it is remem-tended by the spirit, and unconsciously infusing his ord bered that reincarnation is accepted by more than her influence into the communication. It has been half the people in the world, it is to be expected that truly stated that as water assumes the shape of the they will occasionally return and teach this doctrine cation assume, to a certain extent, the nature and in- fore transition. As long as we send people into the dividuality of the medium through whom it is given, great beyond who believe assumptions unsupported and this is especially true when the controlling spirit by data or reliable evidence, we must expect that they desires to communicate an idea in direct opposition to will return as spirits and give us unsatisfactory and one held by the medium as an individual. As a conse- erroneous teachings. Therefore there will continue quence a spirit may find that in communicating his to be honest differences of opinion on the spirit side

sires to impress may be so changed that they seem to should condemn or question the value of all spirit imply a meaning contrary to what he intended, and communications. Because mortals differ in politics, yet the medium be perfectly honest and conscientious. in religion, and hold different views on every subject This would naturally lead a spirit to find a medium where there is a chance for difference of opinion, we who is favorable to the ideas he wishes to express, and do not affirm that life is a failure. Out of our mateconsequently we are brought face to face with the fact rial differences ultimate harmony will result; and that a medium holding tenaciously, to any opinion likewise the differences now manifested in the teachwould attract spirits holding like views. Thus a me- ings of spirits will result in the elimination of error dium who denies that animals have a spirit existence and the establishment of truth. In the meantime we would attract spirits who, perhaps, without investiga- are taught to use our own powers of observation, and tion, would confirm the medium's views. This rule, reason upon these matters, which is precisely what we however, is not invariable, for it is often the case that need for the further development of our intellectual

express their opinions in a more perfect manner, we "Probably, in the entire range of modern spiritual can do much toward solving many of these perplexing GEORGE B. FERRIS.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

Rev. Chashord in a lecture before the First Spiritual Mission of Los Angeles, made some excellent points.

"Advocates of the pid theology, which

tion of natural and supernatural; they are, therefore, forced to the conclusion which they are compelled to teach, that the natural or seen things are produced by the supernatural or unseen, which in my youth I was told was done by miracles in a very unnatural way. This could not possibly be. While it is true that the unseen things have been unfolded into external manifestation from the great deep silence of the unseen, yet it is not true that the supernatural ever produced the natural, because the supreme principle in the science of be ing teaches the irrefutable fact that nothing—no thing—can produce some thing wholly unlike itself. If there were a supernatural it would be wholly unlike the natural, and it could produce only its kind. Therefore the unseen source of all manifested existence must be just as much a part of nature as the

which a person is produced.

"Hence the element of power by which a person is prought en rapport with the unseen world as a medium between that world and this on the plane of physical consciousness is just as nat-ural as it is for a kitten to open its eyes after it is nine days old. The only dif-ference is that the kitten lives in per-

fect accord with natural requirements, while humanity does not?

But Rev. Chesboro des not believe in the manifestations known as "material-lantions," and helds that the only methods that the only methods the second sec od of holding communion with the spirit world is throughtand by the development of the spirit power, the sensitive ness which every human being in some degree possesses, which may be cultivaled to a full realization of this com-

The clergy of nearly all the evangel-ical churches, if not all, are uniting in a crusade against the injuity of divorce, and picdge themselves until the most restrictive; laws are forced through the state and national legislatures, not to perform the marriage ceremony for those who are divorced for causes not recognized by the churches! The state has assigned several causes which in the wisdom of law-makers and mankind are considered amply sufficient causes for divorce. The church has only one, and that one was assigned when the wife was owned as a slave by the husband, and the offense was a crime punishable with death.

It does place the ministers in a deli-cate position, after they marry a couple and pronounce them by the grace of God one until death do them part; to have them furnish an object lesson. showing the falsity and absurdity of their claim. Hence they are forcing the issue on the state and clamoring for laws that will make divorce impossible for any cause not recognized by the

No one having the best interests of the individual, or society at heart will oppose or in any way weaken the insti-tution of marriage. The union of man and women in the relation of husband and wife, with all that union implies, is, if there he anything holy and sacred, the most holy and sacred, and such are the duties and obligations assumed that this relation should not be lightly held or broken. But in this imperfeclife, mistakes are made, affection is met by brutal lust; the gentleness of love by arrogance, misunderstanding and hate home as an ideal Eden; becomes the re-

If there is derelication of "marital duties," "you can have a divorce," says the clergy, "and we'll marry you again," but if the husband becomes a beastly drunkard, a foul and debased creature. coming home to whip and drive his wife like a slave from the house, and year in and year out give her nothing but coarsest insolence, she must bear it, becauso a clergyman in the name of God has riveted the chains binding her to the beast!

When they declare in convention that hey will not perform the ceremony, after the state grants a license, what do hey mean? They know if they do not. the state has provided officers for this function, and those who wish can marry legally. It means that they will not until the laws are changed, making them the only authority legany able to perform the ceremony! It means a most treasonable plot to unite the state with the church in a most vital function, making one of the most prom-inent events in the life of the citizens religious instead of political act!

With the lobby the church maintain at Washington, which has been aptly called the "third house," whose manager boasis of holding choth Senate and House of Representatives in his hand, the lovers of affree government of the people by the people cannot be too vig-

tion that shows plainly what an impractical lot the bundred thousand moderns. trained" preathers one. It is solemnly declared in convention, and published as a part of the program, to work open-handed, and the every insidious art, to have the general government enact a divorce law for the nation, and also to bave the states have have in common or allke. It is a dull taymen the could not tell these over-learned ministers that the general, government has no right to exact divorce laws for the states. Such matters are left for each state to decide, and the constitution is so wisely framed that changes cannot so wisery trained that canbes cannot be made to fift every passing whim or adjusted to the measure of cranks. There is no possibility of the states enacting common differed laws. The wider freedom of the wast holds less to tradition and superstition than the east, and will never addece the demanation of the

Our Angelic Teachers.

Written through the Mediumship of John J. Lucas, Belleville, III.

Oh, ye what say that God's good angels Do walk no more in mortal guise, Bearing to earth the glad evangels, Whose notes first woke in paradise,

Ye've read-of old the wondrous story How on bright Bethlehem's starlit plains, They sang of peace on earth and glory To him whose love eternal reigns.

And when the mild and loving preacher Wandered on Patmos' lonely shore, There came to him angelic teachers Of weird and strange prophetic lore.

Through the long line of by-gone ages Angels have succored human needs, And through open historic pages Ye trace the records of their deeds.

Ye cannot see the open portals Where angels throng the pearly gate, Nor yet discern the bright immortals Who daily round your pathway wait.

Ye deem that from the fields Elysian, Their footsteps nevermore may stray, Still angels cheer our human vision, Though clad in robes of earthly clay.

For noble lives give certain presage Of holy lineage and birth, And all who bear God's blessed message Are his true ministers to earth.

They who the cup of consolation, To pallid lips do kindly press, And by their gentle ministration, The couch of pain and sickness bless,

And they who help an erring mortal, In firmer paths to upward move,

Need not to cross the shining portal Their mission worthily to prove.

For all who tread the path of duty, · And patient strive for others' good, Record in lines of living beauty Their claim divine to angelhood.

Sometimes will come within our dwelling. These sacred visitants so fair, Even though no prescient voice is telling We're sheltering angels unaware.

For all too oft our eyes are holden, And cannot pierce their dim disguise, Till they have climbed the pathway golden And passed the gates of Paradise.

And then our hearts with anguish broken, Recall the buried past in vain, The hasty word so careless spoken,

Would we could blot it out again. "Iwere better far for us to cherish The earthly angels at our side, Before their mortal forms shall perish

Though all unseen an angel tarries With all who walk the broad green earth, And every soul within it carries The germ of an immortal birth,

And they have crossed the swelling tide.

Whose mystic cord is firmer linking The human heart to the divine, When all its earthly props are sinking And all life's radiant stars decline.

And then the soul from out the sorrow, And darkness of earth's stormy night, Exultant hails the brighter morrow That dawns upon its clearing sight.

Let Us Fill Our Highest Mission.

the bad.

ing face;

race.

Let us be ourselves, and perfect as we know we ought We have need to be more carnest and uplifting with

Let us retrospect a moment for the wrong our neigh. We have need to be more thoughtful and forgiving of bors see, before we censure others let us always look For we know down deep within them, 'neath the

For sometimes the fault is plainer 'neath our own ob- There exists the Great Eternal, Nature's bright evolv-

scuring skin. east a little sunlight where there seems to hang We have need to be more perfect, wiser; wear a beam-🗓 a cloud;

Let us rather raise the living than to offer them a We have need to be unfolding, and to help unfold the shroud: Let us act like loving brothers and like angel sisters. There are diamonds bright and sparkling, far more

here And thus fill the world with pleasure while we live For the loving and forgiving, in the higher spirit within this sphere.

There are downcast hearts now breaking that to There is much in life to live for, much upon this earth heaven make appeal;

splendid meal;

clothes and bread;

birth.

precious than of earth,

There are those about us starving while we take our Much to sow and much to harvest on our transmigration through.

There are mothers and their children who are needing. Here to gain the earthly wisdom; here to hold, advance and grow,

Let us aid our fellows living and let Nature aid the Let us fill our highest mission on this earth before we

DR. T. WILKINS.

but it may become too strenuous. A the ridiculousness of a very serious strenuous life that leads away from the matter as presented by the sensational spiritual; which places the achieve newspapers: ments of the sleek, strong animal over the aspirations of the spirit, is better suited for savage than civilized man.

Parson Morris, of the Colored Baptist

dead.

Church of Mount Horeb, became infatuated with this strenuosity. There was ill-teeling in his church, and he had every reason to think there would be a "rough house," at his Sunday appointment. He did not have faith in prayers, or in the inviolable sanctity which hedges in the pulpit. He slipped a Bible in one hip pocket and a revolver in the other. He drew the Bible first, and pounded it on the deak, for texts to hurl at his belligerent congregation. The texts hit the mark, and as a boy's well-directed stone, stirred up a hor net's nest. The colored brother had even a rougher house than he anticl pated. Then his revolver came handy. He held those who clutched at him at bay until he could make a safe retreat. It was decidedly heroic, but he was

haled into court and pleaded guilty. Well the bishops of the great Christian churches in many of the most decisive councils, furnished him "strenuous" examples. They met in holy conclave armed with swords and daggers, and when argument failed, the strong hand at the sword hilt decided what incomprehensible dogma should henceforth form a part of Christian doctrine. For "strenuous" Christianity, the early There is one thing about their conten-Christian fathers heavily discounted the

> Is this the Microbe Age? From the exploiting of the pestiferous germs, one would so conclude. Medical theories held sacred are overturned; medical practice of a few years are made obsolete, by the invasion of germs into everything. We have a "sterilize" craze, and are looking for deadly atomles in every corner of the house, in the air. Let the notes of early birds water, food. We wonder how anybody lived to grow up when the existence of Every pleasant sound, my dear, these swarming hosts of deadly one. When she stirs from sleep, should hear, mies. Instead of showing how the Wake her gently, morn health may be maintained at such a high standard as to insure immunity against all disease germs, there has Softly that she may not miss been a flood of "sterilizing" agents and Apy sweet, accustomed bliss. attempt to place every one in quaran. On her lips, her eyes, her face,

......

He lived in daily dread of it, Such awful things they said of it, It filled him with despair. All night he lay and dreamed of it: So very much there seemed of it It filled the very air.

It unisoned all the food he ate. So in a fearful mood he ate: very frugal fare he took: The very utmost care he took The horror to evade.

No wonder that it frightened him, For some one had enlightened him With nictures on the screen. It was a fearsome sight to see creepy, grewsome fright to see-That microbe was, I ween.

And so what with the dread of it And what the doctors said of it. He feared to draw his breath; And, tired of sterllizing, it Is really not surprising it Quite made him welcome death, HUDSON TUTTLE.

IN ABSENCE.

Watch her kindly, stars. From the sweet protecting skies Follow her with tender eyes. Look so lovingly that she Cannot choose but think of me. Watch her kindly, stars!

Scothe her sweetly, night. On her eyes, o'er wearled, press Let that shadowy hand of thine Ever in her dreams seem mine. Soothe her sweetly, night!

Wake her gently, morn, Seem like love's melodious words. Wake her gently, morn

Kiss her softly, winds. Till I come to take your place. The following is not exactly poetry. Kies and kies her, winds

Mrs. N. S. Baade at Home.

We completed our spiritual work in New Orleans and returned home June but ours was a sad home-coming, for we found upon arrival that angel had entered the home circle and and removed our loved daughter-in-law who had given birth to a son and then passed on to the higher life. The child is living and being tenderly cared for by its grandmother and aunts, who will look after its interests; while our only son, though sorrowing over the physical loss of his loved wife, is comforted with the knowledge of spirit communion. We conducted spiritual services at our parlors at 1 p. m. to a large audience, hundreds who could not gain admission remained outside.

At 2:30 another service was conducted at the Preshyterian church, by request of her parents, they being members of that organization, and as our son's wife was also a member of the same church, never having withdrawn, but during the last two years of her life had, through our guides, became convinced of the truth of spirit return and with that knowledge we hope it will be of benefit to her in spirit life, so that in time we shall receive messages from her. Two days after she passed over we received a telegram announcing the death of our brother, so that the life angel has visited us twice in one week; but while our hearts are sad and lonely, spiritual gain, and we look forward to a reunion of souls in the sweet sometime. Upon such occasions as this is when the knowledge of spirit return and spirit communion comforts us, and we fully realize that every cloud has a silver We shall continue in the spiritual vineyard, sowing the seeds of the higher Spiritualism broadcast, realizing there are many others who need the staff of truth to support them in time of trial, who as yet have not become convinced of the truths of Spiritualism and refuse to be comforted. - Hoping. the friends will send us their best thoughts at this particular time, I remain a Spiritualist yesterday, to-de and forever. NELLIE S. BAADE. 411 Vermont Ave., Detroit, Mich.

People do not lack strength, they lack will.--Hugo. Falsehood is susceptible of an infinity of combinations, but truth has only one mode of being.-Rosseau.

DISEASE AND Pertinent to Existing Conditions in Thinker is confronted with so many

Spiritualism.

It was gratifying to me to read the cide with unerring certainty which one life. article in a late Progressive Thinker will do the business. Some have pro-from the pen of my old friend, M. F. posed that a qualified committee be se-Hammond, of Gallen, Mich. I had jost lected, to examine all mediums, and if Hammond, of Galien, Mich. I had lost track of his whereabouts since he left found qualified they could get a permit South Haven, Mich, some years ago. I to go before the people as mediums. think it was through my efforts that he Now on this committee rests as grave camp-meeting, some few years ago, Salem witchcraft, as well as in the case with marked ability, and giving satis. of Joan of Arc. factory results to the multitudes in at-

ers who have been cognizant of the such facts to your auditors, and give us a chance at least to flee from the wrath to come. Brother Hammond informs only resolves its relations to others us that there is scarcely a public speak. Which lie just beyond in the realm of iner to-day upon the rostrum that does vestigation. not know of the Bue Book. Thank you for so much information. Brother Ham-

honest mediums to register their names ion, we shall all fall in one ditch. and then let every association petition I am of the opinion with many oth variety.—Churchill.

Entered to the control of the contro

officiated as chairman of Devil's Lake responsibility as it did in the days of reconciliation, we adopt the the remepound a question to you and to all oth- filled out by a qualified committee, and

larger faith and higher aspirations. The discussion of one view of a question ference?

Infinitude of space—the circumferfor so much information. Brother Hamence everywhere, and the center no our passions which is perishable.—Bulmond quotes an old axiom, "in union where! In the heart of man there is a wer. there is strength," and then gives a for constant yearning, but resting never mula for a remedy to entirely obliterate when a point is gained. When we atmus for a remeay to entirely conterate tempt to harmonize the world by securter. Brother Hammond's remedy is for all ing an agreement in the realm of opin-National Content of the security of

REMEDIES. the legislature to prohibit the practice ers, that this agitation of late about frauds, is like any other pent-up force the legislature to prohibit the practice ers, that this agitation of late about sion of such registration papers. But in nature, as necessary to fortify and the casual reader of The Progressive give Spiritualism strength, as the counter currents of wind are necessary to free prescriptions or remedies to eradi- fortify and aid the mightly eak of the forest to obtain a stronger hold upon In conclusion I wish to refer to the

conciliatory article by Mary Webb- Baker. I hope all may read it. I am not apologizing for anything false in mediumship.

Farming has been my occupation, and there never ripened a field of wheat or other grain without some smut or poor of Joan of Arc.

kernels, and the principle holds good
Now for the sake of harmony, and a with our domestic animals. Go into the forest, and we see a majestic pine But, Brother Hammond, I wish to pro- dies as set forth and the prescriptions or oak tree. Standing by its side is a gwarf, with sceming equal opportunities Eureka! it is complete. But to day of soil, watered by the same dews and Blue Book, why did you not proclaim forces and agitations are unfolding a rains, and warmth of sun, and swayed by the same breeze; and why the dif-LEVI WOOD. . Kalamazoo, Mich.

It is the excess and not the nature of

He surely is in want of another's na-

Nature through all her works, in great degree, borrows a blessing from

hurch.

A transport life may be all right, It thymes, and has sense, and shows

DHIO STATE ASSOCIATION.

Annual Report of the President, Mrs. Carrie Firth Curran, for the Fiscal Year Ending May 28, 1904.

To the Spiritualists of Ohio, Greet ing: -Another year has passed; we are once more assembled in convention, to review the work of the past twelve months and to outline the labor of the

year that is to come, At the opening of this convention congratulate you upon the outlook for our state association as well as upor the results of the year's work.

I congratulate you also upon the prog-ress our cause has made during the year and the increase of interest that has been manifested through all parts of our state. The people are recogniz-ing the value of the truths of Spiritual-- ism as they never have before.

Missionary Work.

The past year has been one of active work on the part of the O. S. A. It has had three missionaries at work during the past year and other helpers. Never was there the demand for missionary was there the demand for missionary Worls in our state that there is at the present time. I found at the beginning of the year it was very difficult to re store the confidence of our people in the state being able to assist the local so-cicties. We have stimulated the old socleties, re-instated the sleeping ones and organized new societies.

Our state has never been able to report as active work in Ohio as at the present time. I wrote to all societies where I could find a name and address; a number of letters were returned unclaimed. I have mailed "circular letters" to all societies, offering them as-'sistance; some did not respond, others have, and to those that have co-operated with the state, we have formed a circuit and have been able to do active work at a very small expense, saving of railroad fare and other expenses.

Mrs. Anna E. Baird of Elyria, Ohio, and Mrs. Elizabeth Schauss of Toledo, Ohio assisting in the work, they have rendered our state excellent service and endeavored to awaken an interest in organization.

Wherever they have labored no one can complain of their zeal or earnest ness of spirit in the discharge of their duties. Their reports to be received later will give detailed accounts of the work, also the results thereof. We are also indebted to Mr. Martin of Elyria Ohio, and Mr. Jenny of Oberlin, Ohio for their assistance in doing missionary work. Missionary work is always ar important feature of the religion of Spiritualism. It can be made a tower of strength to the O. S. A., and to Spiritualism when it is properly undertaken

The past year has shown in a small way what may be done; I am led to believe that we can accomplish more in

In order to be effective, missionary work should be continuous, as has been shown by the missionary work during the past year, with all the opposition.

have advocated the circuit system at our state convention, also at the National convention, and this year I have had an opportunity to try the system and find that it has proven a success Our N. S. A. president, Harrison D. Barrett, has been in favor of the plan and urged that it might be put into practice.

Ifound some of our local societies discouraged. Their past experiences with missionaries and missionary work had taken all they could raise for travary, and the local society holding two or three meetings a year cannot expect to raye the interest in our state and National; they are the ones that cannot see the benefit in organization. It is the steady, persistent work that tells

All missionaries should seek to fill the treasury of the local societies; they should not exhaust them, but they must if they only visit them once or twice

and recommend more of it for the coming year, wherever possible. I urge that it be carried on in co-operation with our National. And then upon the short circuit plan a worker can be engaged for a full year by the state and instructed to devote his time to the task of building up some six or more local societies within easy distance of one another. This can be done by frequent visits and by impressing their thought upon the people, thus leading them to be as liberal in their support of Spiritualism as they once were of the Christian church. By means of the circuit we have proven the expense of traveling has been greatly reduced, the mat ter of compensation has been small, but

it will be adjusted in time. Any missionary can make the work self-supporting in a short time and pe able to sid the state and National. This resources, for the O. S. A. would only be called upon to meet small deficits.

In place of the National expending the great amount it has each year in traveling expenses for missionary work, and sending two missionaries place, paying a salary of one hundred and twenty-five dollars per month and all expenses. I object to the system employed by our National, and being your delegate to the N. S. A. convention, and hearing the report given by one of the missionaries, stating that the N. S. A. had expended some eighty dollars in 1903 above expenses in Ohio, I asked of the National to assist the states and allow the state officers to appoint their missionaries, they understanding the needs of the state better than a stranger, who merely goes and holds a few meetings and travels to another state. I believe it would be of less expense if the N. S. A. would appoint one missionary in each state, where it is organized,

and co-operate with the state. I appeal to the convention for action upon this matter and earnestly recommend the adoption of this method in the missionary work of the coming year. I also recommend that more miscionaries rather than less, be put into the field. I also recommend that the n provide a missionary fund that localities may be reached where there are no local societies in exist-

Usages.

At our last N. S. A. convention the report on usages was adopted. It was one of the most important issues of the convention. Its adoption has given Spiritualism a legal standing in every state and territory of the Union and has placed all Spiritualists who are members of organizations upon an equal footing with the followers of all other denominations. I most earnestly recommend this convention to the adop-

Local Societies.

I am thoroughly convinced that the velfare of our cause depends on the clocal society. It is the duty of this convention to devise ways and means whereby more effective work for our cause as a whole may be tione.

Very few of our societies have a sur phis at the close of the year, and I ask wou, as delegates, to consider how the membership of these local societies may be increased and their finances strengthened.

Spiritualism Vs. Spiritism.

BOLDLY ANNOUNCES HIS POSITION. HE IS lieve in the continuity of life and spirit return. EMINENTLY ICONOCLASTIC, THINKS ALONG It means Naturism, and colliprehends the universe, including all of our social relations, conditions and ITS STATUS COULD BE CHANGED IN THIS RE- is a part of it: SPECT. HE THINKS THAT THE GREATER SUC. It is impossible to comprehend liby a power or force SHOULD BE DEVELOPED A CLASS OF MEDI- ing the qualities of omnipotence, omniscience and om-UMS WHO WILL SCORN TO MAKE MERCHAN- nipresence on any other hypothesist DISE OF THEIR GIFTS.

At the last monthly meeting of the Chicago Spiritualists' League, held at 615-617 N. Clark street, the writer was requested to deliver an address on the subject, "The Better Development of Mediumship," and Those who pose as Spiritualists and devote their time twenty minutes only allowed for the delivery.

of such vast importance to the cause of Spiritualism, ences combined.

requires very careful consideration in laying the foun- How does this affect mediumship. dation upon which to build. 1

same time." Which I know and every honest Spirit- to do. ualist knows is false, and I would have liked to have But while they cannot destroy it or bring it into disvelopment of mediumship. But time was up.

me with the requisite space in your paper. Members human glorification. were allowed three minutes to discuss the address, They dominate the greater portion of our mediums

become a good Spiritualist was, "To believe in the if not all of our public meetings, clickes and socials. continuity of life, and intercommunion between the Do you suppose for a moment that any intelligent two states of consciousness."

Now as to that postulate, or an assumption without some branch of the Christian church? proof, "that a person can be a Christian and a Spirit- Now when they, as they offen do, make our media

ception of Jesus, and the doctrine of vicarious atone- Spirifual Science Hall, Sandusky, Sunday afternoon ment, also the Trinity, God the father, God the son, and evening. Mr. Barrett says that the National Asand God the Holy Ghost—three in one and one in sociation is composed of 21 state association, the so-

ualists never. All that a Spiritist is required to do is whited States and Canada is 250,000 Michigan has to simply "believe in the continuity of life and spirit more legally organized societies than any other state. return," so-called.

Now, then, if a person is unfaithful to his vow, these erected during the past five years. You see, then, that the term has no reference to unbediums. 1200 300

teaching in all things.

his example in all things. tians in general admit that they cannot do all these the same opinion as myself.

have made them. They have left a trail of blood behind them ever since substantial than sentimental gush and glittering genthey became powerful enough to do so, and why eralities to feed their spiritual natures; those who are should they not? For the chief cornerstone of their ready to assist in organizing all those who love the whole system is a human sacrifice and shedding of truth better than earthly gain, fame or even bodily devoid of all spirituality.

demned as infidels; but they are good Spiritists, for many experiences. do they not "believe in immortality and spirit return? The greater success of our noble course demands spirits; the devil and his imps, if you please.

conditions.

fore eternal. We are, therefore, now living the eter- paired. Who will assist in this noble week? It must nal life, and are not indebted to anyone in the uni- not be delayed. verse for it, but is ours by right of inheritance. To Chicago. Ill.

hatter on the part of all.

leaders and scholars.

We are in hopes that the coming year

The missionaries have organized them,

wherever there was an opportunity to do so. The past year Sandusky, Ohio,

MR. MARSH STEPS TO THE FRONT AND me Spiritualism is infinitely more than to simply "be-

LINES HE HAS CONSTRUCTED FOR HIMSELF, environments, and the realization of this as a fact while financially they were not a suc-LAW—NATURISM—AND THERE ASSERTS HIM—force or intelligence that rules and governs the uni-SELF IN LANGUAGE THAT CANNOT BE MISUN. verse, and called God by the supplicial students of DERSTOOD. IN HIS OPINION THERE IS A nature. But those who dig deep into eternal truth, TENDENCY IN OUR RANKS TO SECTARIANISM, know that the almighty power everywhere manifest is simply the sum total of all the intelligence that ex-AND HE DEPLORES THAT FACT, AND WISHES ists in the universe, and yours, dear friends, and mine, and the tent out

CESS OF OUR CAUSE DEMANDS THAT THERE can be capable of governing the universe or possess.

Because of the aping of the manpers and customs of S. A. Ritual as a whole, which was the Christian churches, adopting their formalities and adopted at its recent convention in religious ceremonials, in the ordaining of ministers, christening of children, etc., etc. the cause of Spiritto trying to harmonize Spiritualism with the Bible, Now every intelligent person knows that a subject are doing the cause more haven than all other influ-

A young medium made the statement at a social on Therefore a good share of the allotted time was the South Side a few weeks ago. Lalways have been thus consumed, which it is needless to repeat here, as a Methodist and am one now." And here let me say all who were present will remember it. that the proper place for all such is in the church, for I first referred to a postulate made by one of our all Spiritualists know that the Christian churches hate most prominent members at a South Side social a few the very name of Spiritualism for the truth it contains weeks previous. On that occasion he stated: "A per- and teaches, because it has positively demonstrated son can be a good Christian and a Spiritualist at the the truth of immortality, a thing they were never able

time to give my reasons for saying so, and also what repute with all their forces combined here in the body, bearing those reasons have upon the more perfect de- they carry their hatred with them into the unseen state of consciousness; also all of their bigotry and in-Thus my reason for asking you, Mr. Editor, to favor tolerance, their craftiness for worldly gain, fame and

two of whom only will I refer to, then to my subject. and many others here designated as Spiritists. Thus One declared most positively (the one who made we know whence comes the conformity to church forthe postulate above referred to) that all it required to malities and religious ceremonials in vogue in nearly,

denizen of the celestial spheres would ever seek such The other one stated that he manages a developing conditions to communicate with usf. I dare to make eircle on the South Side, and is very successful in the statement that at least seven out of every ten of turning out (1) mediums, and that his modus oper- the public mediums in the country are permanently andi is to demand of all guides "that they shall be be- obsessed, temperarily controlled, of to some extent inlievers in Jesus Christ as the Savior of mankind." fluenced, by those who in earth life were members of

ualist at the same time." We will first analyze a appear ridiculous or disgraceful, either in public or Christian: One who believes in Christ and all his re- private, they have done an injury to the cause, if not puted teachings, and in the Bible as the only inspired dealt it a death blow. If it goes on the way it is going word of the only infallible being, individual, or God now, inside of twenty-five years, our National and state associations will become its sectarian as any of Mark you, now! Only believe! You are not rethe younger Christian churches. That you may have juired to know anything, but only believe that eternal some idea of my reason for such a conclusion, I will life is "the gift of God through his son, Jesus Christ." give you one case out of many by quoting from the You must repent and be baptized, and thou shalt be Journal of Sandusky, Ohio: "Harrison D. Barrett of saved; believe not and be damned.

Spiritists can swallow that dose; but Spiritualists the National Spiritualists Association of the United never! Christians must accept the miraculous con-States and Canada, delivered his first lecture at the cieties in the United States numbering about 300. The Spiritists of course can believe all this, but Spirit estimated membership of all the breamzations in the Ohio has only 25 societies. The association is now 'Christianity an infidel system,''-if Noah Webster recognized as a religious body; it has a licensed minis to be taken as authority for definitions of English istry, and is building churches throughout the counterms. The term infidel means only unfaithfulness, try. Over 110 structures are now owned, and 20 of There are pledges or obligations, then he is certainly an infidel. at present 325 ministers. There are about 10,000 me-

lief in the Bible, the Christians' God or anything else. No one can fail to see—if they analyze the above Now to become a member of any of the Christian carefully, that it is a sectarian body already with its churches, a person pledges or obligates himself to be-licensed ministry and church edifices, and will soon be lieve in Jesus Christ as the Savior, and to follow his "a closed shop," and no unordained or unlicensed workers need apply.

But they one and all admit that they do not follow It has turned out just as I predicted it would when I was written to from Washington, D. C., (I was then If he as a personality, ever existed, he certainly in Boston) concerning the advisability of holding a taught that his followers should love one another, be conference in this city with reference to the organizatruthful, just and humane in all things; not to steal, tion of a National Association. I ther plainly stated lie, cheat or hoard up treasures here upon the earth my reasons for opposing its organization, to Mr. Barwhere moth and rust doth corrupt, and many other rett's agent. I then conferred with Mr. Luther Colby, things too numerous to mention here. Now Christhe veteran editor of the Banner of Light, and he held

things under present social conditions; but we must Now, where all of the old guard, those who have plan will not drain the Association of its | not forget that Christians themselves have made the outgrown all forms of belief, those who rather know present social conditions just what they are by their one thing certain, having learned it by experience, infamous laws. They claim that this is a Christian than to believe a million and have a million doubts, as country; if that is so, then the laws are Christian every belief on any subject implies a doubt; those who laws; present social conditions are just what they take the truths of nature for their Bible, their invocations, their benedictions, their Lord's prayer, and So out of their own mouths we must condemn them. their doxologies; those who desire something more blood, and it has been blood! blood!! blood!!! ever existence here; those who will pledge their best intersince, and they are still at it, and why not? They ests to the task of organizing every honest and fearare naught but a great politico-social system, utterly less medium into a harmonious band, and then give them every aid possible in developing their best spir-Now, as by their own admission they have violated itual gifts—not by demanding that their guides shall every pledge and obligation, made to follow the examble believers in a mythical Jesus, but encourage those ple of their Lord and Master, they surely stand con- who have acquired great knowledge or power through

Of course they say that the ones who return are evil that there should be developed a class 35f mediums pirits; the devil and his imps, if you please. who will scorn to make merchandise of their spiritual But every Spiritualist knows for a fact that life is gifts. At least one good thing has been accomplished eternal, and that the excarnate not only can, but do by the organization of the Chicago: Spiritualists' come back and communicate with us under proper League. IT HAS PROVEN THE SPIRIT UALISTIC CHAIN HAS MANY WEAR LINKS IN They know also that they are not indebted to any. IT, and as no chain is stronger than its meakest link, one for life, for life is a natural principle, and there- it is then important that the weak links should be re-MARSH. the fend of the second

Mediums' Home.

better plan than a mediums' home. The our cause.

ture Spiritualists of the present must; interest themselves in their children, I now return unto you the office which throughout Ohio, we engaged our Naand give them a chance to know some you entrusted to me one year ago. I tional president, Mr. Harrison D. Bar-

I sincerely believe that when the peo- thing of the principles of Spiritualism, hope my work in a small-gray has done ple see that the O. S. A. is not always instead of sending them to other some good. The opticologor our cause speaking for money, they will volunta churches to be taught that which emis promising. Success awaits it at errily contribute enough to meet this exbitters them against the parents' knowlery turn, providing the Spiritualists of ense.

edge of the truths of Spiritualism. our state will see the need of co-operaone thing is certain, our local so- Great credit is due Mr. John W. Eng tion and make the state organization a

One thing is certain, our local so-cleties must be sustained or our move-ment must go down. Fellow-delegates, assistance in the lyceum.

I ask your considerate action upon this

Mediums' Home. good will toward all and malice toward I would recommend that the O. S. A. none, I hope that the O. S. A. may con-We are in hopes that the coming year assist the N. S. A. in establishing a pentinue to grow in spirit and in truth, sion fund. In my judgment it is a far Let us all work for the betterment of With this I close my annual

If Spiritualism is to prosper in the fundamental Chicago and the present must.

Conclusion.

Thinking best to hold mass meetings there Spiritualists of the present must.

rett for the month of March, holding 28 meetings during the month. The first meetings during the month. The first meeting was held at Sandusky, Ohio, March 6, the next meeting at Toledo, O., on March 13; from there we went to Elyria, Wellington, Lorain, South Lorain, South Lorain, Clayeland and Ashtabula Ohio.

rain. Cleveland and Ashtabula, Ohio. Mrs. Anna E. Baird, Elyria, Ohio, and Mrs. Elizabeth Schauss, rendered valuable assistance.

cess, yet great good was done; it was at work and certainly gave it to claim to their support; it was also edu-cational in the highest degree, and I believe should be continued to that end. I recommend that an appropriation be made from the general fund to form the nucleus of a missionary fund to be used during the coming year.

Respectfully submitted, MRS. CARRIE FIRTH CURRAN.

The undersigned committee on us ges recommend the adoption of the N. Washington, but recommend the adoption of the following amendment to the Amendment!

'All mediums desiring to be enrolled as associate ministers of the religion of Spiritualism, shall submit to an examination at the hands of the officers of the state association, or committee appointed by the N. S. A.; this examina tion shall consist of strict yet reasonable tests of the character of the phenomena presented by them; upon the inding of these facts judgment shall be rendered accordingly.
ELIZABETH SCHAUSS.

THOMAS D. BELLIS.

W. V. NICUM.
The above amendment and the Ritual were unanimously adopted, and a copy of the same to be sent to Mrs. M. T. Longley, Secretary N. S. A., Washing-

Report of Missionary Anna E. Baird.

Columbus, Ohio, May 28, 1904. To the Officers and Members of the O. S ..- Since my appointment as missionary of the O.S. A. I have served the following societies; Cleveland, First Spiritual Church; Elyria, Progressive Spiritual Society: Wellington, Progressive Spiritual Society; Sandusky, Psychical Research Society; Ashtabula, Psychical Research Society.

Number of meetings held during October, 1903, 10; November, 1903, 12; December, 1903, 8; January, 1904, 11; February, 1904, 10; March, 1904, 25; in which month March I assisted our National and state presidents in holding mass-meetings. Number of meetings held during April, 1904, 7; May, 1904, 5 Total meetings during year, 88; conduct ed individually, 63; assisted at 25.

Respectfully submitted, ANNA E. BAIRD,

Report of Missionary Elizabeth Schauss Toledo, Ohio, May 26, 1904. The missionary work of the O. S. A was initiated Dec. 1, 1903, at which time I was appointed missionary for I began work at Sandusky on Dec. 6, 1903, going thence to Elyria and Cleveland on the 13th and 20th respectively. From Jan. 1 to May 22 inclusive I delivered twenty-nine lectures in my official capacity as follows. At Sandusk seven; Cleveland ten, Elyria two, Wel lington two, Ashtabula six, Toledo two besides numerous parlor meetings at different points all of which were both instructive and enjoyable.

The first year of missionary work has in every way been most pleasant to me. The respectful and intense interest of the people in the message of freedom that Spiritualist ministers and mission aries bring is inspiring to say the least. the more I work the more I appreciate the value of true honest labor; the more I revere the sacred mission decreed to me by the spirit world. The waving folds of the banner of Spiritual Truth that for fifty six years has been floating o'er the hearts and souls of a people whose recognition of religion is to abide by the Golden Rule, is spreading itself er all the world to-day, and the world accepts its protection gladly.

Respectfully submitted, ELIZABETH SCHAUSS, Missionary O. S. A.

SPECIAL.

To the Officers and Members of the N.

Knowing some of the needs of a more practical system in regard to ordination. christenings, marriages, missionary work, etc. I would suggest that that there might be a universal system. no matter where we perchance to go, it would be the same: that the N. S. A. provide such by-laws; it would be much easier for the workers who are called

mon to serve such societies. We have scattered enough. Let us come together and work and know our work. Let us not be fearful that we might be like some other organization. It is not necessary to follow the creed of Methodism or Catholicism, but we might profit by their experience in doing business; they have rules and each one thinks it their duty to contribute and sustain the organization: they difthey are to be saved, but they do not argue their religion, but comply with the rules of the organization as far as progression is concerned and could do the

We might say that as long as they "Roberts'Laws of Ruling" would be imitating Methodism or Cath-

Now brothers and sisters, to me this is a serious question. Many have lost interest in the local Societies, state and also N. S. A., and are working with the Mental Scientists, and Theosophists; we are losing time and opportunities fearing we may imitate some creed.

I would suggest that all applicants for ordination be laid on the table one year; that the applicants be obliged to be engaged in actual service for not less than one year, and their recommendations be from said societies, that they are of good moral character to be first

Also I believe that there should be a

system of missionary work. My experience has taught me that the local so cleties are not deriving the benefit they should. The missionary is only .with them for one or two meetings and the railroad fare and other expenses, such as hall rent, music and entertainment and allow the missionary to have door fee, what can we expect: but our local societies will say that they had a nice meeting but could not see the good they had derived from the missionary, until it is difficult for a local society to exist. My plan would be to have the N. S. A lonate to each state-society what the state has cost the N. S. A.; and let each

keep one missionary at large. sonaries to travel together, for there might be four societies furnished, while

In a very interesting article in La Revue Rose Ernesto Mancini, under the somewhat singluar, title of "Animal Arithmetic," advances some novel ideas regarding the ability of animals to eckon time and to count accurately. Most savages, he says, are unable to

count beyond four, or to distinguish, except confusedly, any number of persons or objects beyond four. Many animals, on the other hand, especially those that work, can and do really exceed this number. For example: In the coal mines of

Halnaut each horse is required to make thirty trips as a day's work. Some work faster than others, and each one, without exception and entirely of his own accord, goes directly to the stable after completing the thirtieth trip. In India the elephants that act as

transports and carry very heavy loads further obstinately refuse when the signal indicating the cessation of the day's labor has sounded.

Montaigne relates that at Suse, a seaport of Tunis, the oxen attached to

pulley for drawing water used for irri-gation and the like invariably ceased work after the hundredth bucket was drawn. A certain Mr. Tiniotieff was the hap

py possessor of a dog that was able to calculate with precision. One day, having been fed a large platter of chicken bones, he found twenty-six left over when his appetite was satisfied. he proceeded to bury carefully in different places, as all dogs do. The day following he dug up and ate twenty-five, went to sleep, suddenly woke up, apparently with something on his mind, hesitated a moment, dug up his twenty-sixth bone, ate it and went to sleep, this time soundly.

Birds count well. They usually know the number of eggs they are hatching. Here is something odd: A half-tamed nightingale was always given three beetles as a sort of dessert If he received but two he waited impatiently for the third. If the three were given to him he ate them up and flew away without waiting for more.

Monkeys and magpies are, singularly enough, bad mathematicians. Neither can count beyond four, and the mer who make it their business to catch six men march openly toward the animal and then hide themselves. A short time after four men come out into the open and go away. The animals, believ ing all have gone, are readily caught by those who remain.

Some animals calculate time and dis tinguish the days of the week with marvelous accuracy. Mancini relates the case of a Protestant minister whose congregation was shocked by a big Newfoundland dog belonging to him that came to the church each Sunday at the usual hour of the ending of the ser vice. If there was any delay he barked loudly, and as soon as he saw his master would gambol about, bark and play, and then accompany him home. stop this the minister locked him in the house one Sunday, much to the dog's chagrin. The following Saturday the animal disappeared from home, spent the night outside and at the accustomed hour was at the church.

A similar instance is that a dog be longing to the translator of this article, was greatly terrified by firecrackers and fire works generally, and invariably ran and hid itself in the cellar the even ing of July 3, each year, and could not be induced to come out until the morning of the 5th-New York Evening

Have They Souls?

I would not be a good Spiritualist did I not differ from other equally well posted Spiritualists, and I must assume the right to think and write strictly from my own point of view, and upon e matter of animals having souls the wisest in our ranks diverge.

I think, if intelligence has anything at all to do with spirit, or towards indi cating the possession of spirit, or soul, the horse, the dog, the hog, the seal, or any animal capable of receiving instruction has the same right to such

Why should man inherit or be any more entitled to immortality than anything else in the universe when the same law or creative principle lies back

Why should man carry his individuality over into futurity and leave behind

other individualities? Degree of intelligence is only the indicator of the height of unfoldment of the power of thought, the power to reason, and weigh, and measure.

housed with friend. Mr. and Mrs. Yenni. who have a water spaniel that can do almost everything but talk, and he seems to understand nearly all that is said to him, and no doubt if his feet were made like hands he might express himself on paper as well as a deaf and dumb person, and is there no chance in the future life of the spirit of the

deaf mute? or the dog?

Because in man is expressed the highest earthly unfoldment, and in him is reposed the management of affairs of this little sphere; because his form is perpendicular, and he has knowledge, cunning, shrewdness, ingenuity, etc., in their higher forms, has he any greater claims to a monopoly on the immortality principle in nature?

What right have we to claim that anything that has life, growth and unfoldment is not as immortal as man? Without flowers, and birds, and music spirit life would lack the ideal for me Without her pet cat or her pet dog or parrot many a loving woman and man

a heaven. My soul of souls would be lonely in a heaven composed of human souls only; no green grass or fragrant flower, no

birds. Are these but rudiments that aid in the lessons of a beautiful life, that melt away from our desires and aspirations and give place to higher and loftier at tractions as we pass on? Then as nothing is ever lost, and all that is, ever was, are not all things eternal and im-

The water spaniel previously referred to will get his master's slippers for him when asked to in plain words. He also seems to know when Sunday comes, and asks his master for extra in the shop. He will tell the dog, if he wants to go for a walk with him to "ring the bell," and he pulls a cord, that is attached to a bell and then

land, Sandusky, Toledo and Findlay, O. and let there be two missionaries, one giving the phenomens and the other the mental. One commence at Cleveland, the other at Findlay; that would, I be lieve, give better satisfaction to all con-

jumps up on his master in a playful manner, as if to express his delight at the prospect for a walk. There are many ways in which Rex expresses real understanding and forethought as to his own welfare. But these are sufflclent to illustrate the point of discrimination made by some in their wisdom, (?) upon the subject of futurity or con-

inuity of animals. It certainly stands to reason that the ame grinding, evoluting principle in Nature has as much regard for the perpetuity of one production as for another and has no choice that will favor man more than other evolved beings, and each occupies its own particular sphere

or station in the machinery of life. If there is spirit as the great force in Nature all things are of the spirit and in proportion as they are unfolded into the positions of highest use and intelligence they are endowed with that spirit they are of, and if spirit is immortal their spirit must also be immortal according to the individuality.

It is a clumsy philosophy that presumes to discriminate on the grounds of higher unfoldment who or, which shall be immortal.

DR. T. WILKINS.

ROAD. There are hermit souls that live withdrawn

THE HOUSE BY THE SIDE OF THE

In the place of their self-content; There are souls, like stars, that dwell In a fellowless firmament;

here are pioneer souls that blaze their Where the highways never ran-But let me live by the side of the road

And be a friend to man. Let me live in a house by the side of

the road, Where the race of men go by-The men who are good and the men

who are bad, As good and as bad as I. would not sit in the scorner's seat,

Or hurl the cynic's banet me live in a house by the side of the road

And be a friend to man. know there are brook-gladdened meadows ahead And mountains of wearisome height:

That the road passes on through the long afternoon And stretches away to the night, But still I rejoice when the travelers

And weep with the strangers that Nor live in my house by the side of the

Like a man twho dwells alone.

et me live in my house by the side of the road Where the race of men go by-They are good, they are bad, they are weak, they are strong,

Wise, foolish—so am I. 'hen why should I sit in the scorner's Or hurl the cynic's ban?

et me live in my house by the side of the road And be a friend to man. -Sam Walter Foss.

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N. S. A. has a number of retired speak- report and bid you God speed. state furnish their missionary; the state knows the needs of their locals, has organized a lyceum and great good has been accomplished through the leaders and scholars.

CARRIE FIRTH C urge this plan for your consideration. and it saves in rallroad fare enough to CARRIE FIRTH CURRAN. there a Farmer I .. The pension system is the best method. Report of Mass-meetings, March, 1904. I think it is a mistake for two mis-

Form a circuit, say for example, Cleve-

favors upon that day. Mr. Yenni is a barber and is only at home Sunday afternoons, all other days being occupied

rned. Lremain, yours in the cause, MRS. CARRIE FIRTH CURRAN.

Psychic Light. Maud Lord-Drake's Book.

"Psychic Light," by Mrs. Mand Lord-Drake, the well-known medium, is a work of 600 pages, dealing in a masterly manner with many of the profoundest problems in psychic and scientific philosophy. It is handsomely bound, neatly printed and most ably edited: It is a work of most thrilling interest from preface to conclusion. It is as fascinating as the best written novel, even while it demonstrates the laws and phenomena of psychic philosophy with scientific precision. It is free from technicalities, and is attractive in every feature. It is intensely religious, hampered by no creed, restricted by no form of priesteraft, exemplifying the plenitude of eternal laws; and, at the same time, it is profoundly scientific.

The facts and phenomena manifested through her own mediumship, and therein recorded, are abundantly verified by witnesses still living in this country and in Europe, whose names and addresses are given. Few if any books have appeared so rich in psychic . I told him our paths lay apart; that I could never where you belong. and Spiritualistic philosophy. On every page are be happy in a union with him. He became furiously "'Mistaken man!' he replied, 'Be it as you wish! est character, and the most absorbing interest. It is impossible to give a full review of the work within any reasonable limits of an ordinary newspaper artielc. It can not be expected, therefore, that in this article, I can do more than to consider one or two of the strange occurrences recorded in this wonderful and absorbing book.

The subject, "A Blasted Life," on page 407, presents some of the strangest and most marvelous facts of spirit power. Judge George W. Knox of Los Angeles, California, writes:

"I have known Mrs. Drake for 34 years, and can verify many of the instances in the book, especially, the chapter headed, "A Blasted Life." I know the circumstances related in this chapter to be true. At that time, Mrs. Drake was living on Park avenue, Chieago. Her control, Clarence, told me at that time that they, the guides, had the power to shield her, and punmankind; and they, likewise, had the power to reher in her mission.

Valleur Dupree, one of the principal characters, who figures in this chapter, both as mortal and spirit, was a man of Spanish descent, a resident of St. Louis, Missouri, and well known to many now living in St. Louis. He was tall, commanding, black-eyed,

Drake's most powerful controls.

one of his most intimate friends, and enclosed in the from the spheres of the dead. * * * letter a statement of most weird and marvelous import. This letter with the eard on which Dupree had the determined spirit in these words: 'Know you, awful power is this that enables you to shape and to the religions of the world, the writings of Homer, the for this chapter. In this statement, he says:

that I loved her, and why was I not permitted to tell don her. She is mine. I swore it in my body. I He went to Europe-to France-where, in Paris, he her of this, which to me was the richest possession of swear it again in the never-ending world of spirit, soon arose in his profession. There, too, in brief, he earth or heaven. * * * She paused a moment in deepest Bid her farewell foreyer. Swear this to me, and I will gained honor, fame and wealth. He more than reterrible power I cannot control seems to bear me on- have it in their power to shape man's fortune, his the chapter of Psychic Light headed, "A Blasted ward to an end I cannot foresec. God and the angels fame and happiness according to their own superior Life," and are fully known to men and women still know how precious love would be to me. But a dread, wills, an awful fear for you, has made me try to postpone ... 'Ask me not why this is so, but know that it is a France. These facts present to every philosopher

met you, or heard of you, even, I had a lover, Valleur tion, and destroy her life as well? Dupree, whom I called Val. * * * I never really loved "'Valleur Dupree,' I said, 'I defy you and your carnate beings wield such potent influence for weal him, but, with my girlish fancies, proud of such a infernal powers! Either in hell or on earth, I op. or woe over the destinics of men on earth? Are these handsome lover, I imagined I did. We became en- pose my will, and my purpose to yours. And in this assertions of Valleur Dupree founded on facts, or can chafed under his unreasoning jealousy and dictation. against you and all that is bad. Go hence to the world a fact, that the transition from this to the realm beangry, maddened at my decision. He then took a Yet, ere I go, I will leave you a token of the offer I dreadful onth that no man living should ever hold me have made. In the light of to-morrow's sun, you may ries into the world beyond its likes and dislikes, its to his heart, or possess my love; that living or dead, or hell should tear me away from him, and that should I ever bestow my love upon another, he would forever gible evidence of my wish and will.' blast both him and me, even if he should arise from the grave to do it.

" 'When, a few days after this, he was called to the northern part of the state on some professional business, he became entangled in a sudden quarrel, in the his hand I saw a written message with a signature. all nations in the world's history. It lies at the founmidst of which he was shot dead.'

graph of this passionate man, this unyielding lover. taken suddenly and alarmingly ill. No medical treat- of the Grecian hosts against unhappy Illium, sacrificed ish any one to death, who would stand in their way, in It was the picture of a man whose face I had occament seemed to relieve her. Dr. S——, or as he is his daughter, Iphiginea, to appease the wrath of a their efforts to use her spirit power for the good of sionally seen on the streets of St. Louis. • • I parted called Paul Bradt, became reckless in speculation goddess—a spirit, who, by adverse winds had defrom Mand that evening with her benediction. Drove The bulk of his fortune began rapidly to disappear, tained the Argive fleet at Aulis. It was in recogniward and assist, in a material way, those who helped away from my mind all thoughts of Valleur Dupree. All of his investments yielded him only a loss in retion of this principle, that, when Orestes slew his In this spirit, therefore, I left her and returned to my turn. His fortune vanished. He was soon reduced mother, Clytacmnestra and her paramour, Aegisthus, apartments. A little fire was smouldering in the from affluence to penury. And swift upon the heels for the murder of his father, Agamemnon, that the grate, just sufficient to throw a pleasant glow and of this one species of ill luck succeeded another. Some Erinnyes and the Eumenides, the avenging spirits warmth about the room. * * I wheeled my easy chair four or five of his patients belonging to the best fam- who held the power of life and death, of prosperity before the grate, and lit a cigar.

swarthy-faced, quick, bold, passionate and intellect- denly I felt a presence in the room. The door had not success. He was accused of murdering his patients, ogy, the Hebrew and Christian religion. God, the Heual. He was a lawyer by profession, and possessed opened. It was self-locked, and no one but myself Indictment, prosecution and conviction followed. He brew decarnate being, holding communication with most of the traits of character, form, feature, phys. had the key. * * * I partly arose from my seat and was convicted of manslaughter and sentenced to four- the Israelites, said: "To me belongeth vengeance and ique and mental make up, that usually attract and turned around. The light was sufficient to easily disteen years' imprisonment in the state penitentiary, recompense' (Deut. 32:35) In like manner Godcharm the hearts of women. He became most de- tinguish every object in the room. In the centre, un- He was subsequently pardoned through the efforts of Elohim, the decarnate spirit—struck Uzzah dead, bevotedly in love with Mrs. Drake—then Miss Mand der the gas chandelier, stood a large marble top table, some influential friends. But as he stepped from the cause he touched the ark (II. Sam., 6:7). Barrock-and was subsequently engaged to her. He well littered with papers, ink, writing materials, etc., prison, and walked upon the streets, he was pointed The word Elohim is the plural of the Hebrew word

became greatly attached to Miss Barrock. For obvilight from the grate flared directly in his face—a these mementoes. It bore the inscription, 'Be it as earth.''—I. Sam. 28:12. Job, also, encountered the ous reasons the name of Dr. S—— is omitted in the swarthy complexion, dark and piercing eyes, with a you wish. Remember. Valleur Dupree.'' same power that was claimed by Valleur Dupree. hisok, and he is therein designated as Paul Bradt. He light of lurid hate. What! Great God! It was the subsequently went to Europe, and on the 22nd day of face of Maud's lover, Valleur Dupree. Here, gaz- and to be found to be found to be departed and to be found to be departed as Paul Bradt. He departed and to be found to be departed by the departed and to be found to be departed and to be found to be departed by the departed and to be departed as Paul Bradt. He departed as Paul Bradt. He light of lurid hate. What I had been to be departed as Paul Bradt. He light of lurid hate. Here, gaz- and to be departed as Paul Bradt. He light of lurid hate. Here, gaz- and to be departed as Paul Bradt. He light of lurid hate. Here, gaz- and to be departed as Paul Bradt. He light of lurid hate. Here, gaz- and to be departed as Paul Bradt. He light of lurid hate. Here, gaz- and to be departed to be de December, 1879, he wrote from Paris to Dr. Benard, ing into my eyes with flendish hate, was a visitant that I have not seen your hand, Valleur, in all this "It is a fearful thing to fall into the hands of the liv-

written his name, together with the statement was de- Valleur Dupree, spirit of evil. I surmise what has control our destiny? Do with me as you will. I am Greek tangedies, the Hebrew Bible or the Christian livered to Mrs. Drake, and constitutes the foundation brought you from your place in the world beyond; but powerless against you. I have given up Maud. Is New Testament be true or false as far as this question let me tell you at once that your jealous hate and not your awful rage yet glutted? Take your hand off is concerned. "My life, up to the time of my arrival in St. Louis, wicked persecution can never tear Mand away from me, and I will go far away, where I shall never see The fact remains, that in all ages, and among all in 1865, was uneventful. * * * The dreams of my am- my love. Were you in a mortal body, I would defy her more. * * I was startled to hear a voice make peoples of the earth there has been and still is, a deepbition had become realized. I wanted for nothing, your hate to come between us and our happiness; but answer: You now know our controlling power. Yet, seated conviction, a fundamental belief, that decar- of research by referring them to a comnor did I realize that my bachelorhood required the dead and belonging to the world of spirits, you have now nate spirits have the power to control the destinies of sympathy and love of woman to make my life more no part to further concern yourself with the affairs of promised. You shall now know that our power to up- man for good or evil. And this seems to be corroboled. Third edition. Price 75 cents, mortals. Go back to the realms from which you build is equal to our power to blast and destroy.' I rated, not only in the life history of Dr. S --- , but in "It was in 1867, that I first met Maud Barrock, at came, and leave the world of flesh to its own pur- looked upward at the swarthy face of Valleur Dupree, the deeper facts of human life. In earth life, the fact

Levey. While distant and reserved, she seemed to the aworld of tenderness and love, and at times, all rushing against your fate, and to your own destructions and life. The first look of those eyes so soultion. Maud is mine, by her own sacred pledge, from that table. The intended farewell letter to Maud anour race have been driven to poverty, degradation asswered. Price, 50 cents.

The philosophy of spiritual beings. All questions which arise on that subject are anouncing my proposed death was changed to an and ruin with naught remaining, but a blasted life, The philosophy of spiritual beings. All questions which arise on that subject are anouncing my proposed death was changed to an and ruin with naught remaining, but a blasted life, The philosophy of spiritual beings. All questions which arise on that subject are anouncing my proposed death was changed to an and ruin with naught remaining, but a blasted life, The philosophy of spiritual beings. All questions which arise on that subject are anouncing my proposed death was changed to an and ruin with naught remaining, but a blasted life, the philosophy of spiritual beings. All questions which arise on that subject are anouncing my proposed death was changed to an and ruin with naught remaining, but a blasted life, the philosophy of spiritual beings. All questions are all if the original proposed in the philosophy of spiritual beings. All questions are all if the original proposed in the philosophy of spiritual beings. All questions are all if the original proposed in the philosophy of spiritual beings. All questions are all if the original proposed in the philosophy of spiritual beings. All questions are all if the original proposed in the philosophy of the philosophy or all phil speaking, has naunted me ever since. I tes, I be- which I have never, and shall not be to all and cult with naught remaining, but a blasted life, lieve I loved her from the very first meeting, yet I did belongs to me. In a mad passion she bade me leave nounce my departure for Europe. I told her now of through the baneful influence of man. And if we not tell her, unless maybe my furtive eyes, at times, her, arousing the ugly devil in my nature. I quit her both interviews with Valleur Dupree, and sent her the hold the power of influence over our fellow man, spoke the words I suppressed until many months after sight to carry in my heart a burning hell. Twas in card. I showed her that my downfall, my ruin, were much more have decarnate beings power over us. our friendship commenced. I would have done so, this mood, caused by her, that I met the untimely the result of Valleur's work. I showed her, too, how But, whatever be the ultimate conclusion, or final description of the save for something on her part that appeared undeath that hurled my unbidden spirit into an unwelidle it was to further contend against his will. I induction this chapter of "Psychic Light" brings us consciously to repel the disclosure of my love. * * * come realm. * * * A power that you know not of, I formed her of my final purpose to go away from her face to face with one of the profoundest problems in Every repeated attempt on my part to break past this possess—a power to control your destiny, a power to forever. I told her of my renewed ambition, how I physical or psychic philosophy.

ask her for her love. I told her that she must know save. You must relinquish Mand. You must aban- and upbuilding of my career." emotion, and then replied: 'Paul, do not blame me guide you into fortune and fame, beyond your wildest gained his former influence, honor, wealth and presthat I have tried to defer this moment, or to keep you dreams. Laugh not at my promises, for by a law tige. from knowing what you now force me to disclose. A that feeble man knows not of, the unseen intelligences. These strange occurrences are recorded at length in

this avowal, and to avert it, even entirely, if possible. great truth, and that I, Valleur Dupree, can make you and Spiritualist, a problem of the deepest and most "'Are my words mysterious to you, Paul? Then or thwart and ruin you, Do you agree to my pro- absorbing interest. Does the power claimed by Vallisten, and you shall fully understand. Before I ever posal, or will you rush headlong to your own destruct leur exist in the hands of decarnate beings?

gaged. He was imperious, jealous and dictatorial. I contest I invoke the aid of all that is true and good they be minimized or denied! It must be accepted as

say that this is all a wild dream. But that you may passions and appetites, its revenge and its benedicremember the demand that I have made is a reality on tions, from which it can alone escape by the process which shall hinge your destiny, I leave you this tanof growth and development.

'Here he bent over the table. I saw him use no turned with such malignant hate and vengeance. pen. He apparently picked up one of my blank cards, As to the power claimed by him over the destinies on which was my monogram, and then dropped it. It of men, it is but the enunciation of a principle enterwas the act of but a moment. Yet, when it fell from tained and believed by men in all ages, and among The falling card rattled upon the table as it fell, while dation of all mythology and all religion. It runs "How I laughed at Maud's fears! I called them the form of my visitant dissolved into air before my through the Illiad and Odyssey of Homer. It lies at girlish fancies and nervous whims. I ridiculed the eyes. I reached for the card he had held, the ink was the foundation of Greek mythology and Greek re-

finally became involved in a quarrel, while in attendance at court in the northern part of the state, and resting thereon stood a man wholly unknown to me. and poor, by former friend and foe. He ran the one. And the plural Elohim is translated God, gods, was shot and killed.

Valleur Duprec, better known to the public as He said not a word, but lifting his hand found to the state and resting the strong the resting the resting thereon stood a man wholly unknown to me. and poor, by former friend and foe. He ran the one. And the plural Elohim is translated God, gods, was shot and killed.

Valleur Duprec, better known to the public as He said not a word, but lifting his hand from the mained to him was "A Blasted Life." He could be a seance at Endor

work of destruction. Even now I was about to com- ing God."-Heb. 10:31. the Art Gallery, in company with my old friend suits.'

Levey. * While distant and reserved, she seemed "With mocking laugh he replied: 'Fool, you are which, in its turn, vanished and was gone. * I can fame and fortune through the influence of friends or

A Brief Review by George W. Lewis, A. M., San Franbarrier between us resulted in the same manner. * * * thwart your every plan and purpose, and to rain or hoped to regain my former good repute, and of my decisco, Cal.

I, at last, insisted on knowing the reason. I did not upbuild. I came not to rain you, but to upbuild and termination to seek a 1-reign land, for the renewal

living in St. Louis, Mo., Los Angeles, Cal., and Paris

In the light of science and sound philosophy can deyond, through the change called death, works no marvelous change in the mental, or spiritual characteristic of the departed. The departed picks up the

It is not strange, then, that Valleur should have re-

powers of the dead to interfere with, or control the not yet dry. Upon it were the following words: 'Be ligion. It forms the central idea of the immortal destiny or happiness of the living. '* tragedies of Aeschylus, Sophocles and Euripides. In "Mand showed me, now, for the first time, a photo- Following this remarkable occurrence Mand was recognition of this principle, Agamemnon, the leader ilies in St. Louis died. He was unable to account for and ruin over mortals drove him insane. The same "How long I sat there, I cannot tell. When sud- it. The usual remedies were applied but with no principle underlies the Semetic and Christian mythol-

"Val," is, and for a long time has been, one of Mrs. table, he crossed both arms upon his breast, and took stand it no longer, and resolved to take his own life. at night, although some of the scientists to whom Dr. a few steps towards me, from the other side of the In his letter to his old friend, Dr. Benard, he said, "I Funk of New York, submitted the incident concern-After Dupree's death, Dr. S -- of St. Louis, a tal- table, not, however, going around, but to my conster- had taken the few mementoes and letters received ing Dr. Beecher and the widow's mite seemed to disented man, eminent in his profession and endowed nation advancing right through it, as if it had been from Maud and placed them on a table before me. In- approve of manifestations in the dark, the medium with great wealth, but a non-believer in Spiritualism, invisible. When a few steps away he stopped, the advertently my eye rested on a card in the midst of said: "I see Elohim-spirits-ascending out of the

Interesting Experience.

lowing interesting personal experience:

automatic telegraphing and writing has

been mine for years, at different peri-

ods, since childhood, but never at my

command. I have never been able to

my experiences-I sat at the bedside of

the room-and it was a large room-

saw a white burial casket, without cov-

er, placed on a white rug in front of the

plane. I went to the object, placed my

white satin and lace of the casket lining

without destroying an outline. I exam-

ined the quality of satin and pattern of

lace. While I could not feel any sub-

lect. This illusion was presented many,

sick, and always on a white rug in

front of the piano-her plane. I told

nurse and friends; no one could see

anything but myself. The friends and

I felt worried because the only mem-

ber of the family for whom a white

burial casket would be used, in case of

transition, was a lovely child, our

Lillan. The third day after the transi-

tion of my dearly loved sister, I entered

her room and there stood the conductor

of funeral services laying a white rug

in front of the plane, and his attend-

anis waiting to place a white velvet

"Is this power, be it hereditary or not,

to throw forth 'shadows of coming

events,' the result of patterning our

brains with pictures of past and pres-ent events, as it is said, 'All your past,

every scene of it, is impressed in the

curious little brain particles that lie in

as unlike my experiences in second

like materialized thoughts-words. I

have tried to train this power into so-

without result. Psychic phenomena

come and go in my life without any con-

"My experiences in clairvoyance are

transition was in October, 1896.

their various cells.

foot upon it. My foot rested on

'train myself to mediumship.'

Mrs. Edmund Robbing gives the fol-

"Physical and spiritual clairvoyance,

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Electro Magnetism. I have successfully and permanently removed what the Doctors term Tunors, Abscesses, Quinsey, Sore Throat, Lungs, Stonach and Liver Troubles, Rheumatics, Headaches, Weak Eyes, Insomelis, and Hallnelnation, and have stopped all manner of Hemorrhages.

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Now if you need my assistance, and you live out of the city and cannot come to see me, send 4.00 by Express and I will give you is minutes of my time for 10 days. Head Testimonials: A Few of the Many Testimonlals,

A rew of the Many Testimonials.

Chicago, January 10, 1901.

To Whom Parrenten:
This is to certify that my elster. Miss Louise Schoepl, of Highland Falls, New York, was injured three years ago by a blow on the back of the head, which caused her great pain and suffering and resulted in hemorrhages from the nose and mouth which baffled the skill of a number of the leading physicians, who falled to give her relief. Having heard of the healing power of J. W. Mc-Allister, East 63rd Street, I consulted him and he gave her about eight months since her last hemorrhage and from this remarkable cure I consider him a most thie healer. Very respectfully.

Subacribed and sworn to before me this 19th day

Subscribed and sworn to before me this 19th day . 1901. Witness my hand and scal.
PETER NILAND, Notary Public.

WOODLAND PARE, COL., May 8, 1890.

WOODLAND PARE, COL., May 8, 1890.

Your welcome letter received yesterday and was very glad indeed to see your hand writing once more. Well, Mary has seemed to be some better now for about ten weeks. That is, she has not suffered so much, but on Monday night following the Sanday evening when you say the latic hector legan to treat her she was so free from paln she did not have to take any morphine and slept well all night. Then it stormed, and she always feels worse when it stormes. Then on Thursday she got up to dinner and did not go to bed again until eight o'clock that evening, and left better than she had for months; could straighten up and her back did not hurt and was not in pain anywhere. Said she thought to herself that now she was going to get well. Then it stormed again and she had not felt as well until this a. m. She is up, sitting at the south window in the sun, yet she does not feel as well as she did last 'Thursday. Mary says she don't know of course what the man's belief is, but if he thinks he can cure her she will try hard to believe he can do it.

The above is an exact cany of a letter received from my sister regarding the other sister siltness. She had been given up by doctors who estated herease hopeless. She has since been treated by J. W. McAllister and when last heard from was J. F. BROWNING, personally known to me makes outh to the above statements as being true. Witness my hand and notary seal this 3d day of June. 1900.

(SEAL)

CHICAGO, ILL., June 21, 1900. 1

To WHOM PRESENTED:

This is to certify that for four consecutive weeks prior to being treated by J. W. McAllister, of East 63rd Street, Chicago, Ill., I was unable to walk about for even a half bour at a time without great suffering from pain in my lower timbs and feet. I could not wear my shoes, having been more or less distressed from varioose veins on my lower limbs and feet, with discoloration of the surface. Great soreness and swelling for a period of eight years. No one who knows of my condition talls to express their surprise that I could walk at all. After many and continuous efforte to obtain relief, I am most happy to testify that after four weeks' treatment, mostly absent treatment, I can wear my shoes with common and walk from two to four miles per day with case. Respectfully. miles per day with case. Respectfully, DR. MARANA C. DOW, 6311 Parnell Ave.

Subscribed and sworn to before me this 30th day of June, 1900.
(Sgall PETER NILAND, Notary Public.

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"The Laborer Is Worthy of His Hire."

7, No. 754, I see a protest by Mary A. is it with the medium's you mention lingails of Antwerp, N. Y., against my that are now dependent upon public

I am well aware from quite a number of years' experience personally, that was exhumen linery tays with them. Which, it cannot be. It family; but I also know that to keep on the grave. I venture the assertion that even at this time, it could have been the utmost to dispose of this discreption that the utmost to dispose of this discreption that the utmost to dispose of this discreption that the utmost to dispose of this discreption to the utmost to dispose of this discreption that the utmost to dispose of this discreption to the utmost to dispose of this discreption that the utmost to dispose of the ut keeps us in more intimate rapport with

> vidual progression. under a mistake if you class me with vate and for self-improvement. the wealthy of earth. I have never worked for or even craved wealth. My one strong desire has been and is for wisdom and truth. Through privations I have learned true appreciation of even small things and small fayors. I learned causes and sequences by earnest effort to know whys and give them out, then there is success and wherefores of all things that were perforce, parts of my experiences. I have learned that life's true object is to be useful in humanity's welfare, and that the law of compensation is just. All our services are sometime and some where fully rewarded in life's unending march. You cite Brother Francis

ness lines; moreover he succeeds he cause of his clear insight of human nafure and needs. Others in the same ousiness of sending out life's lessons from a printing plant, have failed because they could not keep in the vibratory ratios with the people. Even so the fall.

Bro. McGarvey it is observed, is of the opinion that only "a day or two" of that they should be suitably rewarded by Iree-will offerings.

The making specific charges. She problems and of their own selfhood and quotes "The laborer is worthy of his its vibratory connections and corrections. They they would have be the opinion that only "a day or two" of that they should be suitably rewarded by Iree-will offerings. mediums-need to do physical labor to balance their life forces by change of vibration.

tice of mediumship or healing is such a sameness of vibratory activity that there is a constant draft on the organism. The mechanism cannot generate and imbibe the requisite quantities and qualities of magnetism and electricities used in such services. When more is given of than can be generated in the system or indrawn from extrangous sources, then the equilibrium is disturbed and the results are before us in

By being equipped for public and

Yours for truth and humanity's wel-are, MRS, at KLEIN.

Facts. Price 10 cents each, or two for ings; but his work is on strictly busi- 15 cents.

REMUNERATION.

To the Editor: -In your issue of May

pressed, one upon which so much deead-first ("headlong") or foot-first.
But it will be observed by the reader for humanity's upliftment, it behooves death is not the only problem to solve us to learn divinely established rules in the conflicting Bible statements in and to work in accord with them, not contrary thereto, in order to truly ren-

the All-Life and thus enhances our indi-

To be continuously active in the pracstance with foot or fingers, I saw the plainer the closer I bent over the obmany times during the period of ten months or during the time my sister lay

say the number of healers and wellequipped mediums for public services. vidual progression.

Dear Sister Ingalls, you are laboring should practice their gifts more in pri-

general service as healers and mediums I mean those whose psychic and physical or physiological vibratory relations are such that they can generate, also draw in these supplies of magnetism and electricities as fast as they no harm to anyone.

Van Wert, Ohio.

"An Infamous Dynamite Roman Cath. olic Conspiracy Detected and Exposed," called mediumship under the instruc-"Homanism Exposed." Two pamphlets tions of W. J. Colville and many others, out."—Acts i:18. teen beautiful, soul-inspiring songs, as being a success and that he could by Rev. J. G. White, author of Startling
Now, it is difficult for me to believe with music, by C. Payson Longley, not be if he depended on free-will offer- Facts. Price 10 cents each, or two feet

BIBLICAL CRITICISM.

An Orthodox Explanation of the Death of Judas.

The Christian Standard, a religious Disciple or Church of Christ, as the de-partment in it devoted to "Biblical Criticism" which is conducted by Rev. W. McGarvey. In its issue of June 11, Brother McGarvey is called upon to the death of Judas. And it is a "beaut;" bakery. It would take the prize at any World's Parliament of Bible Commentators. Get in a proper frame of mind, dear reader, to grasp it, for I am going to introduce it without further ceremony. Here it is:

"Another brother ask; me to explain "Another brother asky me to explain the evident contradiction as to the manner of the death of Judas, as found the examination conducted at was explained in the other, he "purchased a field was exhumed ninety days after interwant that the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant that the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant that the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant that the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant that the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant the "Cast them down in the temple," and in the other, he "purchased a field was exhumed ninety days after interwant the "Cast them down in the temple," and in the other, he is a supplied to the "Cast them down in the temple," and in the other, he is a supplied to the "cast them down in the temple," and in the other, he is a supplied the "cast them down in the temple," and in the other, he is a s in Matt. xxvii:5 and Acts i:18. There is no contradiction. Luke says that Judas fell headlong and burst asunder, while Matthew says that he hanged himself. If he had not hanged himself, he would not have burst asunder when he fell. I have never heard of a man bursting wide open because he fell from stumping his toe; but if a man were to hang himself in a hot climate, and rethen fall, he would be almost certain to burst asunder. So the two accounts are not contradictory, but the one explains

So it appears from this explanation that Judas hanged himself first, before he fell "headlong" and "busted his self." If he fell "headlong" after performing the hanging act, he must have hanged himself by his feet, with his head down. Of course, he could not have fallen and "busted" first, and then of him running around with his entrails out."-Acts 1:18. dragging on the ground, rope in hand, fooking for the nearest limb on which that Judas' abdomen was such a "gual- Price by mail, 15 cents.

only way to reconcile the contradictory certain" to see him "burst asunder" by out making specific charges. She problems and of their own selfhood and Bible statements, and shows Bro. Mc- the fall. Garvey to be a most astute commen-181OF.

explain the contradictory scriptural of common sense in Bro. McGarvey's Judas' abdomen inclined to "burst I write, as a rule, under inspiration, statements in regard to the manner of exposition of this problem? Does he asunder" by the fall, but he does not describe in that article a great truth was exexposition of this problem? Does no really have any confidence in it him pose whether the susceptibility to such really. The abdominal cavity may be a result would be more marked by a fall in fact I may say it is a "daisy" among self? The abdominal cavity may be explanation "daisies." Really, it enormously distended in life, without enormously distended in life, without head-first ("headlong") or foot-first. "takes the cake" if not the entire rupture, as any physician well knows, and it is not likely that a fall after fatal atrangulation, of ten, or a hundred feet, ould produce this result.

About fifteen years ago, a Methodist preacher died in Fort Wayne. In order o settle a question concerning his life to settle a question concerning his life "pieces of silver." In one it is stated insurance, it became necessary to make, that he "cast them down in the temple," neath, without runturing the abdominal walls, so strong were they. It may be said in reply to this, that thousands of people are walking the streets with rupture, wearing trusses to keep the bowels within the abdominal cavity, but the two conditions are not to be considered together at all. They are not parallel in any sense. A rupture or hernia takes place through the inguinal rings and is never external—never breaks through the skin.

pieces of silver in the temple, and departed, and went and hanged himself." field with the reward of iniquity; and

the midst, and all his bowels gushed

falling headlong, he burst asunder in

to do the strangling act. Any person of ordinary, common sense would hese from which he feil is not stated, nor the number of days he hung there before suspending the functions of his bowels preparatory to a he fell, nor how he came to fall at all, general suspension, an indefinite sus- whether the rope broke, or whether pension of all the functions of all the somebody cut it simply to see him turn organs in the body, by hanging. No, if a somersault (so as to fall "headlong")
Judas did this thing at all, he must and his bowels "gush out" from such have suspended himself first, before his heading fall. If it was "in a hot clipaper published weekly, in Cincinnati, mave suspended nimsen his, before his in the interest of the Campbellite or suspenders, pants, etc., "busted," and mate," whoever cut him down, must recent article on healers, etc.—that charity. They would not be in such have been (like Bro. McGarvey) almost they should render their services with straits had they been students of life's

> that the mode and manner of Judas' death is not the only problem to solve

relation thereto. We must reconcile if possible, the difference thereof, as to the disposition Judas made of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite a number of the law well aware from quite and to work in accord with them, reconcile if the law well aware from the law well aware from the law well aware from quite and to work in accord with them, reconcile if the law well aware from the law well aware from quite and to work in accord with them, reconcile if the law well aware from the law well aware from the law well aware from quite and the law well aware from t ancy. He cannot do it any more successfully than he has harmonized the other statements noted. His attempt at doing so has only added stupidity to nonsense. H. V. SWERINGEN.

An Easy Way to Make Money.

n any sense. A ruptime or hernia akes place through the inguinal rings and is never external—never breaks through the skin.

"And he "(Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself."

—Matthew xxvii:5.

"Now this man (Judas) purchased a line down the purchased a line down the man (Judas) purchased a line while for particulars to the Mound Sty Dish Washer Co., St Louis, Mo.

**Matthew xxvii:5.

Matthew xxvii:5.

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**Matthew xxvii:5.*

**Matthew xxvii:5.*

**Matthew MAS. W. B.

"Longley's Beautiful Songs." Four-

THE PROGRESSIVE THINKER

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WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

Jerusalem From a Sunday-School Teacher's Standpoint.

A correspondent of an Illinois daily, who accompanied the late World's Sunday School Convention to Jerusalem, in his "Farewell to Jerusalem," gives a gloomy picture of the Holy City and its people, ascribing all their woes to the government under which the people live. Let us quote him verbatim, for he wrote as an American, and a member of that Sunday-School Convention, and a believer in all the absurdities Catholic monks have told of the ancient glories of Palestine. We quote:

Except for the general outline of the country, its hills and valleys, rocks and streams, and the customs of the people which will remain the same, this is not the same Palestine as existed during the time of David or Christ. Where once were prosperous cities, there are now but heaps of rulns; where once the hillsides were covered with vineyards and olive orchards, now the vineyards are vanished and the earth has been washed away down into the valleys. leaving the rocks standing out like the bones of some great monster bleaching in the sun. The people themselves Then they were industrious and ener-getic, with some idea of cleanliness and morality, but to day they are a nation of beggars, with little or no regard for de-

This is clearly a faithful picture of Palestine as the American Christian traveler saw it; and its past is what Catholic monks wrote of it: but he who country finds nothing to boast of in its past. If there was ever a period of prosperity there, it antedates its invasion by the marauders under Joshua, who, if Bible narratives can be trusted, found the country filled with cities and a prosperous people, and he left it in desolation and ruin, "leaving nothing alive that breathed." See chapters x and xi of Joshua:

"Every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe So Joshua took all that land, the hills, and all the south country, and all the land of Goshen and the valley and the plain, and the mountain of Israel, and the valley of the same; * * * and all their kings he took, and smote them, and slew them. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon; all others they

The sites of many of those desolated cities have been determined by recent explorers; but there is no evidence that the country ever regained its old-time glory. The descriptions of Solomon's wealth and prosperity carry on their face evidences that they are fictions, so far as relates to a people known as Jews. What is told of them is evidently compiled from Phoenician and Babylonian records and related of other peoples than the Jews. The ancient temples of Jerusalem nover existed-at least long years of arduous labor, by the Palestine Exploration Fund, could find no traces of them, and they abandoned the search, claiming they were possibly covered by the Mosque of Omar and its Court, and until leave can be gained from the Turkish government to make research under them, further explorations must be abandoned. poor excuse is better than none," says

And as to the people of Jerusalem this correspondent describes them as "Itinerant shop-keepers whose stock in trade consists of a few dozen strings of multi-colored beads said to contain marvelous properties of warding off the evil eye; and half-naked shabby children with sore eyes, their hands extended in a long, lingering appeal for bak-

An Indian Philosopher.

Quanab Parker, a Comanche chief, seeing ice being manufactured on a hot day, remarked "White man .smart, smarter than

"Oh, no, not smarter than God; why do you think so?" inquired his attend-

"God he make ice in winter when we don't need it. White man make it in tional Jewish Wonten's Council. summer, when we want it to keep cool.

He beap big." "The Majesty of Caimness, or Indi-vidual Problems and Possibilities." By Mm. George Jordan. Another valuable with work. Price 24 cents. For sale at this work by the celebrated seer.

Food From Electricity.

Readers of The Progressive Thinker are of that class of thinking people who are interested in all matters that indicate advancement in matters pertaining to the welfare of humanity physically, mentally, socially and spiritually.

Spiritual development may be more intimately associated with physical well-being than many, perhaps, may suppose; and an advance along the line of physical welfare may herald, or be co-operatively conjoined with, development in moral, intellectual and spiritual attainments.

A hint of this fact may be found in the following account which is taken from Pit and Post, a magazine of the markets, published in Chicago. It will be found worthy of study by our philosophic Spiritualists, who will find it a subject full of marvels. The article is headed "Food From Electricity." We quote in full:

Among the most remarkale claims of this age of marvels is one contained in the specifications of James N. Alson of Owensboro, Kentucky, covering his in vention of a novel process for the purlfication and enrichment of flours. Au enterprising contemporary, "Modern of St. Louis, in a recent issue printed the details of the new patent, and at least one particular is of import ance and novelty such as to warrant

brief mention in this magazine. Mr. Alsop's patent is supposed to be basic as to the use of atmospheric products for the treatment of flour, though this claim is certain to require tedious litigation for its complete establish: ment, since other inventors of various devices have succeeded in producing several useful chemicals from the air by electrical energy. The striking claim, however, is that the Alsop process "causes a reduction in the carbo-hydrate (starch) contents of flour treated by it, and an increase in the quality of the protein (gluten, etc.) contents thereof." And this is of startling interest, if it be true, because it has been believed hitherto that the elab-oration of atmospheric nitrogen could be brought about only by the activity of living organisms. Absolutely in contradiction of this belief stands the assertion of the Kentucky inventor that he is able by his process to add nitrogen to starch, and produce the muscle and nerve-making proteids, from which the thought and energy of the universe seem to be derived.

A certain amount of skepticism as to valld, notwithstanding the analyses printed in the specifications, which seem to show an increase of nearly 12 per cent in proteid content, and a corresponding decrease of 12 per cent in starch content, the slight difference, 0.14 per cent, being accounted for by a decrease in the quantity of ash shown in the flour after treatment. Analyses attributed to a chemist of the Columblan University, Washington, compare

1	us tonows:	
	Before Alsop	After Alsop
	Treatment.	Treatment
	Water, 9.84	10.13
	Starch 74.11	62.24
	Proteld 14.99	26.71
	Ash 0.44	0.30
	Fat 0.62	0.62
	·	
	700.00	100.00

Another analysis of flours before and after treatment, attributed to the professor and assistant professor of physics at Princeton University, showed an increase of ultimate nitrogen per gramme of flour from 0,054 grammes to

0.075 grammes per gramme of flour.

Mr. Alsop takes no uncertain position in the matter, but asserts that there is "chemical combination" of nitrogen with the flour in process of treatment, and that this chemical action results directly from the production of 'ion-ized" nitrogen by the electric arc.

proof of his theory, if it shall be forthcoming, will open up an endless vista of possibilities. Once it is demonstrated beyond ques-

tion that the most elementary of foodstuffs and the cheapest can be treated by a simple continuous process, and converted at a triffing cost into one of the complex organic substances, it would seem as if the "food question" ad been settled forever. Not only that, but the question of civilization too, since culture is essentially a matter of brain feeding, or in one sentence, a matter of cheap, edible nitrogen. Rice may have produced a few great metaphysiclans, but nothing to compare with the physicists, mathematicians, and organizers of the wheat and meat-eating races But rice with 10 per cent of protein due to electrical treatment would be a different breadstuff, and would produce a countries where it is the staff of life.

The matter sounds almost whimsical at this stage; but so did the earliest talk about telephony and submarine telegraphy, not to recall the very recent achievements of Mr. Marcon! and De We can only hope that Mr. Alsop can fully prove all his claims, and make his process a commercial success Food by electricity will then be among the staples of our dietary, and a new source of wealth.

The Arcana of Spiritualism. Dr. Isaac K. Funk, the eminent anthor, divine, and publisher, thus unqual-

ifiedly endorses the Arcana of Spiritual-"The more I read the Arcana of Spir itualism the more I admire it. It is a book to be studied. It is an admirable presentation of what seems to be the most correct view of psychic phenom-

Progressive Politicians.

For the first time in the history of Illineis, one of its two larger parties has gone on record as favoring woman's enfranchisement. The Democratic convention passed without opposition the

following: "Whereas, Illinois women are an im portant part of the citienship of the atate, bearing and rearing its children. obeying its laws and paying its taxes we believe that not only these duties of citizenship but the privileges as well, should be exercised by them, and recommend that our next legislature extend to our women further suffrage

rights." This same convention nominated for trustee of the state university, Mrs. Hannah G. Solomon of Chicago. Mrs. Solomon is an active member of Chicago Woman's Club and Political Equality League, and is president of the Na-

Cloth, \$1.10.

The Invisible Life.

B. F. Underwood was called upon to speak at the funeral of an old and wellknown citizen of Quincy, Ill., Adam Christ, 'The assembly was made up of family and friends of various religious beliefs, orthodox and heterodox. Mr. Underwood's concluding remarks as re-

ported, were us follows: Adam Christ's religion was of that practical kind which shows itself in regarding his fellow-beings as his equals as possessing natural rights, and entitled to equal opportunities in the social system; in being just in his dealings and helpful to those in need; in beling true to his family, friends and country; in adding to the world's wealth by honest labor and making the earth brighter and better for his having lived.

Although death has removed him from us as a personality, he lives in the influence of his character and conduct in all who knew him, and this influence will continue, as his psychical contribution to humanity, as long as the race shall endure; for our acts influence not only those we have known, but through them multitudes we have not known, and through all future generations.

We do not deny ourselves the hope which is so general that the life which disappears here reappears in some form and under conditions beyond our present vision. Man is the product of an evolution which has been going on for inconceivable periods of time. It is not strange that so many refuse to believe that man, the highest outcome of this process of development, is to be blotted out of existence. It is our privilege to look at this process as one which has ible order in which those disappearing from this earthly stage, continue as progressive beings with, we may believe, greater powers in a larger life.

They who take this view will contemplate our departed brother as having passed through a transition from this visible world to another which, though invisible to us here and now, is just as real and just as natural as is this world of physical birth, growth and decay, of vanishing forms, of uncompleted development, and of those desires, hopes and aspirations, the explanation of which is sought in the conception of a post mortem state of being upon which we enter when we "shuffle off this mortal coil."

At the grave, Mr. Underwood said: In this silent city of the dead, we now commit the body of our departed brother to Mother Earth. Suns will rise and set, moons will wax and wane, and all the sweet influences of blossoming trees and fragrant flowers, of summer's this remarkable claim would seem to be golden days and night's jeweled heavens, of songs of birds, and all the myriad sounds of Nature—these will be with our dead. Green be the turf above his tomb. The spirit of the departed will be with his surviving friends as a peaceful memory of happy days now gone, and as an incentive to earnest and bonest living.

Bavaria's Demented King.

King Otto of Bavaria, has been a captive at the chateau of Furstenried for more than a quarter of a century. His uncle, Prince Leopold, the regent, is an octogenarian, who though urged by Kaiser William and other sovereigns of the German states to proclaim himself king, persistently refuses.

Otto at the age of twenty-one' fell deeply in love with the young Countess: L. At a memorable picnic on the shore away and spent an afternoon picking strawberries. His father, the king, punished him by sending him off to Mynich, while the girl was at once placed by her parents in a convent, where she remains to this day. Otto threw himself into every kind of dissipation. After four years his condition became such that he was declared a lunatic. In hours in hunting for strawberries, enormous quantities of which are grown for

When last year the Countess L lay for several days at the point of death, although no one outside the convent he apparently became cognizant of the fact. He sobbed, walled, screamed for hours together and refused food. On the fourth day his attendants found him in the morning with tears running down his cheeks, quiet and seemingly bappy, repeating "She has had a better night; she is out of danger," as he gazed upon the contents of a little silver box, holding a few dried strawber-

ries, which is his greatest treasure.
It was only afterward that his physihans heard of the Countess' illness. But how the King could have learnt of it, and of her passing out of danger into convalescence remains a mystery

The above narrative is abridged from an article in the Washington Post of June 19, written by an "Ex-Attache." If the writer had had experience in spirit phenomena, would he have regarded such telepathic communication between two lovers as a "mystery"?

Spiritualists in Olden Time. :Tis true, 'tis certain; man though dead, retains Part of himself; the mortal mind re-

The form subsists without the body's Aerial semblance, and an empty shade!

This night my friend, so late in battle Stood at my side, a pensive, plaintive

E'en now familiar, as in life, he came. Alas! how different! yet how like the same."

Thus Pope's rendition of Homer's Iliad, Book xxiii, lines 122 to 129. Homer is generally reputed to have lived and wrote some 900 years before the Christian era. Some critics have found indications of his living and having written so late as the 8th century of our era: but we apprehend the passages indicating such late date were interpolations of monkish copyiets.

If the Illad was written at the earlier date, with the above quotation, then Spiritualism as now taught, was believed by the author. This cannot be controverted.

It was the shade of Patroclus who appeared to Achilles, while the funeral rifes were being prepared. 'Twas then When lo! the shades before his closing

eyes, Of sad Patrocius rose, or seemed to In the same robe he living wore, he

In stature, voice, and pleasing look, the . samo,

No medium of modern times has written or spoken more forcibly of the "im-mortal shade" than did this reputed pagan author. We challenge Bible read ers to find any passage in the Old Testament which approaches this in positive ness of continued life.

A VOICE BEYOND THE GRAVE.

Warns a Chicago Woman of Approach-Ing Blood Polyoning and Englise Her to Save Her Pon's Arm From Ampu-tation Eyen After a Clinic of Sur-geons Made an X-Ray Examination and Insisted There Was No Danger-How a Promise Made Bofore Death Was Fulfilled After Death-Cold Facts for Thinking People: 91

Why believe without question stories of the supernatural said to have hap-pened in some in distant foreign land nineteen centuries ago and refuse to believe stories of equally remarkable events that occur in bur own native land and at the present day? Especially where there are living creditable witnesses to testify to the facts?

Not nineteen hundred years ago und but right here in the heart of Ohicago during the present year, 1904, occurred one of these events which proves—if facts prove anything, list, that the life 2 that man in this life beyond the grave can influence persons in this earth, existence by projecting impulses (thoughts) into their minds and so produce action; 3, that man in this ad vanced existence, is gifted with much ligher powers than in the earth state for instance, his vision far exceeds that of the much-lauded X-ray machine of science, as evidenced in this article.

Mrs. H. Hild is a business woman who keeps the store at 202 East Chi cago avenue, where she has been es tablished for over six years and is well

Like all professing Christians she believes in the life beyond the grave but also always felt that our departed friends could return and communicate with the living. For years she prayed that if this belief was true, that she might nave conclusive evidence of it. During a casual conversation with a neighbor, Mrs. Hild mentioned this be-

lief and her desire for proof. Mr. X, as we will call bim, was much interested end said:
"If I die first, and such a thing is possible I will certainly return and talk to

you. If I don't come back, you will know that spirit return is a myth." The speaker was then in the prime of life but not long afterwards died suddenly. How he fuifilled his promise is told by Mrs. Hild as follows:

"January 23, 1904, my only son Eddle, accidentally shot himself, the bullet lodging in the palm of his left hand. The doctors at first said it would be nec essary to extract the bullet without de-lay, but later deemed it advisable towait for an X-ray photograph to disclose the exact location of the bullet. Like any mother under like circumstances I was much worried and feared that Eddie might lose his hand. Seeking relief from my anxiety, on Jan. 24, I attended the regular Sunday evening trumpet seance at 492 North Clark street, given by Ellen A. Pennau, trance and trumpet medium. All persons present were strangers to me, and could not by any possibility know" anything about my private affairs. Two trumpets about three feet long were placed in the center of the room. All present including the medium, sat in a circle facing the trumpets, and the gas was turned out, leaving the room in total darkness.

"The seance began by repeating the Lord's Praper in junison, followed by the singing of sacred songs. Presently sounds indicated that the trumpets were moving. They could be heard rattling on the chandellers overhead, of the Tegern Sea the couple wandered and soon each one present was lightly tapped by a trumpet in greeting. Soon after there came a voice calling me by name through the trumpet. I answered, 'Who is it?' and the reply I received was the name of Mr. X., who had promfeed to come back after death and talk to me if such a thing were possible. He mentioned names of my family and friends; recalled past occurrences which could not have been known to Such in brief is the remarkable claim his confinement, when least trouble convinced me beyond the sheden of is well read up in the history of that of this inventor. It calls for no extendcountry finds nothing to boast of in its ed argument to show that the complete hours in bunting for strawberries ener. Widdle abot himself restorded in the palm of his left hand; now don't worry about it; it will come out all right, for I will see that it will.' Every incident that he mentioned was absolutely true Why, then, should I doubt that the meswalls was aware even that she was ill, sage came from my departed friend? knew that he had kept his promise and

that spirit return was a fact. "On Thursday afternoon, January 28 four days later, I suddenly felt an un controllable impulse to go at once to Miss Pennau for a private seance. was a very busy day with me but the impression was so strong, so urgent that I dropped everything and went, and it was well that I aid.

"The seance was strictly private no one being present but the medium and myself. Almost immediately after the room was darkened I felt a trumpet tap me gently and then came this message

"'The doctor is waiting too long; if he does not operate on Eddie's hand before to-morrow (Friday) afternoon, your son will lose his hand."

"I replied that the doctor said it was not necessary to operate on his hand for the next six weeks, as there would be no danger.

"Mr. X. said: "The doctor cannot see it as we can. Our sight far exceeds that of any X-ray machine that was ever made. We can look through the human body as if it were a pane of class and we see that unless an onerstion is performed by Friday afternoon blood poisoning.will set in.

"I said: 'What can I do? I cannot make the doctors operate unless they

"He said: 'I will go with you to the loctor, and I will influence him to operate by Friday afternoon. I will also be with Eddie during the operation, and so nagnetize his body that he will pass safely through the operation; this I promise you.' Other messages came through the trumpet, from my father, mother and son in the spirit world, and they all told me to do exactly as Mr. X. advised, and all would be well.

"I went directly to the goctor, told him I wanted an immediate operation performed on my son's hand. He protested that under the existing circum-stances an operation would be exceedingly dangerous, if not fatal, saying also that the other doctors acreed with him on this point, and reiterated that there ould be no danger to the hand, even if the operation was delayed for six weeks. Still I insisted; I knew in my own mind that the trumpet message must be true, and I continued to insist, and told him.

"I felt deeply impressed that all was not right with the band. "'Well,' said the doctor, 'there may be some truth in your impression. I will call and see the boy in the morn-

ing. "Then I went home, and that is the time when I did doubt spirit power, for I could not see how the spirit forces could make the doctor see the necessity of an operation. But the spirit forces were working just the same. That same evening the doctor came into my store and said: Bring the boy over to the pick out the pieces of bone and dress

A Suggestive Vision.

RUSSIA FINALLY TO BE HUMBLED.

In an old book published in 1853 by Andrew Jackteries and scientific discoveries may be of interest.

ing spirits of all nations of the earth convened near we may add nothing, but we can diminish. To the Boston thirty miles up in the atmosphere. The object latter we can diminish nothing, but can add a torrent of this great congress of the wise spirits and patriots of power. Russia, thy soldiers will fail thee in batof earth was to consolidate the spiritual forces and dettle. Their hearts shall beat for the downtrodden. vise plans the working out of which would benefit Thy officers shall fall in death before thine eyes and mankind. An "exordium" was dictated to each in- thy cumning shall depart.
dividual nation. I will give the one sent or dictated "Russians! Noblemen of the north! Spurn your former, Wolvensteiner the informer, Bonnawashi the signed them to decay." magnate, Beirbaur the serf, August Harndenberg the May not this old prophecy be significant of the replenipotentiary, Fezzan Heirrbstein the composer, sult of this war between Russia and Japan? Michaelovitsch the czar and fraternizer among other The exordium to Japan given at the same time is

mony from thy palaces. But we hear naught but the loud roaring of the practicing warriors. The rugged son Davis I find a prophecy which in this age of mysperial strength is contrasted with plebeian weakness; the first had wealth and artillery, the latter According to this book a great congress of the lead-poverty and love of liberty. To the former

to Russia by the spirits of John the leader, Falicri the glittering swords and commence the education of your warrior, Claerfayt the commander, Ochlenschloder youth. Ignorance lowers heavily over your habitathe dramatist, Derzhavine the officer, Luther the retions. Crime hath sealed your despotism-hath con-

very flowery by comparison.

"We listen, O Russia, we listen for one note of har- New Lenox, Itl. MILLIS KNICKERBOCKER.

Views of a Prominent Medium.

DR. FUNK AND THE SCIENTISTS.

To the Editor:-Without wishing to intrude an opinion upon the prejudiced or unwilling consideration of scientists, nor wishing to provoke a discussion of psychic laws and ethical principles in new and undid not fail to consider it. explored lines, I, for one, would like to thank Dr. I. K. Funk, the editor of the Standard Dictionary, for savants, the question involved is of more moment to what he has done for the cause of aggressive Spirit- the race than all other questions in the solution of ualism in giving to the world in "The Widow's Mite which the world has grown gray. and Other Psychic Phenomena." the replies received from college and university professors and other scientists relative to the return of Dr. Beecher's spirit matter as they understand matter. "Man without a and the widow's mite incident, or the hypothesis of brain'-a material brain-a brain of gray matter, as

With the exception of two or three naturally great thinkers, the consensus of opinion of these scientists fined—spiritualized, before it is adapted to the higher is against such a theory. The labored argument made vibrations of spiritual intelligence—of thought. The by some of them to account for the incidents submit-more refined the matter, the more perfect the manifested to them by Dr. Funk shows how useless and disaptations of the electric current over it, and still more pointing it is to submit to scientists a correlation of facts concerning which they have very little, if any, currents magnetic and telepathic for psychic intelliempirical knowledge. These replies when carefully considered show the experience or amount of thought each has given to the transcendental principles and facts involved, and their knowledge of the laws neces- ligence—of thought is not yet a demonstrated fact. sary from which to form an opinion on the incident as While it is a fact that the quality of matter regulates.

ence these men with intellectual titles will, a little the kind and quality of the intelligence-of the later, look with curiosity upon their own opinions. thought formulated, yet this does not establish it as a Some more cautious than others withheld their names fact that brain is necessary for the formulation and from their screeds. Others specifically showed their expression of intelligence—of thought. prejudices.

chemical question he would very naturally submit his man can not think without a brain composed of matquestions to those having experience in chemical sub- ter as they understand matter? If not, will they tell stances, laws and affinities.

involved vibrations beyond the ultra-violet colors in manifest in inter-stellar space where matter is not, as the spectrum of these learned scientists. It involved they understand matter? Will they tell us that so facts just beyond their experience and their sense de- trifling a thing as an apple will remain suspended in velopment; and their replies are therefore exceeding- inter-stellar space? ly amusing, and are instructive as showing thinkers Dr. Funk, we thank you for "The Widow's Mite" on the advanced line of Spiritualism the kind of work and the questions submitted. You have written wiser however, a necessity that they be "shown."

contradict the only logical theory-that of spirit re- ples-will not attempt to answer any more of your turn-upon which all of the facts, as submitted, can questions. Some of them may do a little thinking, be explained. Some of these great men seem to fear and yet, science is too dogmatic to permit any expresthe deductions of their own logic and fell over each sion if, peradventure, they should indulge in any such other in their haste to evade the only logical line of unexpected consummation. inquiry, because, as they say, the incidents submitted

appeared to them to be too trifling to come from Dr. Beecher and spirits in the next stage of existence. Indeed! Since when has science failed to note trifles? The falling of the apple was a trifle, and yet Newton

Trifling as the Beecher incident may seem to these

It is doubtful if these scientists can conceive of any manifestation of force or intelligence independent of they understand gray matter, is to them an unthinkable proposition. It probably is such to them, as their gray matter is composed. Matter must be rerefined must be the matter for the manifestation of

That matter as we understand it is always essential as a vehicle of manifestation of the force called intelthe quality of the force transmitted, and that the In the light of the facts of even modern material sci- quality of the matter composing the brain determines

The psychic phenomena submitted by Dr. Funk Had Dr. Funk desired an intelligent opinion upon a point in this direction. Will the scientists tell us that us wby not?

The answer to the questions submitted by Dr. Funk Will they tell us that gravity is not, and cannot

to be done for the rank and file in the rear. While than you dream. These great scholars and scientists none of these great names are from Missouri, there is, representing their great and mysterious temples of learning-acting as prophets explaining to the multi-The majority of these opinions show the desire to tude from the innermost shrine of their Delphic tem-

MAUD LORD-DRAKE.

will then decide what to do.'
"While I still believed implicitly in the spirit message, I still had wavering consequently I resolved not to tell any one, not even my husband of my strange experience, but to stand the test and see how near I could trust spirit promises.

Promptly at 8:30 the next morning (Friday) I appeared with my son before he surgeons at the Polyclinic Hospital As I expected, the surgeons again declared that there was no danger, and an me. operation not necessary for six weeks. As I continued to insist on an immediate operation, one of the surgeons, taking me to one side, said: 'My dear madam, under the boy's present condition we do not dare to operate. We have cad an X-ray examination of the hand; the photograph shows that the bullet lies imbedded in a mass of muscle and nerve in the palm of the hand, and near t.a piece of bone is also indicated in the photograph. The hand bears every Indication of being in good condition, and an operation is not advisable at the present. Not until your son has gained more strength. To operate now, would be dangerous, exceedingly dangerous. His kidneys are enfeebled, and his heart is weak. Under these conditions it would be impossible to give him and the hand dressed. I asked him why he esthetics. The only recourse is chloroform. If we give the boy chloroform. the chances are against his ever leav ing the operating table alive. If, however, you insist on an operation, we will perform it, but we advise against it, and you must take all the responsibil-

ity. Only a mother can understand what a conflict of doubt and faith raged in my to give satisfactory proof of all this, and mind at this crucial moment. Here will also give the name of Mr. X., as he were eminent surgeons, flesh and blood, standing before me telling me that there was no danger at present, and an operation likely to prove fatal; on the ther hand I had only the remembrance of spirit voices telling me the pressing necessity of instant action.

"This was the final test of my belief in spirit power which I hope no one else will have to face. Feeling the full force of the tremendous responsibility at this moment, I seemed to feel the presence of invisible leings about me, and I The readers of The Progressive could almost hear a voice telling me to Thinker are already acquainted with this admonition, I told them to proceed and I would accept all the responsibility.

"The surgeons performed the operaat 8:30 a. m. When an incision was verge of setting in, exactly as predicted that are not answered in its pages. by Mr. X. in the trumpet message. It Price, \$1.25 postpaid. took the surgeons over two hours to Polyclinic Hospital, East Chicago ave the hand. As one of the surgeons has nue, at 8:30 in the morning, as I have since expressed it, it is very lucky that

other doctors to examine him and we you insisted on the operation as you did, for if it had been delayed a few hours longer, the boy would not only have lost his hand, but very likely his doubts as to the result of the operation, whole arm.' During the long hours that my son was undergoing the operation, I was alone at the hospital, for not even my husband or anyone else knew of it. did not feel one bit nervous, for I placed all my confidence in my spirit friends. I knew I was not alone, for I felt their presence around me. At 2 p. m. my son was so recovered from the operation as to be able to go home with "On the next Sunday evening I at

tended the seance at 492 N. Clark

street again. Mr. X. came to me with a trumpet message and described the op-eration and incidents just as they took place, which was not only surprising, but also convincing to all, as no one present, not even the medium, knew anything about the operation. "I asked Mr. X how he was able to bring all things to pass so successfully, just as predicted, and he said: 'I have the power; everything that happened is for the best, and you will see that it is for the best later on.' I have attended these seances every week, and each time Mr. X. spoke through the trumpet and told me the condition of the hand. One night I felt impressed to go and see wanted me to see the hand, and he said, 'So that you would not doubt any more. So that you would see that I was telling

the truth. "At this date the hand is all healed, and all has turned out just as predicted. Mrs. Hild says if any one wishes to

investigate further she will be pleased was well-known in Chicago.

A. W. PHILLIPS.

The Arcana of Spiritualism.

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The readers of The Progressive tell the surgeons to operate. Obeying character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It tion and were successful. They began has been more than thirty years in preparing and contains all that has been very much surprised. No one could received by me through inspiration doubt the symptoms. Imbedded in the and research during that time on the delicate mass of nerves were little subjects it treats. Few questions will pieces of bone and other foreign sub- arise in the minds of investigators

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A Revelation of Bealing Power.

Which Possess the Mind of Mrs. Lilian A Wimble.—

Mrs. Lilian A. Wimble of 1309 13th avenue, was committed to the Nappa State Hospital for the Insane this the heavens fall. (Signed) Thomas H. B. Cotton; M.

It replied, "Light," he said, "there was controlled with control and the bigher splicers by our aid."

"Light," he said, "the ball was controlled to the higher splicers by our aid."

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"Light," he said, "the ball was controlled to the higher splicers by our aid." mitted to the Nappa State Hospital for the Insane this the heavens fall. (Signed) Thomas H. B. Cotton; M. morning by Judge Hall. She imagines she has had C. Price, Secretary Oakland Psychical Society; J. S. communication with Daniel Webster, George Wash- Loveland, Lena Golden, Dow C. Golden. ington and other great men. One night while suffer. The above signatures were none of them attached to of me?" ing from asthma she says she saw a light appear before her and was cured. This light she says is due to editor however agreed to publish it provided I would only trouble is you have not yet found it out." spirit power; and this power told her that she is to sign my full name. Being then practically a total Then the guides of Mrs. Smith spoke in beautiful Gunn, Mr. Thompson and the writer were present. put forth powers to open the gates of heaven and send stranger in the city, I concluded to give other friends and gentle remonstrance, telling him that now he had . The spirit friends seemed already waiting for us out forces for good all over the earth. The case was an opportunity to share this responsibility with me, left the physical body, it would be far more becoming when the hour of 8 arrived. The four who had once diagnosed by Dr. J. C. S. Askerly and Dr. J. L. Milton and so I hunted them up and secured their signatures in him to seek to live a noble life, to aspire for better been so troublesome to the patient were on hand, and as one of religious monomania. The husband testified along with my own. The last two signatures being things; to seek for the legitimate comfort of true the explanation made that the one was there who had that she told him she had five children in heaven, and obtained on Sunday, December 5. On the afternoon spirit existence on the higher plane of life. He had retired so gracefully after that short remonstrance on that he was to marry Florence Blythe Hinckley, and and evening of that day I was at Greer's Hall at the no right to remain in that darkened state and hold the first night. Two other spirits had been with Mrs. has set the time to be taken to spirit land."

This narration was carefully copied by me, and on the following Sunday I carried it to three different halls in Oakland when Spiritualists met in their respective societies, at nearly the same hour in the afternoon. My object was to advise with the leaders concerning the proper steps to be taken to have the case investigated and see that the sufferer should have justice done. Failing to get tangible encouragement, I made up my mind that stranger though I was, this case must not be left unnoticed.

mate friends of Mrs. Wimble, with the following gen-

cated with her in music, singing together in operas, that he was out of the body. that the unpleasant symptoms could have been per- definite change for the better. in whose house Mrs. Wimble had developed and who in such a work, we bade good-bye and I went in quest ing him into the swine, or into the sea to be "choked,"

paper regarding the case, signing the single name and invited but four of these were too much engaged When Thursday night came, three of the members 'Benton' (a part of my own name) and offered it to to meet with us. The six who responded were Mrs. of the former circle were absent on account of indisthe Oakland Enquirer: for publication:

derstands himself is an advocate of justice. If he is Thomas H. B. Cotton. surprise to any one. When the supreme object is to parts, each 15 minutes. The first half to be devoted wise. The guides further informed us that besides feeling possessing her. There was however one unto offend somebody.

provide room for all the cases. The absurdity of doing well enougn. I nau good board and composite room for all the cases. The absurdity of doing well enougn. I nau good board and composite room for all the cases. The absurdity of doing well enougn. I nau good board and composite room for all the cases. The absurdity of doing well enougn. I nau good board and composite room for all the cases. The absurdity of doing well enougn. I nau good board and composite room for all the cases. The absurdity of doing well enougn. I nau good board and composite room for all the cases. The absurdity of doing well enougn. I nau good board and composite room for all the cases. The absurdity of doing well enougn. I nau good board and composite room for all the cases. The absurdity of doing well enougn. I nau good board and composite room for all the cases. The absurdity of doing well enougn. I nau good faith.

We were then informed by the guides in control of the meeting that the other three disturbing spirits as the proper time for the next meeting; and the meeting that the other three disturbing spirits as the proper time for the next meeting; and the meeting that the other three disturbing spirits as the proper time for the next meeting; and the meeting that the other three disturbing spirits as the proper time for the next meeting; and the meeting that the other three disturbing spirits as the proper time for the next meeting; and the meeting that the other three disturbing spirits as the proper time for the next meeting that the other three disturbing spirits as the proper time for the next meeting that the other three disturbing spirits as the proper time for the next meeting that the other three disturbing spirits as the proper time for the next meeting that the other three disturbing spirits as the proper time for the next meeting the next meeting that the other three disturbing spirits as the proper time for the next meeting that the other three disturbing the next meeting the next meeting the next meeting the next meet well understood as developing mediumship, as inti- for complying with your request. No one ever did time to time during the period, on the patient, Mrs.

tion not only of Spiritualists, but of all lovers of jus- life is all darknessil' " "Religious Monomania."-Some Remarkable Ideas tice in the community. Everyone who is true to him- I then said, "There will come a flood of light to you

that a little advice from her guides would not be to his own advancement. cordingly on Monday morning I repaired to her place son of that undeveloped spirit's angel aunt. She tions. The first spirit could not say enough to prove at 504 Fifteenth street, opposite the city hall. I was came with her blessing for us who were present in the his loyalty to our cause and his anxiety to aid us from flagrant outrage the farthest remove from justice. Wimble) as before, she bore him away. One week later Madam Florence Montague made human beings should be guilty of such violent and to the sensitives who actually felt the condition of the conceivable of abject slavery, together with the abemphatic mention of the case in her regular Sunday outrageous injustice. Instead of subjecting her to patient in her padded cell at Napa, fifty miles away! sence of all character save one single element, that of lecture in Fraternal Hall, Oakland, an account of the charge of some tender and intelligent medium who This report coming telepathically and very distinctly, dogged stubbornness. which appeared next day in the San Francisco Call. would be able to give her speedy relief, they shut her this feeling of great relief, the patient saying: "Why, She pronounced it merely a case of religious exaltaup in a prison cell where the very worst association I'm myself again; I'm all right!" tion, in which the patient had need to be brought for possible would exercise daily influence over her, rentreatment, to an experienced psychic who would have dering her case more and more wretched and helpless centrated our thoughts on the superintendent of that: centration was resorted to for a few minutes. During been able to relieve her of the obsessing symptoms. each day. Her guide then said to me, "After tender- asylum, that he might be constrained to treat the in- this time those two spirits remained crouched down, She further declared that she regarded the act of her ing you a vote of thanks for your deep interest in this mates with more humane consideration in every way their faces being buried in their hands. Presently 1 so-called friends in depriving her of her liberty as bematter, we offer you the use of this room one night in and become enlightened as far as possible by the powremarked, "The eternal power of truth and love will ing far more serious than a sad mistake. It was a each week for the purpose of holding meeings of meers of truth, impressed upon him by the spirit world undo this damage." Very soon Mrs. Gunn said, "I flagrant injustice to the lady, and utterly inexcusable. diums whose combined powers of concentration of respecting the real condition of the victims in his see the spirits now bowed over and a stream of light Inquiries were pushed still further among the inti- thought and wish will, we trust, result in permanent charge, and the injustice being practiced toward completely envelops them, and they refuse to look benefit of the unfortunate lady." We were further many, well known to be sane. informed by the guides that the case was one of par- Soon we appointed the time of the next meeting, was followed by the announcement by spirit friends, Mrs. L. W. Knott of 1011 Linden street, perhaps the tial obsession, that the undeveloped spirit that held namely the following Thursday night, December 16. that these two would be detained by the power of most intimate friend of the patient, having been edu- control of a large part of the time, did not even know We dispersed, feeling, (I speak for myself) that a gloforce of the higher spirits, and would remain in the

On Sunday, November 21, I penned the following work to open. Some ten mediums were mentioned because he was filled with a longing for better things. L. W. Knott, Mr. Charles Gunn and wife, Mrs. C. T. position. There were present Mr. and Mrs. Smith, Editor Oakland Enquirer :- Every one who un- Gunn, Mr. Thompson, Professor J. S. Loveland and Mrs. Knott, Mrs. Thompson and the writer. The

not, he should be placed behind the bars until he is We sung a stanza of "Nearer to Thee," Mrs. Knott marked that it is always the case in any enterprise; rought to his senses. That the so-called friends of leading, and at once commenced the work of concen- certain ones are to be looked to as the ones to be de-Mrs. Wimble should be incensed at the direction of tration. The time of concentration was by instruc- pended on, while cortain others who might be just as tified to the sweet relief of the unhappy patient; her the interest taken by Madam Montague, cannot be a tion of Mrs. Smith's guides, to be divided into two faithful in spirit are kept away unavoidably or other-head being free, her brain clear, and a restful, happy hold justice enthroned in a community, the occasional to persuading the keeper at the asylum to be humane the principal spirit, the one who had been chiefly in- pleasant symptom remaining. That was a pain in the struggle required in earrying out this object is sure and considerate in his treatment of the inmates; the strumental in obsessing the victim, there were three back of the neck. This may have been caused by second 15 minutes we were to bring to bear our others who had been about her from time to time, who restlessness and loss of sleep. Another fact was men-"It so happens that the account in the Enquirer of united mental powers for restoration of the patient, were known to annoy her a great deal. We all fothe 5th inst., relating to the symptoms of the case, Mrs. Wimble, both spiritual and physical. In an as- cussed our thought upon the sufferer as on the former that was very interesting in its way. There were gives not one scintilla of evidence of the presence of tonishingly short time I heard Mrs. Gunn half whis- occasion, and very soon these three came with the one many other spirits who accompanied these four alinsanity, much less of the presence of violence. On pering the word "Come! come! come! repeatedly in who acted so prominent a part on the first evening, ready made prominent in this parration. This comthe contrary the essence of the entire account men- measured emphasis. Very soon she reported that the This latter had gained so much by the happy influence pany were content to remain near by as visitors, withtioned is to broadly declare that every outspoken disturbing spirit that had so distressed Mrs. Wimble of his spirit aunt that he was intensely anxious to tell out intruding upon our deliberations. Spiritualist in the state of California is technically or was present in the room. I responded, "That spirit us of the deep humiliation he felt at having so long Again it was decided by the guides that all thesedangerously insane, and liable to be ground through is welcome here, as are all other spirits that need to disturbed the peace of that harmless woman. He said the three who had found the better way, together the same mill of "examination" and placed in an asy- come." Almost immediately afterward the spirit so he never could be able to express his grief, his humili- with their company of visitors (spirits), should relum for the insane to remain there until 'cured.' At far impressed Mrs. Gunn as to speak to us saying: "I ation and profound regret for the harm he had done main at the home of Mrs. Smith both day and night this rate the state would be speedily bankrupted to want to know what you folks want with me. I was to her, and would henceforth do all in his power to for a time. She would have no fear or dread of them, provide room for all the cases. The absurdity of doing well enough. I had good board and comfort- undo the evil of his past course. This we accepted in as her band had sufficient power to take proper care

to know it. If on the contrary she manifested noth- oblige anybody. I think I prefer my own way. Sup- at the home of the medium (Mrs. Smith). Mr. Thomp- permitted to engage thus successfully in a work so ing more serious than ordinary indications of what is pose you do want me to quit; that is no reason to me son was requested to concentrate his thoughts from like a miracle on a grand scale!

mentioned, "Do you mein to say you will make a man rious members of the circle were duly notified.

pleased to find this lady and husband at home. After circle. She remained a few moments, throwing over this time on in undoing the evil he had helped to do in brief explanations of my errand, the guides of Mrs. that unhappy spirit the spell of angelic love. Then the past. His two former comrades, however, who Smith assured me that the punishment of this unfor- with their joint promise that he would go with her for were brought into the circle as above stated, proved tunate woman in being deprived of her liberty was a the present, and never again hold the patient (Mrs. to be Catholic monks. They stood on their knees on

rious revelation had come into the world; which home of the medium, Mr. Smith, for some days. etc., declared that the act was a piece of unmitigated It was, however, then and there prophesied that meant the gradual but inevitable revolution of the persecution. That the partial obsession was no true within six weeks from the time of our first regular whole system of the treatment of the insane (sothinking reader cannot fail to note a marked imfectly cured by the intervention of a strong and intel- After giving me the names of certain mediums provement in the method of "casting out devils" (deligent medium. Mrs. Lena Golden of East Oakland, whose temperaments were thought suitable to blend mons) over that of 1900 years ago. Instead of sendtrance condition, gave it as her firm belief that to in- lecturer of the Oakland Psychical Society, was first of love from a higher sphere. As he became graducarcerate one in Mrs. Wimble's condition as an insane mentioned in the list; and to her it was left to appoint ally accustomed to its influence he was next introperson, meant an appalling menace to all Spiritual- the evening of the first meeting. She appointed the duced to a foretaste of angelic love, the ecstasy of ists, herself included; and no one ever thought of ac- following Saturday night, December 11, at 7:45 for which he had never dreamed possible. This simply the meeting, and 8 o'clock precisely for the formal made it impossible for him to return to the old life,

guides of Mrs. Smith commenting on the situation re-

dangerous insanity, then her real friends have a right He then said, "I do not have any disposition to would be detained by them for three nights and days friends separated with feelings of great joy at being

An Interesting Account By Thomas Ib. B. Cotton.

On Friday, November 5, 1897, there appeared in the mated in the details of symptoms given in the above any favor for mean Mynlife was very dark." Then Wimble; and the rest of the guests to fix their minds Oakland Inquirer a statement regarding the experimentioned report, then it is so clearly a case of per-in very dramatic tones he fairly shouted: "My mother in like manner on the medium and the three spirits ence of Mrs. Lilian A. Wimble, in the following secution, as to naturally arouse the righteous indigna- was a woman of the town! Who cares for me? My, who were to be detained at her home during the same three nights.

The time for the next meeting was not fixed that night; it being thought best by the guides to leave it indefinite, and notify all the members when the evening should be decided upon later. This was finally He then asked in the same dramatic tones before arranged for Monday night, December 27. The va-

Two of the members on that evening were absent Once more I replied, "That's just what you are; the namely Mrs. Knott and Professor Loveland. The other six including Mr. and Mrs. Smith, Mr. and Mrs.

mediums' meetings, and saw such evidences of devel- that woman a victim of his unhappy experience. It Wimble from the first of the trouble, and are too stubopment in Mrs. Josephine C. Smith as to convince me was not only pain and torture to her, but a hindrance born to be persuaded to leave. The fourth was one who had passed out from the asylum where the paamiss before offering our paper for publication. Ac- Then came a flood of light accompanied by the per- tient is incarcerated, and under very darkened condithe rug, their heads bowed under their hoods, their Their indignation was very emphatic to think that A sense of sweet relief came to us all and especially faces buried in their hands, the most complete picture

> The usual elements were brought to bear to induce them to change their life and leave the patient free; Another brief season of silent concentration

This promise was fulfilled, but at very great sacripersecution. That the partial obsession was no true within six weeks from the time of our first regular whole system of the partial obsession was no true within six weeks from the time of our first regular whole system of the partial obsession was no true within six weeks from the time of our first regular whole system of the partial obsession was no true within six weeks from the time of our first regular whole system of the floor the greater part of two nights (immediately fice of the medium's energy, who was up and pacing following that of the meeting herein recorded), talking to them, remonstrating with them, and finally convincing them that all further effort on the " part developed with her, and was also quite subject to the of those mediums. Madam Florence Montague, then we first turned on this unhappy waif the searchlight would be utterly fruitless, and they would simply render themselves doubly miserable by continuing the struggle. Besides, she argued, the opposite course would bring them a happiness which they themselves had never dreamed of as possible, and finally after these two days of desperate struggling with these darkened waifs, they yielded to that higher influence, so gentle yet so superior. From that time on their power to harm the patient was gone forever, and with it all disposition to further trouble her was at an end.

The same evening that it was announced that these two souls were to be detained by force, the sensitives (Mrs. Gunn, Mrs. Smith and Mr. Thompson) all tes-

(To be continued.)

RESTORES EYESIGHT.

Acting," a Marvelous Discovery That Cures All Affilictions of the Eye and Ear Without

Scientist and Inventive Genius, Prof. W. C. Wilson. He has invented a restorer known as "Actina," through which all affections of the syce and ear, such as blindness, granulated lide, oak-aracts, sore eyes, deafness, etc., are cured withoutcutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists, and aurists, but at the same time perfects a positive and lasting cure. Rev. W. C. Goodwin, Moline, Kansas, writes: "My housest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It waved my eyes from an operation."

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

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed oataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had i Not used "Actina." A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopelees that they now positively assure a cure. "Actina" is cent on trial postpaid. If you will receive, absolutely free, a valuable book.—Prof. Wilson's "Treatise on the Eye and on Diseases in General." and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

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

THEISM VS. ATHEISM.

Diversity of Gods and Theists-Nothing New in Theism-War in the Name of God.

If some folks of the intolerant, selfish type could have their way, the Atheist would not be allowed a hearing or chance to express his sentiments Their idea of religious liberty is liberty for religious people but not for In-The cause of such fidels and Atheists. hostility is, the Atheist has solid facts. sound arguments that the myrmidons of error cannot meet and refute.

There should and would be a greater imber of useful workers in this field of labor if a greater number of bright minds would exercise the moral courage to face the popular frown and scorn usually hurled at such opponents. I) regard Theism as the greatest impediment and obstruction in the way of human progression, and I claim to be actuated by philanthropic motives, in honest efforts to lead people out of the darkness of error into the light of truth. I want to help them throw off their shackles, for they are blinded by creedal errors of idolatrous faith, paralyzed by old-time customs and prejudices so ingrained in their nature.

fundamental doctrine of Spiritualism, and conceive it their duty to teach it, and so they talk or write about God. What can they teach on this subject which they admit is unknown, unknowincomprehensible? The wisest God-believers confess this, and therefore can make no affirmation pertaining to it with any degree of certainwith a vast assumption of knowledge and make claims that rest entirely upon their own assertions. Their best arguments amount to nothing more than wild speculations and conjectures of an imaginary fabrication.

According to the fundamental princharacter-one part good and the other part bad. He has attributes of good-

whom he dislikes.

Now we have observed that Spiritual- is false. devotion and allegiance to this God by know by what authority they thus one, in this case.
change the face of Theism, nor by what Now, something should be done to hopeful, encouraging sign of progres- sharp for a new sect of Theists

-God's laws-God's wrath-God's mer- deity. good, infinite, eternal, unknown, incom-

prehensible, undefinable. human mind is lost in bewilderment We finally come to Pantheism which slon. and confusion in contemplation of such is belief in a very large God—the bigbalanced and insanity the result.

terparts; and Theists are divided and highest attainable degree of folly and pressed by Hudson Tuttle that should subdivided into hundreds of distinct absurdity in religious beliefs, and we be repeated and remembered. They are bodies and orders. We will glance at call it confusion confounded. the most important divisions. The person reaches this altitude he or she ciples of Theism, God has a two-fold call him Creator, Father, King, Ruler

that the Unitarian doctrine of one god comprehensibility.

ist writers and speakers have shown The next is Trinitarianism which teaches that God is composed of a trinretaining in their sentiments and be ity or three parts, three male persons, lief all his good qualities, while they they have named Father, Son and Holy reject all his bad attributes: and so the Ghost. These three individuals make God is one-half defunct. We do not one god, so that three times one are

arbitrary rule they retain the good and outrival and surpass the abominable reject the bad; nevertheless this is a Trinitarians, and we are looking out sion, and we rejoice to learn that one spring up, who will divide God into half their God is obliterated. We may four equal parts and call it a quadruplicompare it to a man with his head cut cate or a quartet or a quadruped—any off.

word will do after we get used to it. God-believers have nothing new in That would be no more surprising than the line of Theism, but perpetually re-other things even more foolish, done in acceptance, by persuasion, by threats name of God, by the supposed compeat the old trash like a parrot—chew- the name of religion. The question as of dire disaster, by punishments and mand of God to-maintain his glory. ing the old sectarian husks; aping ec- to whether this fourfold god will be all clesiastical customs; talking much male or all female or a mixture of both about a god they admit is unknown and can be settled by a Grand Council. unknowable. In defiance of reason and They might name it the Great Supreme consistency they claim to understand Rig-dam-bo-le-met-a-ki-mo, with a newly much about the Unknown, and they invented definition and interpretation talk or write on God's love-God's will of the word to fit this new quadruple

cy-God's goodness-and they say he Then they can do things on the hovah.

The above-named adjectives, in and in the higher branches hundreds of age, as variable as human minds are, whole or in part, applied to a thing is gods. We refer the reader to the lat-

baseless, unprovable ideas; and in gest one ever invented—so big that he some instances the mind has been un- includes and absorbs all the other gods The word God has many synonyms, else, both animate and inanimate, on equivalents, substitutes, cognates, coun- the face of the earth. This is the When a an epitome of history.

was to rule out the woman; for that did fetter and prevent reason. not agree with their ideas of a deity. It is true they believe in and recognize tery of its unsolvability, has sharpened study of Nature. "The Mother of God," but she does not the sword of antagonism, and what the music. belong to the "Holy Trinity." That reason failed to maintain has been the

god but have sought to carry their ashes; populous countries reduced

point by assumption, vehement asser. deserts; every atrocity wreaked on And the daisies rear their white heads tion and have worked upon fear, awe poor humanity; fagots' flame, dungeons' and credulity of humanity to force its curses for disbelief; and have charged opponents with infidelity, blasphemy, sacrilege. If they prove a god to their own satisfaction by such means, which god is it? The Mohammedans aver there is only one true and living godthat is Allah. Christians say there is Spiritualist god-believers deniscient, all-seeing, limitless, change name, but perhaps it might make Trin-living god—that is blank. They able, changeless, jealous, revengeful, itarians tremble. The next grand division of Theism is after careful examination we

The Turk says Allah is the only god. proof of its unintelligibility. The interpart of Webster's Dictionary to a comprehensibility of it alone is sufficient to teach people the folly of trying ties, gods, goddesses, sons of gods. It to teach anything on the subject. The is an interesting study.

> by one class of Theists is disputed by some other class of Theists. The avercombined, together with everything ments and explanations kill each other by conflict. I will repeat a few thoughts ex-

"The rudest fetichism has its fable, Monotheists claim that God is a unity is graduated and qualified to enter a lu- and perhaps as near the truth as the part bad. He has attributes of good.

ness, love, mercy, benevolence, wisdom
ness, love, mercy, benevolence, wisdom
and the like—on the other hand he is a
nod of wrath, revenge, malice, malevotence, vindictiveness—dealing punishtence, windictiveness—dealing punishtence is the sudictiveness. He is the reader of the Progressive Thinker who
the like—on the other hand he is a
teaches that God is a duality, of two senting father, mother and child; symand from a subjective thought made a Asthma. This is very fair, and we ad
fold nature, composed of two parts, bolized by the triangle. This is a trinpersonal being. Labored explanations vise sufferers to send for a case. It By Prof. W. M. Lockwood. The work of
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the man with unlimited powers.

The next in order is Dualism which une god Osiris, Isis and Horus; repreteaches that God is a duality, of two senting father, mother and child; symteaches that God is a duality of two senting father, mother and child; symteaches that God is a duality of two senting father, mother and child; symteaches that God is a duality of two senting father, mother and chi

originated when man was a savage The Christians tried to imitate this They are conclusions from essentially

contestant on the field of battle. The There are blossoms in the garden sweet We are truly glad that woman is get- plains of Europe and Asia have been legrades and enslaves her. fighting for the misconceptions of ig-Theists have no facts, no proof of a norance; cities have been leveled in horror, massacres and crime in "It has passed like the murderous

dream of the night. Man is supreme As the little birds awaking, their leafy to the God of his imagination. He has and is free."

A. H. NICHOLAS.

Do You Suffer from Hay-Fever or Asthma? If you do, you will be interested in As they gather in the sweetness of the after careful examination we have anic discovery found on the Congo come to the conclusion it is an ideal im. River, West Africa, is pronounced an assured cure for Hay-Fever and Asthma. Most marvelous cures are wrought by this new plant, when all other reme. Lightly, lazily across the azure sky; dies fail. It is really a most wonderful There are shadows shifting lightly as discovery. Hay-Fever sufferers should use the Kola Compound before the sea. And the day in peaceful beauty passes son of attacks when practical to give it time to act on the system.

Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, was cured of Hay-Fever and Asthma after 28 years suffering, could get nothing to even give relief. Miss Eva Preston, Petersburg, Ind., writes March 8th, suffered beyond works for the

To prove to you beyond doubt its wonderful curative power, the Kola Imor one, a male personality and they natic asylum.

call him Creator, Father, King, Ruler Of all the gods of history there is or creator is only an enlargement of New York, will send a large case of the and other nicknames; and their sys one that approaches some degree of the savage's ideas. He creates as a Kola Compound free by mail to every tem of belief is Unitarianism. consistency—that is the Egyptian tri- man with unlimited powers. He is the reader of The Progressive Thinker who

SPRING.

trinity with three male persons; but erroneous understanding of nature. To the Editor:—Occasionally we see made of it a pitiful farce. The intent They have matured into dogmas which a poem on "Spring," possessed of more than ordinary merit. Here is one by "The God question, in the very mys- Mary D. Brine, which evinces some H. V. SWERINGEN.

and fair; ting her eyes open to see how religion whitened by the bones of bigots There's a sense of wondrous sweetness degrades and enslaves her.

and fair;

the bones of bigots There's a sense of wondrous sweetness fighting for the misconceptions of ig
in the air: in And the meadow grass is swaying, the fickle breeze obeying,

everywhere. the There's a twittering in the tree-tops, Rejoices at the morning's glorious

to the God of his imagination. He has nests forsaking, broken the shackles of his theology, Fly hither and fly thither in their mirth.

And the bees about the buttercups fly round On lazy wings, with humming, droning sound.

summer day's completeness, Where the fields with clover blossoms must abound. There are fleecy clouds above me soar-Lightly, lazily across the azure sky;

the sunbeams follow brightly, But the sweetest of all sweet melody

From within the grand old forest comes to me! 'Tis the woodland brooklet gliding beneath the trees, half-hiding The while it ripples out its song of

when day is done, the distant even-Rings out, while echoes soft the sweet

from shadowy skies are peeping And silence comes at last with us to

important subject. Price, cloth, \$1.

.. GENERAL SURVEY ...

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

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

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid 170rk, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with-out 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.

Mrs. Anna L. Gillespie, the noted lecturer of San Francisco, Cal., was in the city last week. She has engagements to lecture at Port Huron, Mich., North Amherst, Ohio, Lake Brady, Ohio, Clinton, Iowa, and Chesterfield , Ind., during the entire camp. She is in great demand at the present time.

Arzelia C. Clay writes from Grand Rapids, Mich.: "On the memorable day of June 17, Mr. Samuel Smith, the veteran medium, celebrated the anniversary of his birthday, at 395 North Lafayette street, Grand Rapids, Mich. Friends greatly enjoyed the day, and while we shared the spiritual crumbs Father Smith's controls gave us, we felt to extend an invitation to others to honor the grey hairs of the medium, who has now lived a little over seventy-five years. Letters of cheer will find a welcome at his fireside."

There are thousands who highly appreciate The Progressive Thinker. Here is one among the number, Mrs. D. Cetti of New Orleans. She writes: Yesterday being Wednesday, and The Progressive Thinker being a regular weekly visitor every Wednesday since I first became a subscriber, I very naturally awaited the postman's appear ance with impatience, for I usually feel as if I had missed a real nice dinner if it should be just a day late-I do feel so famished to devour its contents. So you may imagine my disappointment when the postman handed me my mail, but among it there was no Progressive Thinker. I just felt as if some dear friend had forsaken me, and then came the thought, I wonder if my subscription has expired, and would have written immediately, but for the fact of my not having some of the late papers, I having loaned them to friends to read and return; but as soon as I received he latest one, I turned immediately to he designated 'number,' and found the solution of the mystery. I then hasened to send you a money order, which ou will find enclosed, and for which rou will please renew my subscription.'

come into the home of John A. Roney. whose brother was killed Saturday by eing thrown from a wagon, was foretold to the former last week by a dream end by an amateur fortune-teller. According to Mr. Roney, who is foreman of the Rockford Lumber & Fuel Company, he had a dream Thursday night in which he saw grey horses, which he says is a sign of death. During the week a friend called at the home and told the fortunes of the members of the family. In giving the lumberman's life. this friend said that he would soon suffer some affliction and that sorrow would enter into his home. Both of these were remembered by him when he heard of his brother's death, and were repeated to friends who called at the house. He said he paid little attention to these statements as he did not be-

That sudden death and sorrow would

lieve in superstitions. The inquest over the remains of Robert Roney was held Saturday evening at Coroner Marsh's The verdict was that he came to his death by an accident, and the examination by a surgeon revealed the fact that his neck was broken. As his heart was also weak, it is believed his death might have resulted from either the breaking of the vertebrae or the shock of the fall .- Rockford (Ill.) Re The management of the Wonewood

Camp Meeting, Wis., wishes to call the attention of all who wish to combine pleasure and profit with their summer outing, to the many excellent features of the Wonewoo Camp, and to invite them to consider the same. The camp grounds are situated in one of the most beautiful towns along the main line of the C. & N. W. Ry., and are located within easy walking distance of the principal hotels, business houses and the depot. From its very pleasing elevation a fine view can be had of one of the most beautiful valleys in the country; the water is fine, shade ample and healthfulness unsurpassed by any camp-ground in the country. This, combined with an excellent array of talent makes this camp one of the most desir able to visit. Look at the array of talent secured: Georgia Gladys Cooley Rev. Moses Hull, Mrs. J. A. Murtha Edna Ford Pierce, Mrs. Catherine Mc Farlin, Mrs. J. P. Whitwell, Will J. Erwood and J. S. Maxwell. Other mediums and workers will be in attendance No one can afford to miss the oppor tunity to hear these workers. dates of camp are from August 4 to Aug. 22, 1904. Write for further information and programmes to Miss Ger trude Spooner, secretary, Wonewood Wisconsin.

N. A. St. Clair writes from Toronto Canada: "Mrs. Nellie S. Noyes has com pleted a three months' engagement with the Toronto Spiritualist" Association Her lectures are followed by tests and astrological data, which proved very in-teresting. Mrs. Noyes has a pleasing personality and is popular with her au-

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

ATTENTION LYCEUMS. - During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription onehalf its present number, with no extra expense. Address J. W. Ring, care of Spiritualist Temple, Galveston, Texas.

diences: She gives private readings interspersed with astrological delineations, which gave excellent satisfaction to her numerous patrons here. Mrs. Noyes has some open dates, including a portion of the camp season, and will be pleased to hear from societies and camps desiring her services. She can addressed care of The Progressive Thinker, 40 Loomis street, Chicago."

Quite a stir was caused last evening

at the First Spiritualist church on Boquet street, Miss Margaret Gaule, who is the medium and lecturer for the month, was giving a number of "tests." While she was in the middle of the center aisle, Miss Gaule suddenly stopped and retreating to the railing near the pulpit, said: "I am now impressed by seeing a man draw near who holds a bible in his hands. It is open at the gospel of St. John. He is a Lutheran minister and is looking for some one."
Miss Gaule then went to the right aisle of the church and stepping up to a woman said: "Madam, this minister comes to you." The woman at first disclaimed any knowledge of any deceased minis-"Well," said Miss Gaule, "you do know him and he says that four members of his church are here. He gives me the initial F. and then I get D., and then R." The woman still shook her head, as if sure that she did not know the spirit visitor. "The minister tells the spirit visitor. "The minister tells me that he does not like to give his name, but will do so if necessary, in order to let you know who he is," con-tinued the medium. Still the woman persisted in the negative replies. Miss Gaule then said, "He was a Lutheran minister and his name is Ruoff." This reference to the late Rev. Frederick Ruoff, pastor of the German Lutheran church, at Sixth avenue and Smithfield street, caused quite a stir and it was some time before the medium could resume her "tests." Miss Gaule then referred to some other spirit visitors and later went to the woman to whom "Rev. Ruoff" had come. She asked the woman concerning a piece of jewelry, stating that the minister wanted to know about it. To this the woman replied that the jewelry was in her possession. then appeared to give credence to the message that was given to her by Miss Gaule.

Correspondent writes from Hartford, Conn.: "The annual state convention met in Unity church of this city, Saturday and Sunday. J. C. F. Grumbine was the speaker, and Mrs. May Pepper the clairvoyant psychic. She excelled herself. Mr. Grumbine lectured on Saturday evening on 'Radium and the Astral Light,' before a crowded house, and on Sunday at 7:30 p. m., he lectured on 'God,' before at least 1,500 people who paid admission at the door. He never spoke better and held the vast audience from beginning to end. Mr. Grumbine has accepted a few engagements on the Spiritualistic platform because ties now demand his teachings, and are not afraid to accept the truth of the He expects in the spiritual movement. early winter to visit the Southwest and would be glad to hear from his old friends. Address him, 1285 Commonwealth avenue, Boston, Mass. Mr. Grumbine was engaged to give the Installation Lecture in Harmony Hall, Boston, Mass., Sunday, May 29, when Dr. Smith was installed. He spoke on 'Spirit and Spirits,' to a crowded house Mr. Irving F. Symonds, general manager of the Banner of Light, writes, after listening to the lecture: 'I was anxious to know how you would adapt your ideals, and be able to feed the audience I am gratified at the result of my observation. I cannot close without a word of tribute to your wonderful powers as a teacher.' . Mr. Grumbine closes his work in Boston in Pierce Hall the first Sunday in July. He goes to Cincinnati, O., the middle of that month for a short vacation. He opens in the lecture ooms of the Metaphysical Club, Boston, the first Sunday in September.

Prof. Wm. Hamden writes from Wichchita, Kans.: "As your valuable paper has been a welcome visitor in the home of my sister for 9 years, and guarded with a fealous eve. I feel at home in its columns. I want to say to Spiritualists and societies, if they want an honest, sincere speaker and message bearer they will find it in Mrs. Virginia Bryan, of Ohio. I have heard her at several points in the state, and find her eloquent; forceful and logical, leaving no ground uncovered for argument. is second to none in this state and carries with her a modest and charming personality, which is fast winning the bearts of Kansas hearers. Wish more

Virginie Barrett writes: "I am keeping house, and will give rent free to a medium or Spiritualist. Address me at No. 28 Gladstone avenue, Indianapolis

D. W. Brown, of St. Joseph, Mo., writes to this office and enclosed one dollar, but does not say what it is for, nor does he give his street number Please state your wishes in regard to it. He speaks as follows of Mr. Jessup and Mrs Tiffany, trumpet mediums: "An Mrs. Tiffany, trumpet mediums: impetus has been imparted to the cause of Spiritualism in this city during the past season through the labors of W. C. Jessup and Mrs. Hattie Tiffany, two first-class trumpet mediums. Mr. Jes sup has held seances in all parts of the city with a large attendance and has made many converts to the cause. Mrs. Tiffany's mediumistic powers are of the seances daily for the last nine months with a good attendance, and at almost every seance the most surprising results have been obtained. Many highly moral lectures have been obtained from spirit friends exceeding anything ever heard from the pulpits of the world Her mediumistic powers attract spirits of a high grade of moral and intellect tial development and very many com-forting messages have been received from the dear departed friends who long since passed onward to what has always been considered; before the advent of spirit communication, 'the great unknown.'- Gone to that bourne from whence no traveler e'er returns,' is an obsolete old saw for which future gener-ations will have no use."

When writing for this paper use a pen or typewriter.

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

Morton Hartwell writes: "There are perhaps a few people who have at some ime in their walk of life been guided by this great power which has been made manifest through the Psychological sciences, and when we stop and consider the causes of this great phenomena, we are more fully convinced that all things are possible. The fact that spirits influence human beings has been demonstrated thousands of times and as we delve deeper and deeper into these marvelous sciences we are impressed more and more by the multitude of daily incidents which occur to us and others about us. Psychic knowledge and power can only be attributed to good or bad spirits, as it were, to the one influenced. The medium would be powerless if unassisted by these myriids of invisible beings, who are ever striving through these sources to bring us in closer rapport with the good by aiding us to climb the ladger of success with a sure and firm step. If we were unassisted many would now be stumbling over the roughh road of life in absolute darkness.' Geneva, Switzerland.—The sensation-

al trial of the editor of the Swiss jourral, La Lutte, for slandering a young woman of Fins-Haut, named Henrietts Gay, whom he described in an article as being possessed of an evil spirit, has led to very curious comments upon the case in other papers. The Genevois relates how the priests for three whole months endeavored to drive the spirit from the girl's body by means of exorcism. She was taken barefooted on repeated pilgrimages to the convents of St. Maurice and St. Bernard, and as none of these attempts was successful, a priest, one Jean Paillet, determined on grand effort. One Saturday afteroon at 2 o'clock, he caused the church bells to ring an alarm. When the church was filled by an astonished, wondering crowd, the doors were locked, and the priest proceeded to exrcise the spirit without ceasing until Sunday morning. During the exorcism the poor girl was dragged by the hair round and round the church, while the priest every few yards stopped to strike her on the face and body, proclaiming to the congregation that in reality is was the evil spirit he was beating. This was only one of many attempts at public exorcism which were endured by the poor, helpless girl, whose real malady was a form of epileptic hysteria. The editor of La Lutte, who has been heavily fined for giving full publicity to the affair, seems worthy of praise rather than blame, for, owing to his revelations, it is not likely that a repetition of such barbaric practices will be permitted even in the superstitious Swiss highlands .- Chicago Inter Ocean.

C. J. Barnes, the pioneer trumpet medium, and his sister, Mrs. Hamilton Gill, will be in Warsaw. Ind., for a week or ten days. They will be pleased to meet the friends.

Dr. Louis Freedman, the celebrated Australian healer, will atend the Chesterfield camp.

Mabel B. Pace writes: "I think everycne who has notice of meetings in The Progressive Thinker should be sufficiently thoughtful to notify the public of the summer changes. I traveled quite a distance last Sunday to attend an afternoon meeting, only to find that it had been discontinued for the sum-

William D. Noyes writes: "Mrs. Noyes and myself opened spiritual meetings at Bacon Post hall, Charlotte street, Utica, N. Y., and will hold Sunday meetings during the summer for those who cannot attend camp. We are permanently located at 128 Mary

street, Utica, N. Y. A. A. Averill writes of Unity Camp, Mass.: "Sunday, June 19, was cele-brated as 'Haverhill Day.' The members of the 'Helping Hand' of Haverhill, ccompanied by friends from Lawrence and other towns, visited the Lynn Spir itualists Association on that date and if the visitors enjoyed the occasion as well as the members of the association and their friends did, it was a very en joyable day all around. Two chartered ars were filled with the excursionists A conference meeting was held at 11, at which Mrs. Ham spoke briefly, followed by Mr. and Mrs. Smith and Arthur B Shedd. At 2 and 4 the exercises were onducted by S. S. Ham, the president of the visiting society, and the exercises were participated in by many. The visitors left for their homes at an early hour, after which an evening service was held under the direction of President Caird, at which tests were given by Mrs. Caird and Mrs. Helyett; renarks by Mr. Scarlett and Mr. Allan The grove is lighted in the evening naking the evening service as agree able to attend as the atternoon. Refreshments are served at the society's restaurant. Admission to all meetings, both Sundays and Wednesdays, free."

Mrs. Hattie Beauchamp writes from

Spokane, Wash.: "Through the efforts

of the Rev. Mrs. Frances Sheldon, of facoma, who is also our state president, and the united efforts of the mem ers of the First Spiritualist Society, we have been having quite a boom. Mrs. Sheldon has been with us as our pas tor since April 24, lecturing for us each Sunday evening. She is a clear, logical speaker, with a very charming and leasing personality. On Sunday, June 12, 37 new members were received pubicly into the society. Under Mrs. Sheldon's directions those received formed a norse shoe in front of the altar with two very beautiful little girls robed in white, with the innocence, confidence and sweetness of childhood beaming from their little faces, repreenting the Fox sisters, welcomed the participants into the society by pinning cluster of beautiful snow-white flowers on the bosom of each. Then Mrs Sheldon gave each a few words of welcome, clothed in an eloquence that only comes from the inspired. On Sunday May 22, a lyceum was organized with a goodly number present and we have a ood regular attendance. Mrs. A. A. French is our president, a lady who has the best interests of the society at heart, and who never leaves a stone inturned to better its condition. Our Ladies' Aid, with Mrs. Cornelius as president, the right person in the right place, a doing much good in a social and financial way; in fact, we are on the road to success, and in line for one of the most active societies in the Northwest, and hope ere long to have a ome of our own in the Inland Empire,

the golden grains of Truth, Progression and happiness.' Mrs. Lily M. Thiebaud writes from San Diego, Cal.: "I have just concluded a very successful two months engage ment with the Second Spiritual Society here. Each Sunday found with us those to whom Spiritualism was new

and to help scatter the seeds of true

Spiritualism that they may bring forth

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

the lecture and the messages received afterwards. Several new members have been added, and the society is now giving socials and entertainments once a month. Conditions are very harmonious, and a good work is being done by this society." I have worked continu-ously either for the First Society or the Second and given private readings dur-ing the week. I shall rest this month, taking a triplinto the mountains. I will attend the Harmony Grove Camp-meeting at Esconnido, Cal., in July. During the three years I have labored here I have witnessed a growing respect upon the part of those who are not with us. The desire of my heart-namely, a temple for the First Spiritualist Society, has been realized! For some time yet the society will need to concentrate on paying the debt remaining on the temple, but having careful officers and with the great delight they one and all feel in the beautiful auditorium of the temple, they will surely succeed. It may be necessary for me to leave San Diego for the benefit of my health, for higher inland location; yet if so, my thoughts will often turn to these good people here. My interests have been closely knit with the First Society in the build-ing of their temple and in placing Spiritualism before the public as commanding respect. It is with a great deal of pleasure I read in your paper the re-ports of the work being done in my come state, Indiana, both in regard to the state association and also at the Indiana camp, Chesterfield. Through The Progressive Thinker permit me to send greetings and good wishes to my many friends in the east." Rebecca Still expresses her high ap-

preciation of The Progressive Thinker and premiums: "Having been a subscriber since July, 1898, and having all the premium books except the last one, that I send for now, I want to thank you for the instruction and pleasure I have had the reading the paper and books. I know of no better way than to keep in the ranks where light is disseminated." Dr. Beverly writes: "We will hold a celebration Saturday evening, July 2, at Arlington Hall. We invite everybody to come and have a good time. There will be a fine program; sketches by Prof. Tutt, member of Slayton Lyceum Bureau Other talent has been engaged. Free lemonade, Ice cream and cake will have been the delight of all. Tickets 25 cents a couple. Walter DeVoe will be with us every Sunday evening and the people are coming to enjoy these meetings, afternoon and evening. get the best talent that can be procured and many are becoming interest ed in these wonderful phenomena. We have just returned from the World's Fair and have new vibrations for all who attend.

Mrs. Schott, secretary, writes: "The next monthly meeting of the Chicago Spiritualists' League will be held at Boysden's Hall, 42d Place and Cottage Grove Avenue, Monday evening, July 14. Walter DeVoe will deliver the address of the evening, followed by free discussion, Topic, 'Spiritualism and New Thought.' High-class music has been ovided and the messages will be given by Mrs. Burland, Mrs. Cleveland, Mrs. Noyes of Boston, and others. All workers and sympathizers in this truth are invited to join the league and help to unite the forces for strength and harmony. These monthly meetings are growing in the true spirit and power. Great good will result to the cause in this city, so we desire the co-operation of all. Don't forget the date.

T. W. Sherk writes: "At the Church of Spirit Communion, 4308 Cottage Grove avenue, Mr. H. F. Coates, president, the address last Sunday evening was delivered by Mr. H. F. Arnold; the music by Mr. and Mrs. Seeley and Mrs. Pearce. Mr. Arnold's lectures are always freely commented upon as being so helpful and instructive, and .what higher compliment could be paid them? Next Sunday evening, July 3, Rev. Harry J. Moore will give the address, the subject by request, being Joan of Arc as Medium and Savior. Mr. Moore will be with us two Sundays and we hope he will be greeted by large audiences and that he will find spiritual conditions in our society fayorable for an outpouring of divine blessing. Messages by Mr. Coates and other mediums, demonstrating the wider, more abundant life proclaimed by Spiritualism, and a special musical programme at each meeting."

Mrs. Nellie Turner, secretary, writes: The First Spiritual Society of Niagara Falls, N. Y., is still alive. We still have Mrs. A. G. Atcheson of Buffalo as pas-tor and president. She has worked hard for this society and deserves the highest praise. We are slowly but surely adding to our list of members. The past two Sundays we were favored by having with us Mrs. J. B. Harris of Chicago, a grand medium who sheds abroad the light of truth wherever she Messages were given by the pastor and Mrs. Harris, all of which were recognized. Mrs. Harris gave a trumpet seance last week which was well attended. Another will be given this week. She is en route to Europe and is stopping here for a short time only, on account of a member of her party being taken ill."

J. E. Bower writes from Detroit, Mich.: "The First Church of the Soul held its closing services Sunday evening, June 19, the Society of Earnest Workers uniting. It was a feast of good things. The mediums and officers both societies are indefatigable workers, opening the eyes of the blind by their explanations of truths and ral teachings and demonstrating this to be a superior age in spiritual and inellectual development. Mrs. Jenkins of Canada was with us, and many others. Truly those in the crowded hall all seemed to appreciate the bread of life in words of love. We expect to open services again in September. The Earnest Workers expect to close their meetings next Sunday evening, June 26. for a time, this society uniting with

L. H. Kingsbury writes: "The Rising Sun Spiritualist Mission famous for its grand entertainments, have arranged for a day's pignic on the Fourth of July, at Reissig's Grove, Riverside. Particular care has been taken to make this a grand success, as all kinds of games have been arranged for both young and old, with valuable prizes for the winners. Dancing from 10 a. m. to 11 m. Hot dinners and other refresh ments served on the grounds, friends can leave their baskets at home Everybody is invited to this pichic Tickets on sale at the hall and on the

Flora Marston writes from Dana, Ill.: "Grand lectures, full of beautiful truths were delivered under the auspices of the Dans. Spiritualist Association by Mrs. Margaret E. Skeels, a trance medium of Onarga, Ill., a lady who once known, will never be forgotten; one and strange. We were always encour-aged by their thanks and appreciation the good of others. The lectures were expressed for both the helpful truths of well attended and appreciated."

Mrs. Clara writes from Detroit, Mich. "The First Church of the Soul close its doors for the summer, with a union meeting, inviting all chartered socie ties to take part. The hall was packe to the doors to listen to the closing'address by Mrs. Laura L. Crawford, who has proved to be a great favorite with this society. Remarks and messages by President Martin and officers and co workers of the Spiritual Earnest Workers. We wish to publicly thank them for uniting with us on this occasion for in unity there is strength; also wish to thank Mrs. Minnie Sharlow, president of the Sunflower Club: which is an Soul, for the effort put forth in making the social features a grand success. Al officers and members of this society have proved loyal to the obligations they have taken, and perfect harmony exists, and much good has been done for our philosophy. This society will resume its meetings in September.'

Mrs. Irene Smith of Tacoma, Wash. will talk every Sunday afternoon at the Rising Sun Mission, until she leaves for the West. Our good sister has formed another developing class, and invites scholars to attend. Her teachings on development are of a very high order, and her studies should be taken up by all Spiritualists who are interested in home of Sister Kirchner, 697 W. Madison street, Tuesday and Thursday evenings. Special class Friday evening. Mrs. LeSieur writes: "The fourth

C. Kirchner, president, writes: "The

noted speaker and scientific lecturer

benefit Band of Harmony (of the series) at the home of Mr. and Mrs. Dexter, June 23, was well attended. Good music, recitations and fine speaking made a pleasing entertainment. We are all invited to the home of Mr. and Mrs. Ellis, for our next meeting, Thursday, July 7, 402 Orchard street, North

A. S. Hudson writes: "Abolish hanging as a capital punishment. Let the life exit road be acid gas, a swift and painless method. Let me relate an incident for argument and illustration. In a winery, perhaps in California, stood a large open tub, 12 to 15 feet deep. One day a workman put a ladder down inside and made the move to descend to the bottom. A little over half way he fell to the hottom dead. Another workman essayed the attempt to go down likewise; he fell lifeless to the floor. A third man concluded to take a lighted candle, and where the others fell the candle went out. This admonished of the presence of the deadly gas. Life was saved. Now, in place of the grewsome rope and gallows, why not adopt the improved plan of execution?"

Correspondent writes: "Mr. T. C. Kennerson and Mrs. Nellie M. Huntington were married by Rev. Josie K. Fol som at her home in St. Louis, Mo, last week-Wednesday. A number of ple had assembled at a seance, and after arranging the circle, Mrs. Folsom re quested the candidates for matrimony o arise, and then she proceeded to unite them in marriage with a beautiful ceremony. C. W. Stewart offered an ap propriate invocation, and after the congratulations were extended the se ance went on, and a number of the spirit relatives of Mr. and Mrs. Kennerson manifested and gave kind mesband came and gave them his blessing in a most beautiful manner. Mr. Kennerson had charge of a camp in Maine for several years, and was at Onset a long time, and four years at Lily Dale. Mrs. K. lives in St. Louis."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society were especially favored by a lecture from Mrs. Irene Smith on June 19, on the subject, 'Duality of Forces,' and I will say it was a lecture long to be remembered. Every man and woman should hear it, and profit by it. She and her guides are doing a great work. On July 3, Dr. Geo. B. Warne will lecture for us. No comments needed for him, as we all know will get some thing good. Come out and let us fill the house. We have regular Sunday evening service all summer, at 8 p. m., in our hall at 319 East 55th street. Mrs. Kline will give messages. All will receive a cordial wel-

Charles M. Jessup writes from Chesterfield, Ind.: "We regret very much the serious illness of Dr. G. N. Hilligoss, which compels him to send in his resignation as president of Camp Chester was an able and willing field. He worker for the camp and his many friends are sorry to hear of his resignation, but hope to have him with us a part of the camp at least. The vacancy will be filled by the vice-president, Judge Levi Mock, of Bluffton, Ind. Mr. P. B. Millspaugh was elected vice-president to succeed Judge Mock. The dining hall will be under the excellent management of B. G. Patterson, of Alexandria, Ind. Mr. Patterson is an experienced man in this line, which insures all who come first-class accommoda-

tions.' Harry J. Moore closed his engage ment with the Englewood Spiritual Union last Sunday. Large and appreciative audiences have greeted him every Sunday evening. Several new mem Lers were enrolled and a debt of long standing has been liquidated. The Englewood Society is one of the best in the city of Chicago. It is chartered un der the State Association and none but the best of speakers are employed and the mediums who give messages from time to time are considered reliable.

LIFE'S TRUE MEANING.

Is it happiness you're searching? Then first free your soul, For it may be still in darkness Though you're standing in the sun. Learn that song, "The voice within me," Sing it-sing it every day, Till at last you feel you need it,

Then you're on the crowning way. What can always make me princely And forever lead me upwards, Is this blessed truth I realize: I'm the child of the king of kings, God, my Father always loves me. But you ask, "How did I learn this?" Not by books, but just by feeling.

Just a word in kindness spoken May enlighten gouls in darkness Think of that little violet With its sweet and mighty fragrance, What it does when you're discouraged; Wonder, if it feels its maker. Hate and worry are but symptoms Of a wayward, foolish mind

God to the Love that never dies Therefore love that you may find Him And be crowned with life immortal. GEORGE J. WALDVOGEL. Los Angeles, Cal.

"Mark Chester; or a Mill and a Mill-ion. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of apiritual phenomena. Price 25 cents.

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against the same. A very necessary and interesting study for sensit tives. By M. Faraday. 23 pages. Price 10 cents. Oceanides. A story of spirit life, by Carlyle Petersilea. Price, paper

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intense interest by thousands. By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. Price 25 cents.

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itual rostrum. By E. D. Babbitt. Price, cloth \$1; paper, 50c; postage, Religion of Science. Treats of Principles, Faith and Doctrines, Immortality, Mythology and Religion, Christ and the Christians, Catholicity of the Religious Spirit. By Dr. Paul Carus. Price, muslin, 50 ets.

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tion and social circles. By J. M. Peebles and J. O. Barrett; E. H. Bailey, musical editor. Price \$1.25. Postage 14 cents. (Continued next week.)



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 assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is thways 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 mission to this country. It is now her-correspondence of this department has ters of inquiry requesting private an ton. What does "Nunciature" signify?

wers, and while I freely give what it is an ambiguous term to cover a dark become excessively large, especially letever information I am able, the ordinary courtesy of correspondents is expected.

Mrs. W. L. Pendleton: Q. I greatly desire to procure the works of Dr. Seiss, "Gospel of the Stars," and "Miracles in Where can I obtain them? The first mentioned volume can be obtained of the publishers, Lutheran Pub. Society, Philadelphia; Pa.; the second of Henry T. Coates & Co., Philadelphia, Pa., or the author may be di-rectly addressed, 1338 Spring Garden

street, Philadelphia, Pa. Doctor Seiss

is a doctor of divinity, not of medicine;

a voluminous writer and pastor of a

O. M. L.: It is not essential to join hands in forming a circle. Of course, if two members play the violin during the seance they form no part of the cir-cle and should sit as far away as the room will permit. The other members can join hands without them. On the whole it would be better to omit the music, than to leave them out. When sitting around a table, it is preferable to place the hands with the palms on its surface, and touching hands is quite optional.

R. S.: Q. What is the danger from bite of rabid animals, and of what benefit is the Pasteur method cure?

A. It is stated by high authority that rabies or hydrophobia, is one of the rarest diseases. It is much talked of, and the supposed fatality and horrible symptoms appeal to the imagination and fill the minds of those exposed with

The president of the New York Humane Society, John P. Haines, has set this matter right before the public and corrects many popular errors. He says at the idea that a "mad dog" shuns water is entirely opposed to tacts. The water is entirely opposed to leads. In the thirst for human sacrinces spread dog seeks it and will plunge his head to rapidly in a few months, until high officials were about to be involved as the never "runs amuck," but joss slowly lims. An accused man furned and prostions, paying no attention to anything, ecuted his accusers for libel, and unless interfered with. He never froths thick, ropy, brown mucus clinging to afterward 150 alleged witches were re-

mane Society has cared dogs, and its officers state that they have never met a case of hydrophobia Profs. Dulles and Cohen of Philadelphia, and Prof. Suitzka of New York of the persecution. Mather's volumin have declared that they have in all their practice met with no case of this disease. London Hospital, and St. George Hospital have records of thousands of cases of people bitten by dogs supposed to be mad, but have yet to see a single case of hydrophobia.

Rare as the disease is, there have been cases of it, and it may be developed in canine animals by provoking conditions. It is, however, so rare that there is less danger of it than of being struck by lightning in a clear day. The mad dog which frightens the country side and makes a startling item in the the union of church and state—"a paintnewspapers, has been chased and tortured, or is suffering agony from thirst. turn would be unknown, excepting as The bite of such a dog does not, nor an occasional freak. communcate hydrophobia. There may be a poisonous condition of passed on, exclaiming in the flames, the saliva, which may inoculate the "My voices did not deceive me; those blood of those bitten. The bite of human beings sometimes is poisonous. U. S. Surgeon Sternberg writes that he world, as Thomas P tested his own saliva on animals by in The Rights of Man. pculation, and in every case it produced

That the disease usually is produced by fear in those bitten is proved by the symptoms. The popular belief is that person having hydrophobia, has pasms at the sight of water, and barks like a dog, because it is believed the log avoids water and barks if afflicted. It is now known that the diseased dog agerly seeks water, and rarely barks. lence the disease as simulated by man is imitative; not what the disease is, but what it is supposed it ought to be.

Not one case in a thousand would be more injurious than a wound made by other means, were it not for this superstition. The bite is a punctured or lacerrious than any other, but with thorough deansing and the use of disinfectants,

The Pasteur treatment proposes to inject into the blood a modified virus, which by its action makes the system Immune to that introduced, or supposed to be introduced by the bite. It is really more liable to produce the genuine disease than to prevent it. It has become the custom, if anyone is bitten by cat or dog, for the consulted physician to start the patient at once to a Pasteur Institute. The most alarming fears are awakened and the nervous shock prostrating. The patient on arriving at the Institute is yet more deeply impressed with his terrible danger and anxious to submit to any treatment which gives a hope of rescue. If the patient dies, it is said he began treat-ment too late. If he lives to return to his home, the treatment receives the

efficacy of the Pasteur treatment. Some claim that it is a panacea, while others regard it as a pretension, and say that a new form of rables is propagated,

quite as fatal as the genuine.

As it is impossible to determine whether a person bitten will be affected or not, that they are not, after treatment at a Pasteur institution, proves nothing, and a thousand cases dis-charged as "cured," would leave the natter in exactly the same condition. Those who fear their canine pets will "go mad;" should see that they have

abundance of water, not only in "dog days," but in winter time when ice covers the drinking pools. The noble exmple of Wentworth is worthy of imitation, and of more practical value than the library fad of Carnegie, who sup-plies buildings and books to the towns who get down in the dust as beggars. This humane man has bequeathed a part of his estate to furnish watering roughs or fountains for animals in 300 Massachusetts towns. In the name of liose who cannot voice their satisfaction, a thousand thanks to this benefac tor. How many thirsty animals will be refreshed at those fountains! We hazard the opinion that after these fountains are established there will be no case of "mad dog" in the state.

Protestant: Q. What is the real significance of Cardinal Satolli's coming to this country?

A. There has been much speculation as to the meaning of Cardinal Satolli's tablishing a "Nunciature" in Washing-It is an ambiguous term to cover a dark plot to inveigle this government into diplomatic relations with the Vatican. This has been the dream of the pope for many a year. To be represented Washington by an ambassador, and have a good Catholic sent to Rome from this country, would exalt Catholicism above all other religions. If this is the mission of the great cardinal the quicker he packs his grip and departs the better for his reputation. This country can no more recognize the Catholic church as a sovereign state, than it can the Methodist, the Presbyterian or the Mormon. There has been entirely too much interference by the pope with affairs of this government, and the mem-bers of congress who would favor such a project, or the president who would anction it, would be relegated to the walks of private life as soon as the voters had opportunity to express their opinions. With a "Nunciature" to push the Catholic schemes, and a lobby to in-

RELIGIOUS MADNESS.

rigue for the Protestant churches, re-

igion is only too well represented at

the national capital. There might be

more hope of success for either, if the

other was not present. Now they watch each other, and Liberalism flourishes by

their antagonism.

Will It Ever Come Again? Is the Question.

In the Broad sweep of its empires Christianity has crushed "many a gem of purest ray." Other religions, including those of Babylon and Mexico, flourished on human sacrifices.

Mather and Parrish were able clergy men, and stood at the head of Boston culture, yet they led a legalized mob, some 206 years ago, in the execution of twenty or more blameless persons who had been cried out against as witches The thirst: for human sacrifices spread claimed a then large sum as damages. the mouth. The "mad dog" has a This straw turned the tide, and soon leased from jail. An evident era of hu-In thirty years, the New York Hu man sacrifices was thus arrested at a critical moment.

Parrish was driven from his pulpit six years afterward, but Mather stemmed the tide and urged a renewal ous writings on this and other subjects had overrun New England and reached Europe. He was also an extreme advo-cate of inoculation against smallpox—a man of phenomenal energy and delusion who thought not at all, but fell into

the delusions of other minds. Mather and Parish, with the magis trate Stoughton as their tool, would have involved America in an era of religious madness. Witch-burning was at its height a century earlier in land and on the Continent. Had it suc ceeded here, we would now be under Spirit reed ship on a painted sea."

At the age of 19, Joan of Arc, had

voices were from God." Liberty had been hunted around the world, as Thomas Paine expressed it in

Japan ordeins religious liberty, but turns coolly from Christianity, because the latter would at once banish the an cestral worship and folklore which the Japanese have enjoyed for 2.500 years.

"There is only one spirit in the other world that we can communicate with.' said a minister to his congregation, in my hearing, some years ago. That preacher has gone into comparative obscurity since then. He was a flery and overflowing public speaker, with peculiar individuality.

Under the leadership of Paul and the other meddlesome apostles, the teach ings of the Son of Man have been of scured under a varied Judaism. Juda ism had much more contention and ated wound, which of itself is more se many mobs. Its madness has reappeared again and again, and has been the great destroyer of mankind; Jesus never censured a woman or child and it seems probable that he was misinterpreted from the start.

Paul advocated female subjection, blood atonement, the fall of man, future punishment and the destruction of phil-

sophy. An era of good will is dawning over civilization; yet the disease of religious madness exists. If the wiser minds of both worlds can prevent it from con centrating, all will be well, but if it comes again, it would overthrow the barriers that surround liberty. It has been the most powerful and destructive

J. M. HOLADAY.

"The Kingship of Self-Control." Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape Physicians of equal eminence as authority, are divided in opinion as to the Price 30 cents. For sale at this office.

"How Shall I Become a Medium," Fully Arnswered

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

MATERIALIZATION

Without Mediumistic Entrancement.

In The Progressive Thinker of May 21 I described the new phase of materialization, with no entrancement of the It began nearly two years medium. ago at Mr. Keeler's light circles. George-Christy, the guide, gave specific directions about it. The lantern was placed at the end of the room opposite the cabinet. A cord running from the lantern to the cabinet, with pullies at the angles of the ceiling, enables the spirits to regulate the dight. This cord is not touched by Mr. Keeler, who sits in front of the cabinet. At times the light is turned entirely off. Once in the toal darkness a small luminous cross appeared. Another time a luminous hand waved about my head as I sat in the battery beside Mr. Keeler. It patted my head, and when the light was turned on it still remained visible on

my head. At the beginning of the new phase of materialization only the face and bust of George Christy appeared. The face resembled a portrait in Mr. Koeler's possession, painted in half an hour by a spirit artist, as attested by Mr. Keeler, who witnessed the performance. The portrait hung in the parlor two stories below. The development of the materializing phase was slow.

Other spirits appeared and were able to talk through the trumpet. But George had to do most of the talking. One had to do most of the talking. One evening, when the attendance was small and the manifestations feeble, George said to me, "Burr, come often and help me out." So then if there are any confederates in this kind of phenomena the chief one is myself, for I have sat beside Mr. Keeler oftener than any one else.

Soon after this phase negan an aged that the day of the price of the ghost. And the young men arose, wound him, up, and carried the confederate in this phase negan an aged the confederate in the confederate in this phase negan an aged the confederate in the confederate in

Soon after this phase pegan an aged Spiritualist, whose name I am forbidden to disclose, resolved to develop it, believing that all that had been or could be done with entranced mediumship could be done without entrancement. For that purpose he became an almost constant attendant.

Despite the presence of some skeptics at most of the seances, the gentleman has succeeded in bringing out full forms from the cabinet, as described by me heretofore, and he hopes for still better results.

Indeed he has already obtained other remarkable results. In April last he got a slate-written communication from a scholarly woman who used to tran-scribe and revise his manuscripts. It was in part as follows:

"It is not easy for me to write on the slates. * * I hope soon to be able to go on with your transcribing. If you will bring your sheets to the light circles I will take them and rewrite them and return them to you until your lifestory is completed.

Accordingly he brought to the seance a page of manuscript and passed it to another spirit who had served him in the same capacity, she promising to hand it to the later secretary for revision and transcription. It was passed over in my presence as I sat in the battery. It could not be found at the close of the seance. A way later it came back together with a revised copy in lead pencil.

Again the gentleman passed over a sheet of writing, and in a few days it came back with a transcription in ink-Again, several sheets were passed over which came back revised and copied in ink. And again sheets were taken away

and returned transcribed in type-writ-Query: Are lead pencits, pens and type-writers used in the spirit world? Or does the celestial secretary come to earth to procure stationery and the use of a type-writing machine?

The sanguine gentleman hopes to get the transcriptions returned in letter query, Do they have printing presses in he world to come?

Before the passing over of manu scripts the same gentleman presented, t sundry times, bouquets of flowers to his celestial secretary. These likewise disappeared, and of course, were never

WM. HENRY BURR. Washington, D. C.

Letter From Forrest, Boston.

To the Editor:-I am pleased to note that my article regarding the late exposures of fraudulent mediums in this city, which appeared in your issue of May 14, has been the means of arousing the attention of many thinking Spiritualists to the lamentable conditions which prevail to-day only in this city (Boston) but in every other large city in the country, and particularly in California. The situation in fact is no worse here than elsewhere, except in regard to numbers, perhaps. There are probably more mediums in this city and vicinity than in any one city in the country, and consequently more who may be regarded as more or less 'crooked.'

I was a little surprised, and very much gratified to see in your last issua hat Chicago has one medium, Mr. Wm. F. Langdon, who expresses himself as willing to be tested. He claims slatewriting, painting and partial materiallzation as among the phenomena that as been produced through his powers, and says he is willing to try the mos quito bar test' suggested in my article sincerely hope arrangements will be made, preferably with Dr. Warne and under the auspices of your state associ ation, to give Mr. Langdon a fair test and that he will succeed in satisfying these people that such phenomena do really occur beyond the shadow of a The result of the test will be awaited with great interest all over the

During my two years' residence in Boston I have repeatedly endeavored to obtain a similar test of some one of the many mediums here who give phenom enal seances, but without success. Some profess willingness, but impose conditions that would render the test worthless, as a test. I am still hoping that one may be found who will for the sake of the cause, consent to prove his or her powers. As the \$1,000 offer of our California friend, meets with so many objections. I make no cash offer. but as a correspondent of The Progress ive Thinker. I promise to give the readers of that journal a true, fair and impartial account of any seance that may be arranged to that end. And I also agree that the best of conditions will given the medium. Letters addressed to me in care of The Progress ive Thinker, will receive prompt atten-

In a future letter I shall endeavor to give The Progressive Thinker some interesting items regarding Spiritualism (or what passes for such) in Boston. and all kinds of seances and hall meet ings, and the impressions gained by a "swing around the circle" may be the means of giving the reader some new FORREST.

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

HYPNOTISM.

Explanation of NewIFTestament and Modern Manifestations.

Pope Leo XIII a lew years before Pope Leo XIII To Jew years before his death advised Robban Catholics to study and know the Holy Ghost. A learned man wing less A. M. to his name informs me that ducated people, in general, do not that ducated people, in general, do not that Holy Ghost and modern hypothem are the same force in habite.

Holy Ghost, Hypothem, Witchcraft, (ancient) Magic and siliritism are the same insuriestations in nature. Persons learned in hypothem—can begin the study about the Holy Ghost and its use by Paul according to the record in the New Testament in Acts 13: "Then Paul, filled with the Holy Ghost, set his

Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to hervert the right. ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell on him a mist and darkness; and he went about seeking some to lead him by the hand?—Acts 13,842. The foregoing proves that Paul was filled with hypnotic force and used it in a hypnotic contest, and deteated or

overcame another hypnotist named Bar Students of the Holy Ghost should

him out and buried him. "And it was about the space of three

hours after, when his wife, not know-ing what was done, came in. Peter said to her, 'How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.' Then fell she down straightway at his feet and yielded up the ghost; and the young men came in and found her dead, and, carrying her forth, buried her by her husband."—Acts 5: 3 to 11.

Thus is recorded a fact that Peter did kill a man and woman with Holy Ghost force, a force that is used and has been used by mankind along the ages, known by several other names which students f the Holy Ghost can and should know. Holy Ghost force is the key that un

locks the real Christianity of the New Testament. Matthew, Mark and Luke call special attention to the Holy Ghost —each in about the same way—"where-fore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall hot be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Bhost, it shall not be forgiven him, neither lik this world, neither in the world toucome."—Matt. 12:21. 22.

Thus appears the fact that the foundation of the Christian religions is the Holy Ghost. Ignatius of Loyola knew how to use this force. Its use is the mystery of the power of the Society of

In the first few hundled years A. D. of which I have a copport the records -it is recorded that Jesus Christ, while a boy, had considerable flower as a hyp-netist harhoupsople should know this fact-rit is science. Wegyptian and Greek gods knew hypnotism and used it ages before the Israelites were re-corded as a separate family of persons. Gods of the Egyptians and Greeke the leading creators, inventors of their age. Edison would have been a god in ventor. A clear understanding of these more understanding Jesus Christ as a

"And when Jesus Christ was seven years of age, he was on a certain day with other boys about the same age, who made clay in form of birds. Jesus said to the boys, 'I will command those figures which I have made, to walk." And immediately they moved; and when he commanded them to return, they returned. He had also made the figures of birds, which when he commanded to fly, did fly, and when he commanded to stand still, they stood still; and if he gave them food and drink, they did eat and drink.

"On another day Jesus Christ going out into the street, and seeing boys who were met to play, joined himself to their company. But when they saw him, they hid themselves, and left him to seek for them; Jesus Christ came to the gate of a certain house and asked some women who were standing there, where the boys were gone? And when they answered, that there was no one there, Jesus Christ gaid. Who are those whom ve see in the They answered, They were kids of three years old. Then Jesus cried out aloud, and said, come out hither, O ye kids to your shepherd; and presently the boys came forth like kids and leaped about him; which when the women saw, they were exceedingly amazed and trembled. Jesus said, come hither, O boys, and we may go and play, and immediately, in the presence of these women, the kids were changed,

and returned into the shape of boys."
"At length the son of Hanani coming to the fish-pool of Jesus to destroy it, the water vanished away, and Jesus Christ said to him, in like manner as this water has vanished, so shall thy life vanish; and presently the boy died." "Jesus Christ was sent to a teacher, but this school master, when he lift up his hand to whip Jesus thrist, had his hand presently withered and he died." (From records in Boston Public Li-brary.)

Please remember the Holy Ghost of ancient ages, of the New Testament Christians is the same force that is Called Hypnotism of AURIN F. HILL.

NEW BOOK. Psychie Light. BY MRS DRAKE.

Important Addition to Our Literature. Mrs. Maud Lord Brake has a national enutation as a medium. The manifes ations given through her mediumship have been most marvelous. She has written a book with this title: "PSY-CHIC LIGHT...THE CONTINUITY OF LAW AND LIFE," It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the

ORDINATION USAGES, AND OTHER MATTERS,

To the Editor:-I am pleased to announce through the columns of your valuable paper that the "Ordination Usages and Other Rites in the Religious Services of Spiritualism," are published n convenient booklet form, and that copies have been furnshed the officers of state associations. Local societies' having use for them will also receive copies during the summer. These usages are to go into effect September 1, a. m. 1904. They are not for the general pub. Fir dination upon the candidates for such service, and should be thoroughly studled by such societies.

Camp Life at St. Louis. In answer to many inquiries concern ing the possibility, of securing tent ac commodations during the season, in St Louis, I am pleased to state that "A Canvass City" is opened by Liberals and Spiritualists for the purpose of providing camp facilities at a moderate price for those who desire such accommodations during their stay in St.

Louis: full particulars concerning the

matter can be secured from Dr. E. H.

Green, 518 Commercial Building, St.

Louis, Mo. All is peaceful and pleasant in Washington; June has been a month of lington; June has been a month of conference at 3 p. m., and lecture and leanty and comfort; the N. S. A. Head; dests at 8 o'clock. Mrs. M. A. Burland, have been graced by the presence of Mr. and Mrs. H. D. Barrett, Mr. Barrett has been lecturing in Patterns. rett has been lecturing in Baltimore during the month, and has taken occa-sion to pay frequent visits to our home where his charming and talented wife is installed as our guest. All the world knows Mr. Barrett from his efficient nd painstaking work as president of the N. S. A., and missionary; many know Mrs. Barrett from her clever writ-

ings, but we are sure she is yet to be more widely known, for with returning health, her keen brain and versatile pen will have greater power to manifest their skill June is rapidly waning and the hour

for closing of the fund in the special collection for the Mediums' Relief is at hand; each day brings some welcome contributions, and gives encouragement to beneficiaries and managers alike. MARY T. LONGLEY, N. S. A. Secretary.

600 Pennsylvania avenue S. E., Wash ington, D. C.

The Arcana of Spiritualism. A volume of the new edition of "The

Arcana of Spiritualism," for which I was one of the many subscribers, has arrived, and on opening the same I was Isa Cleveland. pleased to see as frontispiece the pleas pleased to see as from the process of the author under the humble birth-place of the humble birth-place of the the humble birth-place of the author the life by the humble birth-place of the author the life by the to the world the wisdom which is now contained in over a dozen volumes; it seems to me, that the selection of these two pictures was a most happy one-a long train of thoughts passed through my mind while silently looking at them.
Comparing the old yolume with the one of the new edition, I can only say, that with the exception of a few verbal

changes, the size and contents of both are nearly the same; terseness and poetic beauty characterizes this as all the others of Hudson Tuttle's works. There and evening at Taskinge Hall, Thirty-are, however, valuable additions, which first street and Archer avenue. Conenhance the volume considerably; the chapter on the "Sub-conscious Self" re-ceives a new and comprehensive treatment, as does the paragraph at the close of Chapter III, "What is Life." Throughout the volume there is stored up an abundance of knowledge many times worth the dollar which is paid for

As the German edition of Hudson Tuttle's "Philosophy of Spirit" meets with increasing success and many let. Star Lorge Hull and School at 1:30. ters are received speaking in highest terms of approbation of that book, I was encouraged to render a German version f this new edition of "The Arcana of Spiritualism," which is at this time well under way, hoping thereby to promulgate the truth of Spiritualism among class of thinkers, who prefer reading it in their idiom.

GEORGE E. WEISS. Brooklyn, N. Y.

SOME TIME.

ast night, my darling, as you slept, I thought I heard you sigh, and to your little crib I crept And watched a space thereby And then I stooped and kissed

brow For, oh! I love you so-You are too young to know it now, But some time you shall know.

Some time when, in a darkened place Where others come to weep Your eyes shall look upon a face Calm in eternal sleep,
The voiceless lips, the wrinkled brow

You are too young to know it now, But some time you may know. Look backward, then, into the years And see me here to-night See, oh, my darling, how the tears

The patient smile shall show-

Are falling as I write: and feel once more upon your brow The kiss of long ago-You are too young to know it now. But some time you shall know. Eugene Field.

BOOK REVIEW.

Twin Demons, or the Four Headed Dragons. The Practical Psychology of Fear and Worry. By Stanley L. Krebs. A series of practical chapters on the causes and results of fear and worry, and their cure.

A Sinner's Release, or a Loving Hand t the Portals. By Nellie Gruver Sullivan, McKeesport, Pa. A very interesting narrative of one man's material and spiritual life. Having commenced reading it, one will not wish to lay it aside till it is finished.

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"Discovery of a Lost Trail." By Chas.

SPIRITUALIST MEETINGS.

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

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

First German Spiritualist Society on lic but for the use of such societies as the West Side. Meetings every Sunday are authorized to confer the rites of or- 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 Milwaukea 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 319 E. 55th street, between Kimbark and Monroe avenues. Jackson

Park cars pass the door. The best tal-ent available will be secured for all meetings. To spread the truth is the object of this society. Address all com-munications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 819 E. 55th street. The Light of the Truth Society meets each Sunday at the northwest corner of

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

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

turer.

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 ev-ery Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in 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. Lec-ture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs.

Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. n.; lecture at 8 p. m. Messages by H. 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 first street and Archer avenue. Con ducted by Mr. and Mrs. Howes.

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

Star Lodge Hall, 378 S. Western avenue. All welcome. Spiritual Science Society meets every Sunday 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 at-tendance. Others will assist. These

Dr. Beverly, president, No. 44 East 31st Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspi-

meetings will be continued all summer.

rational speaker.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunand Thursday evening at 8 o'clock. Tests and music at every ser

Spiritual meetings are held at 326 Wells street, by Dr. and Mrs. Carl A. Wickland; Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock. Residence, 616 Wells street. The Universal Occult Society holds

ts 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 nowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more. The Independent Spiritualists meet

every Sunday, 8 p. m., St. George's Hall State street. Mrs. W. Brockway with "proof positive tests" which dum found the skeptic and set the serious to thinking. United Spiritualist Research Meeting, Schott's Hall, Racine and Belmont av

nue, every Sunday at 2:30 p. m. P. M. Esser, lecturer, and other mediums. Church of the Spirit, Schiller Build ing, 109 East Randolph street, ducted by Prof. Wm. Fitch Ruffle, Ser ices every Sunday at 11 a. m. Brief address, closing with readings for all. p. m., brief address, followed by tests and mental telepathic demonstrations Speakers and mediums invited. 8 p. m., address, followed by messages.

WHENCE AND WHITHER

An Inquiry Into the Nature of the Soul, Its Origin and Destiny.

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This little book treats of the central problems of all religion; the nature of the ego; the origin, development, and destiny of the human personality; spiritual heredity: the dissolution of the body and the preservation of the soul: the nature of human immortality: man kind's ideals; the rational basis of ethics, etc., all from the standpoint of modern psychology and biology. 188 pages. rice, cloth, 75 cents.
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Life Worth Living?" very fully and sat-isfactorily. The whole is a compre-hensive and helpful treatise."—Journal of Education, Boston.

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M. Camille Flammarion in his remarkable work, "The Unknown," gives the following experience of Dr. Liebault:

January 7, 1886 .- There came to consult me to-day. a nervous condition of much gravity. M. de Ch-along one of the streets in Paris, he saw written on a few days before, door, "Madame Lenormand, female necromancer." I did not mysel six years old."

This stupefying prophecy, which M. de Ch-- con- the scene of the robbery. fided to several of his friends, and to some of his own Madame E., our clairvoyant, then brought a bowl family, he did not at first think much of; but when filled with clear coffee, without sugar or cream, and his father died on the 27th of December in the follow- begged Mademoiselle C. to breathe over it three times, ing year, after a short illness, and just a year after his after which the coffee was poured into another bowl, son's interview with Madame Lenormand, the loss and the first was fitted over the second so that its conmade a change in his incredulity. When he became tents passed partly into the new receiver, leaving only a soldier-only for seven months-and when having on its inner surface some of the coffee grounds, which, been married shortly after, two children were born to in consequence of the escape of the liquid, formed been married shortly after, two children were born to in consequence of the escape of the liquid, formed him, when he was about twenty-six, he became over- strange patterns which had no meaning for us, but in at Maple Dell, commencing July 24 and come by fear, and thought he had only a short time to which the pythoness seemed to find something.

live. It was then that he came to see me to ask if it During this mysterious preparation it was necessar would not be possible to break the spell. For other-ry to entertain us, so that Madame E. shuffled her wise, as the first four prophecies had been accom-cards and began: 'Ah, but, it is a robbery, and a robplished, he thought the fifth would surely be fulfilled. bery committed by one of the persons in the house,

Ch-- into a deep magnetic sleep, in order that he the outside." should throw off the idea that was weighing on his This promised well. We admitted that what she spirits-that, namely, of his approaching death, which stated was true. As to the thief, his identity was unhe calculated would take place on the 4th of Febru- fortunately omitted, . ary, which was his birthday. Madame Lenormand "Wait," said Mademe E., "I am now going to obhad told him nothing upon this point. I could not in serve the coffee grounds, which must have formed any way put the young man to sleep-he was too agi- their deposit." She seized the overturned bowl, and tated. Nevertheless, as he urged me to deliver him made Mademoiselle C. breathe upon it again three from the conviction that he must soon succumb (a times, after which she took up her eyeglass. Then, most dangerous conviction, for one who has often as if she had taken part in the scene, she described to seen convictions of this kind accomplish an auto-sug- us, bit by bit, the topography of Lady A.'s apartment, gestion to the letter), I changed my treatment, and I without ever being mistaken either as to the bed-room recommended him to consult one of my somnambu- or the salon. She saw pass in defile before us her lists, an old man nearly seventy years of age, who was seven servants, whose sexes and characteristics she called the prophet, because, when I had put him into exactly described. Then penetrating again into Lady a magnetic sleep, he had, without an error, prophee- A.'s chamber, she perceived a wardrobe which seemed sied the exact time of his cure from rheumatism in to her very peculiar. his joints, which he had suffered from for four years; "She has." she repeated with astonishment, " also the cure of his daughter. M. de Ch -- accepted cupboard, the center of the door of which is covered my proposal with eagerness, and did not fail to come with a mirror; and on each side of this principal part at the right time to the interview which I arranged of the wardrobe there are two doors without glass; for him. Having entered into rapport with the som- and all this contains * * * Oh, mon Dieu! * * * why is nambulist, his first question was, "When shall I die?" this wardrobe never closed? although it contains "You will die forty-one years from now!" The ef-money, which is * * in * * What a strange object; Mass. fect of these words was marvelous. Immediately my not like a box. Ah, I have it! It is a traveling bag. patient became gay, talkative, and full of hope. When What an idea, to put money in there; and, above all the 4th of February was past, the day he had dreaded, how imprudent to leave the wardrobe open! The he thought himself saved.

sad history, agreed in concluding that there was noth- order to separate the two sides; then, with the help of ing whatever true about it; that it was merely a post- scissors or pincers, they have extracted the money hypnotic suggestion, and that the young man had im- which was in bank notes." decided on his destiny. He was to die.

year that is to say, while he was still twenty-six, as was one of the household. may suppose there is any error on my part, I have pre- without bringing herself within reach of the French served this letter among my papers. So there are two law, which cannot, and indeed ought not, allow anywritten testimonies to the fact.

Champs Elysees. One evening in October, 1883, I had ence, however, she assured us that Lady A.'s money dined with her. Notwithstanding her large fortune would never be recovered. This was very probable, she was a woman of business. Being very active, she since the thief could not be arrested for the robbery, gave but few hours to sleep. Every evening when and then, what was more surprising, she said that her guests had departed she settled her accounts.

On this particular evening what was her astonish- punishment." ment, her terror, to find that the sum of 3,500 or 3,600 francs was missing from the inner pocket of the im- house steward and her maid. La Petit, for some reamense traveling bag in which she was in the habit of son unknown to us, left Lady A. three or four weeks keeping her jewels and her money. The lock, how- later. The money was never recovered; and a year ever, had not been forced; the edges of the bag only later Lady A. set out for Egypt. had been a little frayed. Nevertheless, Lady A. was . Two years after the event described, Lady A. recertain that about two o'clock in the afternoon she ceived a summons from the Tribunal of the Seine, to had opened the bag and paid a bill in the presence of appear in Paris as a witness. The person who comher maid, and she was sure she had then put the mitted the robbery in her house had been found. He money back in its usual place. In her distress, she had just been taken into custody. La Petit, gifted rang for her maid, who could give her no information, with so many excellent qualities, was no other than but who had had time to let the household know that Marchandon, the murderer of Madame Cornet. a robbery had been committed. As a result of this, the thief, or thieves, if they were among the domes- the clairvoyant in Le Rue Notre Dame de Loratte had ties, had had time to put their plunder in a place of told us, and during the trial that Le Petit had a

At daylight the next day the commissary of police Champs Elysees, very near Lady A.'s residence. at the Rue Berryer was notified. Masters and serv- Le Petit; or Marchandon, since they are one and the servants were the least worthy of confidence.

Lady A., in enumerating her servants, begged the

The Future Revealed in a Most Remarkable Manner, commissary to exclude from suspicion her second footman, a young man of eighteen or nineteen, very good looking, very respectful, very well acquainted with his business, whom they nicknamed Le Petit, not on account of his stature, for he was rather tall, but from a sentiment of familiar kindliness which his good qualities had obtained for him.

The morning had nearly all passed in these format four o'clock in the afternoon M. S. de Ch--, for alities, entirely without result, when, about eleven o'clock, Lady A. sent her youngest daughter's goveris much troubled in his mind about a law suit that is ness to my house to inform me of what had happened now going on, and other things involved in it. In and to beg me to accompany her to the house of a 1879, on the 26th of December, as he was walking clairvoyant, whose powers I had spoken highly of a

I did not myself know this clairvoyant, but a lady Urged by curiosity, he, without reflection, entered the in my family had told me of one of her consultations house, and, when there, was conducted into a dark- where she had distinguished herself in her predictions ened chamber. There he awaited Madame Lenor- of the future. We went there. Seeing us together mand; who having been told at once of his arrival, she wished to separate us. We made her understand soon came in. Looking carefully at the palm of one that as we came for the same purpose we wished only of his hands, she said to him: "You will lose your one consultation. She may or may not have taken us father in a year on this very anniversary. Very soon for the same family. She asked us simply whether you will be a soldier (he was then nineteen), but you the affair in regard to which we came was specially will not remain long. You will marry young; have near to the person of one or the other of us. I des two children; and you will die when you are twenty- ignated Mademoiselle C., for, as she lived in Lady A.'s apartment, she had really been the person nearest to

That day, and for several days, I tried to put M. de and not by someone surreptitiously introduced from

thieves know the bag well. They have not forced It was then that some of those who heard of this the lock. They have introduced some object into it in

agined every thing. They were all wrong. Fate had We let her go on speaking. All that this woman had told us confounded us by the truth of its details. I had forgotten all about him when, at the begin- even the most trivial. She stopped from fatigue. We ning of October, I received an announcement of his wished to know more. We begged her, we implored death, by which I learned that my unfortunate patient her, to tell us which of the servants had committed had died on September 30, 1885, in his twenty-sixth this theft, since she had already assured us that it

Madame Lenormand had predicted. And that no one She added that it was impossible for her to do this one to be considered a criminal without proofs, and A lady, one of my friends, Lady A., lived on the never by the aid of occult means. By force of insist-"two years later the criminal would suffer capital

Lady A., at the end of a fortnight, dismissed her

As is well known, he suffered capital punishment, as brother who was a coachman in a large house in the

ants were searched, the wardrobes, the closets, and the same, made use of all his free moments when in Lady furniture. Naturally they found nothing. The com- A.'s service to go to his brother's, for he was a great missary having completed his fruitless search, talked lover of horses. This, therefore, was the reason that for a moment with Lady A. He asked her what were Madame E. had insisted, in spite of our contradicher own impressions as to the manner in which the tions, that she had seen him repeatedly among horses. robbery had been accomplished, and which among the She had indeed really seen in this little detail what the incident of the trial revealed to us.

L. D'ERVIEUX.

LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

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

Mt. Pleasant Park Clinton, lowa. 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 Mellie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohlo. The American Spiritual, Religious and closing Sept. 1. F. H. Sherwood, secretary, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meet-ings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y. This favorite place of resort opens July 15 and closes September 14. For full programmes address the president, Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapec Camp, N. H. Lake Sunapee Spiritualist camp meeting commences July 31 and closes days, at Blodgett's Landing, N. H. For programmes address Lorenzo Worthen secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Land-

Chesterfield, Ind.

Chesterfield (Indi) camp-meeting opens July 14 and closes August 28. For ograms and other information address Lydia Jessup, secretary, Chester-

Unity CampiMeeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Sangus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs.

Fremilleis, V.

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

The Lake Brady, Ohio.

The Lake Brady Spiritualist Campmeeting opens July 3 and closes Sept.

4. For full programme address A. G. Keck, Akron Chic.

Delphos Camp, Kans. This camp-meeting will begin August closing August 22. Address all communications to L N. Richardson, secre-

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 the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Onset Camp.

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp. Onset, Mass.

Frankling 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, in-cluding 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.

Forest Home, Mich. This camp-meeting, located at Snow-fiske, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth East-

Waterlet Carep, lowa. The Central Itwa Spiritualist Assoc

man, Secretary, Box 1: 69, Mancelone

ation will hold its camp at Waterloo Iowa, from August 211to September 11 including four flandars. For particu-lars address J. H. Andrew, 205 E. Linn street, Marshalltiwn, ibwa.

WosewootsWis.

The camp-meeting tof the Western Wisconsin CampoAssociation will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewood

Ottawa, Kans.

The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug 20 to August 30. Send for programme. Address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Sec

Vicksburg Camp, Mich.

Lake Pleasant Camp, Mass,

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Harmony Grove, Cal.

The Harmony Grove Spiritualist Camp meeting of Escondido, Cal., commences July 17 and closes July 31. For full particulars address T. J. McFeron, secretary, San Diego, Cal.

Winfield Camp, Kansas. Opens July 16 and closes July 26 For full particulars address Mrs. Maud

K. Gates, 133 South Manning street, Winfield, Kansas. Southern Cassadaga Camp. The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in Apartment House or in cot-

tages, also for programmes, write to

Mrs. J. D. Palmer, corresponding sec-

retary, Willoughby, Ohio.

Haslett Park, Mich. This old and popular camp opens July 30 and closes Aug. 28. For full programs address J. D. Richmond, secretary, St. Johns, Mich.

Edgewood Camp, Wash. Edgewood camp, Washington, opens July 81, and will continue three weeks

ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fife street, Tacoma, Wash, Ashley, Ohlo, Camp.

Spiritualist camp-meeting at

Ashley, Ohio will open August7 and close August 28. For full particulars address W. F. Randolph, secretary, Ashley, Ohio.

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The while it gives me joy to view Each well-remembered face. I waken with a sob of pain That it is but a dream, And yet they're near me all the day,

So real does it seem.

They comfort me through all the hours Of labor, and of rest, I feel that I have touched the hem Of garments of the blest. Dear dwellers on the distant shore:

Come near me-when you may. Let memories of my happy dreams Make sweet the waking day. With joys and griefs, and loving toil. And meetings face to face.

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discussioon of cerebro spinal meningitis quirer in your issue of June 25. During the years of my practice I saw very little of cerebro spinal meningitis. For three years I was associated with learned and very intelligent physician

in a prosperous Ohio city. During that time in our frequent discussions of diseases, their causes and cures, that one very serious malady came in for a large share of our atten-tion. That Doctor has long since passed on to the realms of spirit; but I remember that he had had quite a large experience in treating that dread disease, and had been actively in practice dur-

ing several severe invasions of it. In his treatment he gave great atten-tion to hygienic conditions; kept his patients nourished on albuminoids-milk eggs and beef juice, etc. His main re-liance in the treatment was on the use of potassium permanganate, giving from the one-twentieth to one-eighth of a grain once an hour, for a time, then
"The Romance of Jude. A Story of at lesser intervals.

This treatment in his hands was very His People." Through the mediumship successful; more so than the practice of Mrs. M. T. Longley. An intensely in- of any other physician whom I have

edy is a great oxygen carrier, and through that it destroys the disease germ in the blood stream.

He was thoroughly of the opinion that the disease germ is a product of decaying animal matter. The remedy should be exhibited in solid form combined with some inert substance enclosed in small capsules, so that it may not come in contact with any mucous surface where air can get

I believe that it is almost a specific GEORGE B. COCK, Chinese Inspector. Cleveland, Ohio.

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