VOL. 30

CHICAGO, ILL., JULY 9, 1904.

NO. 763

Do You Know What Is Doing In the Ranks of Spiritualism To-day? If Not It is Very Evident that You Neither Take Nor Read the Spiritualist Papers.

This Is the Camp-Meeting Time and Much Is Being Done for Spiritualism that You Will Know Not Of.

Especially you should read the opinions of Master Minds in the OPEN COURT to be launched next week. You can not keep up with the Procession unless you read THE PROGRESSIVE THINKER. The Open Court will be an Arena in which will be considered what is for the best interest of Spiritualism, on a variety of subjects.

Sundry Thoughts, Cullings and Criticisms.

SCINTILLATIONS BY DR. J. M. PEEBLES.

Then let it come. I have no dread of Is called for by the instinct of mankind; Nor think I that God's world will fall

apart Because we tear a parchment more or

hour; Her mirror is turned forward to reflect The promise of the future, not the past." -James Russell Lowell.

Truth is eternal, but her effluence

"The Lord let the house of a brute to the soul of a man. And the man said 'Am I your debtor?' And the Lord-'Not yet; but make it as

clean as you can, And then I will let you a better."

—Tennyson.

"I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in

"Fit this shall all men know that ye are my disciples,—if ye have love one for another."—Jesus.

"I read the above passages many times before." Quite likely! And so, you have seen the sun in the heavens many times before. Are you any the worse for it? Are you not really healthier, better and happier for it? The sun, you know, is a great magnetic battery of heat and light-a mighty healer. So, If indisposed, retire daily to some upper room about 11 o'clock, lay aside your garments, push aside the curtains, and let the golden sunshine come directly upon your person. This, with willpower, deep breathing, hygienic foods, and proper bathing, will prove a very baptism of vigor and vital upbuilding to your organization. Try these remedies. THIS WONDERFUL PERIOD OF

TIME. If time be measured by a succession of impressions and mental emotions rather than by hour-glass sands, it is certain that man lives both faster and longer than in the agone years. Is there not as much truth as poetry in these

"We live in thought, not breaths.

In feelings, not in figures on a dial." The twentieth century came to us smiling from the cradle of the ages. It came afire with new life, and radiant with the spirit of progress. Great minds now occupy the thrones of science. Already the Thinker holds the sceptre and rules the world. He lifts the palm and gracefully wears the amaranth.

What astounding changes since Baby-lon, now being unearthed, fell! What developments since Caesar's time! When he was murdered by Brutus, only a few Romans knew of the crimson deed for months afte wards.

When Washington's body was laid to rest at Mt. Vernon, only toiling, gruffy stage-drivers carried the sad news over rocky hills and along muddy roads. When the sad-eyed multitude stood

by the dead body of Lincoln, the colored man's emancipator, no cable transmitted the sorrowful news to London, or over onto the Continent.

And so when the great American tion at the fatal shot of that Buffalo assassin, there was no wireless telegraphy to flash the sorrow with lightning speed from city to city, and from ship to ship that whitens the ocean. Now railways, steamers, telegrams, cablegrams, wireless communications, and electro-wave transmissions span and lit. erally girdle the globe. And yet theseall these scientific achievements pale away as childish minor matters before that tremendous fact—a FUTURE LIFE DEMONSTRATED-demonstrated and clearly proven by the most irrefragible evidences. Let the whole earth shout

"WHAT HAVE SPIRITS REVEALED?"

Such is the startling heading of an article in London "Light" of June 4th wherein "Inquirer" informs us that Dr. Sullivan in his London Alliance address to Spiritualists, said that "Nothing I have read or heard throws light on these, the most interesting problem of all—the moral and spiritual life of de-

Drawing the natural inference, above paragraph struck me as being very peculiar. And yet, I can well understand how those in their early investigation of Spiritualism should have staggeringly take this position; and for the reason that psychological clairvoy ants in their descriptions of celestial scenery and spirits occupying different spheres differ in their communications differ something as touring Ameri can journalists differ in describing London, or social life in Paris. They nec

essarily see from varied moral altitudes And yet. Spiritualists unitedly agree in some, I may say very many of the most important matters, "throwing light upon the moral and spiritual life of de parted souls." While conversing with dwellers in the invisible world for over half a century, and conscious of their presence every day of my life, I have this to say—saying it of course for myself only: Spirits have revealed, or satisfactorily settled for me the following subjects beyond question:

1. Man continues his conscious indiyidual life after the event called death 2. He takes with him consciousness memory, intellectual and moral attain ments-in a word his personality.

3. His life in the invisible realms is just as real, and more spiritually sub- have cursed the prison officials, cursed ing here in Battle Creek I frequently stantial, than it was in his mortal life. religion, cursed heaven, cursed mankind saw and heard that noted negress ora

selfish, warring world. 5. Man as a thinking sensitive being,

6. Within the physical body there is soul-body, the intermediary between the Ego, the immortal spirit and the

coarser physical body. 7. The future life is a conscious breathing, thinking, acting, exploring, discovering, unfolding life, and all the good, the true and the beautiful gained With endless change is fitted to the and outlived here, is retained beyond death's peaceful river.

SPIRITUAL SPIRITUALISM.

Doubtless, there are no dead atoms Certainly there are no dead languages The vitality of the old appears in the new. Language, a living thing, grows as it travels, leaving its mark, and is marked by every civilized country through which it passes. And critically analyzed, all languages abound in pre-fixes, suffixes and contraries. They must, in order to express the soul's va ded and varying emotions. And so we ave such words as light and darkness; irtue and vice, Spiritualism and materialism, optimism and pessimism.

THE PINCHED-FACED PESSIMIST The pass-word of the pessimist is He has not attained the apos tolic altitude enabling him to say, "Perfect love casteth out all fear." He does not trust, but rather worries. He looks backward, something as crabs crawl. He sighs in minor tones, "It might have

The optimist smiles away his sorrows, defles defeat, and sings the sunny souled song of hope, and trust, and immortality.

The pessimist sees little or no progress in the world. Leaping across ages into prehistoric periods, he there finds, or dreams that he finds the golden age. The dreamed-of, submerged Atlantis, is his ideal. He sees then the Theosophists' 'third eye' in the back of human heads, and wonders why every-body like himself does not theoretically squint through it.

Is there no progress? We need not dig in the mud of the Nile, need not tread the old galleries of Europe, need not climb tossil-shingled mountains in oriental lands, or ransack medieval castles to settle this question. Let us look at our native country. In the year 1816 there were 1,984 American citizens confined in jail—"Debtors' Jails"-in New York, and among them several widows. Their only crimes were that through misfortunes, or other causes, they could not pay their debts. great anti-slavery agitator, was dragged along Washington street, Boston, with a In 1835 William Lloyd Garrison, the rope around his neck to be hanged by

mob. He was rescued by the police and lodged in jail for protection. And yet he lived to see slavery die on bloodstained battlefields. In 1832 Miss-Prudence Crandall, a re fined and cultured young lady of Canterbury, Conn., was persecuted for educating colored girls. Later she was

lodged in jail for this alleged crime. Is there no progress? ARE THERE NO EVIL SPIRITS? BILLY-THE-KID.

While rooming in the Glen Dell Hotel, San Diego, last winter I met that intelligent Arizona Spiritualist, W. McGregor Smyth, who saw that Mexican outlaw just after he had been snot, Billy-the-Kid, as he was called. This roving hater of humanity boasted of stealing horses, of drunken brawls, breaking open safes. holding up stages, destroying virtue and of committing twenty-seven murdersfinally robbing and killing an Arizona miner, and being closely pursued by the officers, he raised his revolver to shoot, when the pursuing sheriff, being the quickest, shot him down, and so forced him by the revolver into the world of spirits, and that, too, when his whole being was aslame with malice, revenge and murder, with the crimson record of blood and murder upon him.

Now then did that bullet transform him into a beautiful character? Did that shot save him? Did those deathspasms fit him for the ecstasy of angelic this malicious, murderous Mexican know himself over there? conscious, remembering his crimes? He was certainly intensely deprayed and madly wicked in this life, his last thoughts being revenge and murder.

Tell us then, O certain spiritists (I spare them their names), what chem- and Isaac-levied as the property of ical, sin-cleansing disinfectant-what Henry L. Hall, to satisfy a mortgage, goat, kid, Christly-serum or flery bullet -what psychological legerdemain, or

miraculous manipulations were infused, INJECTED into this half-breed, murder | Synod of Southern Carolina and Georous Mexican monster, transforming him in the twinkling of an eye into a peaceful, kind and good spirit, white as the beautiful snow? If he was not an EVIL SPIRIT after death, if he was immediately joyous and jubilant with happi-"BLESSED BE ROBBERIES AND RAPES, AND RIFLES, AND AR- and in the Watereeswamp; a tract of SONS, AND BURGLARIES, AND MUR- the first quality of fine land on the wa-DERS, AND REVOLVERS, FOR THEY ters of the Black River. A lot of land HAVE BEEN THE MEANS, THE EF-FECTIVE MEANS OF TRANSPLANT-ING ME INTO THIS SHIMMERING, logical. Twenty-seven negroes, some of SUNNY SUMMERLAND OF GORGE, them very prime. Two mules, one horse

OUS BEAUTY AND BLESSEDNESS." and an old But is this Spiritualism-is this their Mark well-the wagon was "old." but Spiritualist philosophy? Does it corre the negroes were "prime." Just conspond with messages from exalted spir-sider a moment! Here land, a THEO its? Do our illustious lecturers and LOGICAL LIBRARY, OLD WAGON writers teach this doctrine? NO. A NEGROES and MULES, all classed to housand times no!

bandits of Chicago, confessed to the not. The proud Empire State, New commission of five murders. On his York, used to be a slave state. Nearly way to the scaffold he is reported to fifty years ago when living and lectur e future world affords equal op- and had previously attempted to com- tor, "Old Sojourner Truth," as she was portunities to all and orighter, better mit suicide in his cell. He further said called, who was forty years a slave facilities for progress than does this that he would "die game." Did he die Think of it—a chattel slave bought and selfish, warring world.

Think of the pages written in proof, gress? is inspired by higher, unseen intelli-and of the platform expressed dogma. And England need put on no lofty gences, and is also subject to low ob-repeated and re-repeated by certain airs of political purity or social superi-

The time is ripe, and rotten ripe for sessional influences from the Tartarean spiritists that there are "no evil-disposed-no cyll spirits in the spirit world;" and then think of the mad war now raging in the east! Think of the blood-inspired crusades-think of the millions of religious butcheries—think of the high-handed political villanies, briberies, arsons, kidnapings, dynamitings, assassinations, drunkenness and cold-blooded, premeditated murders that

blacken the pages of our daily journals, and these—all these black-hearted, malicious, murderous mortals swept year-ly into the world invisible—and yet, here "are no evil spirits!" Such asser tions to me are not only false and irrationally absurd, but they are wild chimeras, and poor ponderous illusions. Such assertions, I repeat, made without a show of reasons given, made right in the face of the facts uttered by hundreds of intelligent clairvoyants, nessing the workings of these undevel-open evil-minded spirits, and right in the face, also, of the repeated testimonies of thousands upon thousands of exalted spirits themselves, through their conscious and unconscious instru ments, are to me as painful as irra-

Hudson Tuttle, writing in "Medium

tional.

and Daybreak," London, March 11, 1894, "I was sitting with a circle of friends around a large walnut dining table, which was moving in response to questions. The intelligence claimed to be an Indian, and to the request said he would sketch his own portrait by of a small marble and automatically my hand drew a grotesque portrait. We all aughed, and my father, who had quitted the table and seated himself on the opposite side of the room, said: "It looks like Satan." Instantly my mind, from light and pleasant changed to fierce and unutterable hatred, anger turned the light to bloody red ss and TO KILL WAS AN UNCON-TROLLABLE DESIRE, under which threw the chalk with the precison of a bullet hitting the offender in the center of the forehead with a force that shattered the chalk to pieces. Had it been larger, serious influences would have resulted. Of course the seance was at an end, but I could not escape the terrible influence for the evening. The study of this seance, snowed me the danger which menaced the sensitive and gave the KEY TO A CLASS OF CRIMES THAT HAD HITHERTO RE-MAINED INEXPLICABLE." Mark these telling words of Hudson Tuttle—"an-ger," "fierce, unutterable hatred," "unble influence" and the "key given to a hitherto INEXPLICABLE CLASS OF

CRIMES." What changed friend Tuttle's mind like a flash into "flerce, unutterable hatred?" It could not have been the measles, nor dyspepsia, nor epilepsy, nor any physiological lesion. What was it then, if not the influence of an evil—

evil-disposed spirit? And yet, we are told that there are no evil spirits! The mad automatic burling of this "piece of chalk" to a father's head with the desire to "kill' eems to me to be something more than "a diakka prank of a mischievous col-

Further, does not this phrase of Hudon Tuttle-"inexplicable class of CRIMES" forcibly remind us of that terific storm-center caused by that book The Great Psychological Crime," which called down such a thundering avalanche of criticisms, some of which were not excessively tender nor "pret y." Nevertheless, Spiritualism lived. Great is my faith. Beloved, have no fears. A good deal of the froth and fuss and fraud masquerading under the name of Spirtualism ought to die-and that right speedily.

THE CHURCH, SLAVERY AND PRO-GRESS.

In the Charleston "Courier" appeared the following in 1835: "Field negroes by Thomas Gadston. On Tuesday, the 71th inst., will be sold at the north of the exchange, at 10 o'clock a. m., a fellowship? Does not identity persist prime gang of ten negroes, accustomed beyond the grave? Will, or will not to the culture of cotton and provisions, pelonging to the Evangelical Church, in Christ Church parish.

In the Savannah "Republican" ap peared the following item: "Also, at slaves, to wit: Charles, Deggy, Antoinett, Dany, September, Maria, Jenny, ssued out of McIntosh Superior Court in favor of the board of directors of the THEOLOGICAL SEMINARY of the gia, said Henry L. Hall. Conditions

Here is another: "On the first Monday of February next, will be put up at public auction, before the Court House the following property belonging to the then he should triumpliantly estate of the late Rev. Dr. Furman viz.: a plantation or tract of land, on in the town of Camden. A library of a miscellaneous character, chiefly theo-

housand times no!

Gustave Marx, one of the car-barn ing reflections upon the South, for I am

THE CORRECT VERSION.

The True Character of "One Behind the Prison Bars" Vividly Portrayed.

He Misled the Editor by His "Spirit" Communication--His Own Personal Ingenious Scheme to Mislead.

To the Editor :- In the article "From Behind Prison Bars," in The Progressive Thinker, the part referring to myself, I wish to say is an absolute falsehood, as I at the time mentioned could only have been a child of 13 years of age. William Stansbury was 34 or 34 years of age, and such a union would have been utterly absurd and impossible.

In regard to "Baby Ella," supposedly controlling this prisoner, she never called me "Mamma," nor "Mamma Mabel."

This article I would like published that all of the many who read this may know that such statements are utterly false. Those wishing to know more of this prisoner's character may obtain my address from the Yours truly,

To the Editor :- The letter printed conspicuously on the first page of The Progressive Thinker, "From Behind the Bars," contains statements that are false, malicious and libelous; and so intended to be, against the good name of myself and family. The reference to "My friend Mabel," "who afterward became my wife," is false and misleading. My daughter Mabel was not yet 14 years of age, a sick and delicate child, and the possibility of marriage was preposterous, and there is no record or evidence, or relationship of any kind that would tend to even hint of such

Referring to "Spirit Daughter Ella," at the trumpet seance, and the reference to "Mamma Mabel" insinuating as above, and through the claimed spirit control of him called her "My Mabel," using baby dialect, from which he changed "My Mabel" to "Mamma Mabel" to mis-We have reasons to doubt even the existence of a spirit "Ella, on account of numerous other similar claims. For instance, the wife "Nellie," supposed mother of "Baby Ella," was claimed to control the writer of "From Behind the Prison Bars," was proven during the trial, to be living in Chicago, and who now repudiates the name and unfortunate relationship, the prisoner having deserted her, leaving her with a young son, as shown by the authorities, whom he also claimed to be in spirit, and controlled him, and who is now about 17 years of age and residing with his mother in Chicago:

Referring to the prisoner's "home" at Erie, Pa., it is shown by the criminal record that he practiced the same career of infamy that he did in Detroit, under the name of "Wm, Simpson," where he was taken into custody, but was given over to the Detroit authorities, because the infamy of his offense against an adopted child of 10 years was so heinous that his conviction would insure punishment to suit the enormity of his

He was sentenced to imprisonment for not less than 24 or more than 25 years, and the anathus of court, jury, press and public, as having received his just deserts. I am positive that the motive of the publication in The Progressive Thinker was intended to disgrace and degrade a member of my family because of our testimony on behalf of justice, sary for their development of self-conagainst him at the trial. This attempt to disgrace my family was done through and under the cover of Spiritualism. The prisoner claimed also that the crime for which he is now serving sentence was done under spirit control.

I refer to the above facts to show the baseness of the character of the prisoner, whose statements are made through the columns of The Progressive Thinker, as a source of promulgation of the truths of Spiritualism as unfit, indiscreet, and unworthy of notice, and should not have been published without investigation.

crity, for she was once a slave-holding | when most needed. country. We quote the following from a recent number of "London Light":

18, 1769, there was advertised For Sale my personal experiences, by my sense at the Bull-and-Gate Inn. Holborn, a perceptions, by my intuition, by my well-made, good-tempered Black Boy.' vember 28, 1769, the following advertisement appeared: To Be Sold, a Black Girl, the property of J—B—, eleven years old, who is tolerably handy, works at her needle tolerably, and speaks English tolerably well; is of an excellent temper, and willing disposition. In-quire of Mr. Owen, at the Angel Inn, ehind St. Clement's Church, in the

Strand." Though America and English speaking nations have abolished physical slavery, is there no churchianic very? Are there no labor slaves? There is a mighty work yet to be done in the line of freedom, opportunity and educa-

CAN OBSESSING SPIRITS LEAD TO VICE AND CRIME? When the controvery relating to "The Great Psychological Crime" was raging at fever heat a prominent author published the following paragraph in 'The

Thinker "I deny utterly and for all time that individuals are led into evil and crimes by persons in the other world. I know the pranks and college boy mischievous ness of 'Diakka'-but, even for them and all such, I know that the police regulations of the other world are adequate

and universally effective." It will be observed at a glance that this writer furnished no reasons. His position of denial rested solely upon a hare assertion. The statements, or as sertions of hundreds of other psychics to the contrary, are to the masses just as authoritative. Fruth and not per-sonality must be and is the all well-balcontrary to the above position of this

writer, I "POSITIVELY, KNOW" and "FOR ALL TIME" that! "INDIVIDUALS "FOR ALL TIME" Hat" INDIVIDUALS ARE LED" INTO BRIOR AND EVIL BY SELFISH, UNPRINCIPLED IN-TELLIGENCES IN THE OTHER worse, and not store up evil in that WORLD. Logically this must be so if other world?" And the able, outspoken the lower spirit-world spheres have any influence upon the inhabitants of this in his columns a few months ago that world.

In all sincerity I further KNOW that city hold-ups, considers, murders, and row, pent-up sphere of life, is of very dark, destructive comes. In mortal little consequence. Negotiations prove city-life policemen, dress most absent nothing. Agnostics, writing or talking

"How can we reason," said Socrates "but from what we know?" How do "Until 1770, Christian England was know that there "evil spirits" in the not only a slave-holding country but a world invisible obsessing human beslave-country. Here is the proof: In ings? I know it by conscious sensitivethe issue of the 'Gazetteer' dated April ness, know it by my observations, by highest judgment, by my psychic clair-And in the 'Public Advertiser' for No- voyance, and by the consensus of exalted spirits' testimonies.

I am now reminded that a number of years ago I knew a very intelligent family in Oswego, N. Y., who came into Spiritualism through Universalism. Their only daughter, a cultured and refined young lady, became a planchette writer, then a trance speaker and a little later she gave fine tests. The family were delighted and invited peighbors were highly pleased. But soon some frivolous and false communications were received. These degenerated into downright falsehoods. It was evident that another control had entranced her. This invisible presence seemed to shadow her night and day. Returning one night from a social party she was seized by a strange positive influence, becoming rude, vulgar and profane. This spirit called for tobacco and whisky, talking in a jolly Irish brogue. The iather begged of him to be decent and respectful. Again he called for stimulants. Being refused tobacco and iquors, he became furiously angry, and using the young lady's hand automatically struck the mother over the eye and pon the cheek, KNOCKING HER DOWN: when the father and a neighor seized the demon-controlled daugh ter and forcibly held her till this evil spirit had left. Becoming conscious, the young lady was shocked, chagrined at her tobacco-stained lips, and was nervously prostrated for days; while the

summerland tap from a good, angelic spirit. A brilliant writer in "London Light" said not long since "Does any sensible person imagine that we can send thousands upon thousands over there, from our earth every year, mostly fools of editor of The Progressive Thinker said "This matter of obsessions down." Emphatically it will not: and the "police regulations" (if there be for the reason that it is a fact, though such regulations) in the other world are sad, it is a clear, well-established fact; on the reason that it is a fact, though sad, it is a clear, well-established fact; not adequate, and interestably effective." In fact, I am finclined, after pantly deny, exclaiming "Oh! The fifty-six or fifty-seven venes, averaged and one, too, that some spiritists flip-pantly deny, exclaiming "Oh! The fifty-six or fifty-seven venes, averaged and one, too, that some spiritists flip-pantly deny, exclaiming "Oh! The fifty-seven venes, averaged and one, too, that some spiritists flip-pantly deny, exclaiming "Oh! The fifty-seven venes, averaged and one, too, that some spiritists flip-pantly deny, exclaiming "Oh! The fifty-seven venes, and fifty six or fifty seven years' experience believe it—I have never seen any of in Spiritualism to believe that these obsessions!" Quite likely you umed "police regulations" are quite have not-and blind men have not seen as carelessly and shability administered the sun. But what blind men or what over there as they are in this world of YOU have not seen in your little, nar-

good old mother, wearing a black eve

or weeks, considered that SPIRIT

BLOW something more than a gentle

Some Curious Views from the Standpoint of Walter De Voe.

All substance and all space is intelli gent. Everything that ever happened is remembered by the Mind of things. The Mind everywhere p sent never forgets the acts done in its presence Even the "walls have ears" and a bit of plaster from a room in Pompeii will reveal to the awakened sense of a psychic all that transpired in that room hundreds of years ago.

Spirits can read in the mental atmos phere somewhat of the records stored there of mortal happenings, but not so clearly or truly as awakened souls. All spirits have not become awakened. Awakened souls can see in the atmosphere of Waterloo or Gettysburg the pictures of all that happened there, both on the material and spiritual side. In spirit they can walk again with the Christ and see all the wonders of that immaculate life of God manifest in the fiesh. And when they have pupils on the earth plane sufficiently unfolded, this spiritual knowledge may be im-

parted to the world. The following was given as truth from the mountain heights of wisdom where dwell those who love the Christ as the supreme individualization of Divinity. The words are mine.

A soul was born from the immaculate glory of the Father's presence, born like many other mystic souls from the central light of love of eternity, the Father-Mother God. For ages that soul lived in the most sublimely luminous kingdom of the Father, growing in wisdom and power, passing through all stages of soul education and experience in the heavenly worlds until he attained the supreme power of Mastery, developing from a soul-spark of deific con sciousness into an innocent cherub such as always behold the face of the Good Father, from a cherub to the selfconscious beauty and grace of an angel; from an angel to the wisdom and power of those who manifest the will of the Father in all heavenly realms life; and then from an archangel to the next grand degree of godhood through the path of incarnation, through sacrificing his high position in bliss to use his divine powers of soul for the edu-cation of humanity and the alleviation of suffering. The ways to the heights of godhood are as varied as the needs and temperaments of rouls; no two souls travel exactly the same their upward progression. And to the

souls born from Divinity the path of incarnation in the flesh is not a necessity but a choice. Only an infinitesimal number of the great myriad of souls continually being born from the Divine Nature ever seek incarnation; they find all the experience and wisdom necesscious Divinity in the various realms of plane.

But the earth needed this grand soul and the truth in his possession as it needed those other mighty souls of light, Buddha, Zoroaster and Krishna. who before him had compassion on humanity.

.He felt the love of the Father-Mother God within him inspiring him to go to earth and seek for those who were lost in the ignorance and sin of the mortal those souls who were so bewildered by the darkness of the lower realms that they reincarnated over and over and could not seem to find the path that led back to the realms of light. in the spirit realms close to the earth at the present time, and the dominion of darkness that surrounded the earth has been scattered and dissinated to a large degree, thanks to the wisdom and love of the heavenly hosts and to Christ.

The Father sent him. He heeded love's monition. He came and con-quered the occult laws and the false beliefs that held souls in chains of ignorance. Among these occult beliefs that the selfish priesthood had woven into the mind of earth was that age old belief in the necessity of reincarnating as means of redemption, the belief that justice could be appeased only by sacrifice and pain. The spirit priesthood held that binding belief over spirits coming up from earth (as they do to some degree to this day) and pelled them to reincarnate without gaining wisdom and progression in the spirit spheres, in order that they might perpetuate their selfish power on earth.

He himself, a form of truth, descended into those dark paths of mortal ignorance and led captivity in a mysterious way which mortals will never comprehend, bringing the freeing light of mortals but also to dark mortal spirit spheres, the cause world, where the cause for mortal sorrow was rooted. where the principalities and powers of darkness were enthroned over human ity. Surrounded by the mightiest souls hood as well as their counterparts on

the earth. If mortals could but see as the angels see the mighty work that was accomplished by that scul, they would wortion as he is adored by angels and archangels in the higher heavens.

It is recorded of all the saviors worshipped by humanity that they were im-maculately conceived. Herein is a spiritual mystery that like many other spir-

upon any subject, should be exceeding-

It might not be amiss for me to here say that I have had in preparation for two or three years a book upon the subject of Obsessions-Demoniac influences and the reign of Undeveloped Spirits manifest in this and foreign countries. This exhaustive work, about four hundred pages, is now in the binder's hands and will be ready for the public in a few weeks. These obsessional controls and similar questions must be candidly, bravely met by Spiritualist as well as by candid investigators and carping critics.

THE IMMACULATE CONCEPTION. | itual truths means nothing when taken in a literal sense.

After that archangel soul decided to enter the physical world through hunan birth he must involve his soul pow-

ers and veil the mighty light in his possession in order to make himself negative enough to come in touch with the ower planes, and then after that long eriod of involution he must seek for a suitable birthplace and for parents who would provide him with mental and physical characteristics that would offer he least resistance to the unfoldment of his soul after it was born in the physical body He found parents with psychia faculties unfolded powers developed to that degree that could see him and be impressed by his angelic presence to fulfill the divine laws of heredity whereby the best elements of their natures were conserved for the conception of a child that would have the intense spiritual devotion and aspiration that the parents had previous to its conception, as the dominant characteristics of its mortal nature; when we think of the mighty overshadowing of the Holy Spirit that radiated from his soul, of the love and power focussed on the tiny germ that was to grow into a body for his indwelling, and of the angelic company gathered about him, making all the subjective atmosphere luminous with the light of heaven

we do not wonder that the conception of his body was called immaculate O this will become a heavenly world peopled with a glorious race of beings when children are conceived in pure love, and the aspirations of the parents draw the emanations of the angels to spiritualize all parts of the nature that is to become the soul's instrument for

physical expression Parents must be educated in the laws of heredity; they must understand how eacred is their work, and what a tremendous power is theirs to direct by prenatal culture the future character and destiny of their children; that if hey want ideal children they must be

deal parents. When parents fulfill the conditions eading to immaculate conception by devoted spiritual lives their prayers for strong and great souls will be heard and answered by heaven, and those wonderful souls in heaven who are now repelled by the animal like generation of humanity will be attracted to enightened parents, bringing to the world wisdom and power that will inaugur-

te the golden age. But souls incarnate can gain dominion over hereditary laws by understanding that their true and most powerful self is of God, by faith in this Christ within, by denying those limiting qualities derived from mortal parents and affirming the divine attributes of the soul which they wish to bring into conscious ex-

pression. Every soul is wonderful in its inner divine attributes, be it of little or great power in the expression of those attributes, and even a young soul devotion to God draw power into expression that would shame mightier souls that are just drifting in the currents of mortal pleasure.

WALTER DE VOE.

6027 Drexel avenue, Chicago.

THE GRANDMA.

Old, old, the life behind her lay Like a long country full of light; She gazed there with the inner eye For round her here was the falling

But turned across her path to see What lovely splendor crowned the height!

And as the fates once trod on wool, All sounds came muffled to her ears, Yet still her fancy heard her tune Of bubbling laughs, of frolic fears, Of tender whisper in the dusk, Grown tenderer because of tears.

The gay sweet spirit in her felt The joyous movement of the dance, Albeit her faltering feet refused The tripping measure. If perchance She sang, alas! the sad old voice Was like one singing in a trance.

So fresh, so strong in all her thought That by the cruel mirror spelled, Or in the glass of young girls' eyes, It seemed a phantom she beheld Masked with gray shadows of gray

And knowing then the soul in her Swelled, ever swelled with fine increase

And essence of immortal youth; So she possessed that soul in peace, And sat the slow bright summer day, Smiling and waiting her release. Harpers Bazar.

A VISION.

I had slept but a moment, Then awoke with a start With pulses quickened, And beating of heart. A form was beside me. Whose beauty and grace The years intervening

Can never efface. The face all aglow With a spiritual light Eyes soft and tender, Radiant and bright Then like a zephyr In gauzy array, So silently, softly, Wafted away.

Long years have passed Since that stranger so fair. She whose beauty And bright golden hair Left me more thoughtfu! Of others, I ween. O that I might know. The vision then s · MARIE FAULKNER. W Duxbury, Mass.

We should be ever ready to debate any question in a courtoous, gentlemanmanner .- H. S. Holcomb.

We have to get truth as we can in this world; just as miners dig gold out of the mine with all the quartz and dirt and dross, but it pays .- Harriet Beecher Stowe.

Stephen Girard.

An Exceptionally Important Leaf From History.

United States Supreme Court.

years ago. The only limitations on such are so apt to produce." a bequest are such as are provided by public policy, in the supreme court.

plain ambiguous terms. In all cases, etc., were in force and where Christian on the appeal. sects were numerous, and as elsewhere, ever wrangling over their differences and stirring up controversial excite-The Jews and other religionists ferent or Freethinkers. What Mr. Girtell from the will. The attorneys in the not take cognizance of them. Mr. Girard employed one of the most able lawyers in Philadelphia to draw up his will-lif the testator was an Atheist, or other Freethinker, acting under the advice of On the hearing on appeal, the counsel birth to Girard College.

cept \$140,000 to relatives; \$300,000 to phemed against, to the annoyance of bethe state; \$116,000 to other charities, lievers or the injury of the public (quot-In the contest Daniel Webster and his associate were acting the part of paid sider what would be the legal effect of attorneys to overthrow the will, conse a dovise in Fennsylvania for the estabattorneys to overthrow the will, consequently they allowed their interests and that of their clients to get the better of propagation of Judaism, or Delsni, or their judgments, or at any rate, their logic did violence to the terms of the says, " such is not to be presumed will, or as I look at it, was not warranted by the language of the will. That part of the will which bears on religious questions-all of which is necessary to taught, but that it is to be impugned consider here-stands as follows: enjoin and require that no ecclesiastic. missionary, or minister of any sect whatever shall ever hold or execute any station or duty whatever in said college." Then follows the statement that no such person shall ever be admitted for any purpose, or as a visitor within the premises appropriated to the purposes of said college. While not of so much moment as the first clause, it is this which so offends the ecclesia: it allowed Atheists and other Freethinkers to visit the grounds where the sacred hoof of the divine priesthood is forever forbidden to tread; not only had their dignity been insulted, but their opportunity to harass and disturb the quietude of the orphans had been denied them. The will contains the fur ther important statement that the testator "does not mean to cast any reflection upon any sect or person, but as there is such a multitude of sects and such a diversity of opinions among that the trustees are exceeding their them, I desire to keep the tender minds nowers. Since this case was decided. of the orphans who are to derive advantages from this bequest, free from the excitiment which clashing doctrines and sectarian controversies are so apt to produce." Then follows the statement that he desires to have the or-phans instructed in the principles of morality, love of truth, sobriety and industry, leaving them free to adopt (in after years) such religious tenets as incir matured reason may prefer. It is from the above statement that the intent of the donor must be determined So much depends on the words "ecclesiastic, missionary, or minister of any sect" and even on the comma after mis sionary, that all this requires close scru tiny. The words "ecclesiastic and min-ister," when used in a religious some ister," when used in a religious sense mean, substantially, the same—one de voted to church service-one who administers the rights of religionclergyman—a priest.

As to the word "missionary," be is one sent as delegated to teach religion; the meaning is quite different; he may, or may not be, an ecclesiastic or clergy man: but a layman.

Having presented the meaning of these words separately, I now proceed Girard's death, some of his heirs com-to consider them conjunctively, followed a suit in equity in the United lowed by the words, "of any sect," i. e. I enjoin and request that no ecclesiastic, missionary, or minister of any sect, shall hold or exercise any station or changed from one thing to another by lished in Philadelphia. The court susthe comma after the word "missionary." If the three words, "ecclesiastic, miserned by the word sect," then it is see their and statesman, was employed, tarianism, only, which is to be shut out; among others, to defend the cause of

"I ENJOIN AND REQUIRE THAT be governed by the word "sect," then it
NO ECCLESIASTIC MISSIONARY OR
MINISTER OF ANY SECT WHAT.

EVER SHALL EVER HOLD OR EXE-EVER SHALL EVER HOLD OR EXE- close quarters here that the comma CUTE ANY STATION OR DUTY after the word missionary, becomes im-WHATEVER IN SAID COLLEGE."— portant. When two or more words are AN IMPORTANT LEAF FROM HIS used to mean one and the same thing, MORY REVIEWED ON SPECIAL RE. the comma, as in this case, should be QUEST BY JUDGE PARISH B. LADD, used; otherwise the comma is omitted.
As used in this case, the comma would seem to show that the words ecclesias After failure in an action of ejectment tic, missionary, or minister, were meant In the state court (as set forth in to mean the same, and so, governed by Searchlight), this case was brought on the word "sect." But at this point we the equity side of the United States Circuit Court for the District of Philadelphia, to set aside a part of the will of two expenses words, must give way to the real intent, when that intent can be plaintiffs, Binney and Sargant for de-fendants. Numerous grounds were al-leged in the bill, but no allegations of the will where the douor declares he touching religious matters. After full means no reflection on any sect or perhearing, the bill was dismissed, from son. Here sect or person are used withwhich an appeal was taken to the out the comma, meaning neither the one nor the other. This shows that the law-I now proceed to consider this matter, yer who drew up the will used extreme as per request of the editor of the caution in selecting just the words, and Searchlight. The right of a man to dispose of his then says: "As there are such a multiproperty, to take effect after his death, tude of sects and such a diversity of rests on the well-settled rules of law of opinions among them, I desire to keep all clyilized nations, dating back to the the tender minds of the orphans . * • remotest ages. Chaldea and Egypt gave free from excitement which clashing effect to it eight or more thousands of doctrines and sectarian controversies

When this is taken and considered as positive laws, and the public policy of a whole it seems quite clear that Mr. the state. The instrument for such dis-Girard intended to shut out nothing but position is called a will. While the will sectarian controversies; to accomplish in the case at bar was not attacked in which, he had to shut out sectarians, the bill, nor in the circuit court, on re- inissionaries and ministers, i. e., misligious grounds, such grounds, for the sionaries who were clergymen, for they first time, were urged as being against are all classed as one. These men he concluded could not be admitted with-When no objections are raised against out engendering sectarian controversies a will on statutory grounds or public and thereby producing excitement policy, the will must go to probate and among the tender minds of the orphans. its provisions carried out, in pursance who should receive their education in of the express wishes of the testator. peace and quictude, leaving the trus-The real intent of the testator in all teesfree to permit the general principles cases is to be the guide. To this the or tenets of Christianity to be taught in court must look for authority, and this the college, i. e., such as are held in intent must prevail, even though the common by all Christian sects, where rules of grammar or the ignoring of spe-no sociarianism can possibly arise. It cial words have to be discarded. Where there is no ambiguity, the words of the of the will being sustained, he could will are to control, otherwise evidence have inserted a clause forbidding the outside of the will may be used to exteaching of Christianity or the use of religious books in the college; but he circumstances which were present when did not do this. He must have known the will was made are to be considered, of the general prejudice at that time in for it must be presumed that the testa- the country against Freethought, and for made his will with reference to such the intolerant spirit of the priesthood things. Mr. Girard lived in Philadel- and Chrisians in general. In this be phia, a very religious community, where was evidently right, as appears from laws for the punishment of blasphemy the dictum of Justice Story, who ren -offenses to the gods, to the priests, dered the opinion of the supreme court

As before stated, no religious queswere inbued with hatred of each other, tion was presented in the bill in the case. Hence there was no issue for trial before the court touching religious teachings or religious books to be used were too few to be of any moment. in the college, nor was any such ques-Most others than Christians were indif-tion raised until the argument on appeal was had; but counsel went outside ard's religious opinions were we cannot of the record and freely argued the religious matter, while the court sat and case did not know, nor did the court tolerated it, nor was this all, for in the decision the court went outside of the Christianity. All that was said by the

Freethinker, acting under the advice of the hearing on appeal, the counsel for the will took about the same view will that could stand under the laws of the religious matter as I have herein and public policy of Pennsylvania. expressed. But the judge, Story, who Other religious than Christianity, if delivered the oning, which was unaul delivered the opinion, walch was upanithey may be deemed sectarian, could mous, seemed to be imbued with the inhardly have provoked a thought in the mind of the testator. When he used of the lash ecclesia, for in summing up the words in the will, "sect" and "sectarian," he undonbtedly applied them lowing: "We are compelled to admit to Christianity. All of these things were that Christianity is a part of the comso many circumstances to be considered mon law of the state (Pennsylvania). I. in a contest over the will which gave e., its divine origin and truth are admitted, therefore it is not to be ma Out of his fortune of \$7,500,000 all exing a Pennsylvania case). He then says, "It is unnecessary for us to con lishment of a school or college for the any other form of Infidelity." He ther There must be plain, positive and ex press provisions, demonstrating no only that Christianity is not to be repudiated." He further says, "Why may not the Bible, and especially the

New Testament, without note or com ment, he read and taught as divine rev elation in the college; its general pre cents expounded, its evidences plained, and its glorious principles of morality inclucated? What is there to prevent a work, not sectarian, upon the general evidence of Christianity, from heing read and taught in the college by lay teachers?" Certainly there is noth ing in the will that prescribes such studies. This, while mere dictum, is clearly in accord with the terms of the will; but as it is obiter dictum, it is no part of the law or decision in the case nor is it to be taken as authority in any other case, whether arising under this will or otherwise. So it may he safely said that the question as to what religlous books or teachings may be used in the college is still an open question, to be raised at any time when it is thought powers. Since this case was decided ot only public opinion an general, but with many of the churches, has undergone material changes. What was at that time deemed to be the general opinion of the churches, is no longer so, for there are many vital tenets which were then held in common by the churches, that are no longer so held, except by particular sects; hence such are now sectarian, and on further, or a new hearing, would be ruled out of the college. In time, all of the ooctrines and dogmas which are, even now, held to be general, will, as knowledge and liberality advance, become sectarian, thus

The mills of the gods grind slow, so let us patiently await the grist. Alamenda, Cal.

THEGIRARD COLLEGE INIQUITY-BY DANIEL K. TENNEY.

barring all religious matters from the

The conduct of Girard College has given rise to much criticism by men who well know that the intention of its founder was to exclude the teaching of theology to orphan students who should enter its classes. : About ten years after menced a suit in equity in the United States Circuit Court for the Eastern District of Pennsylvania to set aside the will on various technical grounds among others, that by its terms the language is concerned, the case is excluded from the college to be estabtained the will. An appeal was taken to the Supreme Court of the United States. sionary and minister," are to be gov- Daniel Webster, the great lawyer, poli-

fix, but was not successful. The court held the will valid. The principal clause in the will, which

was questioned, was as follows: "I enjoin and require that no ecclesiastle, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises ap-propriated to the purposes of said col-

lege.
"In making this restriction, I do not mean to cast any reflection upon any acctor person whatsoever; but, as there is such a multitude of sects, and such a diversity of opinion amongst them, l iesire to keep the tender minds of the ornhans, who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce; my desire is, that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may, from inclination and habit, evince benevolence towards their fellow creatures, and a love of truth, sobriety, and industry, adopting at the same time such religious tenets as their matured reason may enable

It was contended by Webster and other counsel that this clause was intended to exclude the teaching of Christianity in the contemplated college, and that therefore, the will should be held veid. Upon this point Judy Story, on behalf of the court, stated its opinion as follows:

"The testator does not say that Christianity shall not be taught in the col lege. But only that no ecclesiastic of any sect shall hold or exercise any sta-

tion or duty in the college. * * *
"Why may not the Bible, and especially the New Testament, without note or comment, he read and taught as a general precepts expounded, its evidences explained, and its glorious principles of morality inculcated? What is there to prevent a work, not sectarian upon the general evidences of Christianity, from being read and taught in the college by lay teachers? Certainly there is nothing in the will that pro-scribes such studies. * * It may well be asked, what is there in all this which is positively enjoined, inconsistent with the spirit of truths of Christinnity? Are not these truths all taught by Christanity, although it teaches much much more? Where can the purest principles of morality be learned so clearly or so perfectly as from the New Testament? Where are benevolence, the love of truth, sobriety, and industry so powerfully and irresis ibly inculcated as in the sacred volume?

It will thus be seen that the will was not sufficiently specific in excluding the reading of the Bible and the teaching of theology. The lawyer who prepared the will was a little careless. Considering the spirit of the old times, when the opinion was rendered (1844) it is not surprising that the objection to the will, that it excluded the teaching of theol ogy, was held untenable. Laymen, it was held, can lawfully teach theology in that college. Clergymen and ecclesiasties cannot. Acting upon this construc-tion of the will, a church was long since erected upon the college grounds. Com pulsory attendance is required. Li censed clergymen are not admited, but there is an array of theological instructors in it, equally diligent with those in

any monastery or nunnery of the Dark Ages. The magnificent design of the oble founder of Girard College keen the tender minds of the ornhans who are to deriveradvantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce" has entirely overthrown. In its stead has een inaugurated a system equal to a full fleiged Catholic service or a Meth-odist revival. The glory of the Lord controls! The manifest intention of the great philanthropist takes a back seat.

From what I learned on a visit to the he was laid out ready for burial. reat institution, many years ago, it really seemed to me that many of the carried on there were purely sectarian and could be successfully enjoined by proper legal proceedings. Unfortunately, however, the theological bee finds entrance to many judicial minds, and especially where judges are elected by the people. Politics and theology are inclined to go hand in hand at the polls. 'All things to all men for the glory of Madison, Wis.

AN IMPORTANT STATEMENT.

Says Christianity is Not Source of Lib erty-Unitarian Minister on Religion and Civilization.

"Civilization and Christianity" was the subject preached upon by the Rev. E. E. Newbert, of All Souls, Unitarian hurch, Indianapolis, Ind.

"Religion as an end in itself," he said. sure to mean bigotry and fanaticism. India came under the curse and her civilization was arrested by religion. All Mohammedan lands have been blighted by the same curse. Too much religion has been the disease that has sappe-Asia of her energies. Turn to the middle ages. The Christian religion took a

ike course for one thousand years.

"We talk of Christianizing the world Do we hope to save the heathen by giving him the Bible and the Christian be lief? Would a simple swapping of re igious belief benefit Asia? Or does Asia need something else? I say no hurt of the Bible and the Christian beief when I say that these are not the source of civil and religious liberty. Freedom, the dignity of woman, the public school and the humanities bear he mark of the Anglo-Saxon. In the distant centuries the rough Tenton cherished an unusual affection and respect for woman. He made her his companion rather than his slave. In his wild poems and rough laws one finds the germ of later Shakspeares and Beethovens and Cromwells—the germ of that genius which has made his genius the richest in the world and kept nis sons for one thousand years on ev

ery throne of Europe. "Did Magna Charta come from the Bible or the Christian religion? No. Back of it is the Saxon's love of freedom. Spain was Christian at the time but Spain has no Magna Charta France was Christian, but Louis XI. granted no charter of liberties. Russia was Christian, but Peter the Great gave no pledge for the securing of civil lib

"In America and England education

and civil and religious liberty go hand in hand with Christianity, so that we can not think of the one without the other. * * * South America is Christian in belief, but how great her ethical needs. Cuba and Porto Rico are Christian, but poor in moral idea. Abyssinia has been Christian since the fourth century. Russia is Christian, and cruel Her masses are no better than slaves. "Shall the Christian missionary be our answer to the need of eastern Eu rope and Asia? They do not need more erned by the word "sect," then it is sectician and statesman, was employed, religion. They need the higher civilizationism, only, which is to be shut out; among others, to defend the cause of but if the word "missionary" is not to the heirs, and did so with his usual abiliment of China, nor would she gain by

THE SPIRIT REALMS.

They Are in Touch With the Earth, and the Residents Thereof Are Continually Communicating With Mortals in Various Mayer in and out of the Church, in Spiritualism and out of it, tations.

Miss Marietta Holley, of "Josiah Al-en's Wife Tame, believes in telepathy. Talking with a San reporter at the Hotel Kensingjon apput her work, she

told why, not much to tell about my Baid so and "There is not filled to tell about my work," said Miss Holley. "I had none of the usual frouble getting it accepted. sent several stories and poems, the poems in good English and the stories in dialect, to Elijah Bliss, president of the American Publishing Company. He sent back the mems and kept the short Write a book of the Josiah Allen's

Wife" storfes, he wrote me, and we will publish it? "That was thirty years ago. I have

been writing dialect stories ever since. They won't have my good English," and a hurt look came into the authoress' big brown eyes. "That, too, in spite of the fact that the best judges liked my English. There was Whittier. He wrote me that my 'Gardner's Daughter,' a little poem of a few verses, was perfect. 'And,' he added, 'It does not stand alone in the book of mdems, either.' It does eem strange," she lamented, "that they will make me go on and on writing diaect stories, when I can write such good English."

"Isn't there a good deal of psychology in your work," asked the reporter.
"Yes," assented the authoress.

am psychic. I have strange instances of telepathy, impossible to explain. I have dreams also that come true, as they say. And how can you explain or analyze a dream? As well try to explain why a cream or pink chrysanthemum planted in with a clump of red chrysonthemums changes to red.

strange instances of telepathy that they have become a second nature. Then my friends, who are perfectly truthful, have told me so many more that it would be impossible for me to doubt if felt so inclined, which I do not.

"For instance, I was told of a case recently. It was that of a woman whose husband had forced her by his treatment of her to divorce him. She got her divorce through a dream of seeing him in apartments which she afterward

"She had lived with him for such a length of time that there existed beween them a certain telepathy. Three vears after their divorce and separation she dreamed that she saw him dead. He was not dead, but at the time of her dream was at the point of death, lying neased in ice... He had typhoid fever. Her theory these that at this critical point he thought of her and of his treatment of her and regretted it, and that produced the dream.

"I believe that this must have been the case. If two there was an he so

attuned as to produce the phenomenon

of wireless jelegraphy, why not two na-tures or souls?

"But that was not the strangest part of her story!" A few months ago, early one evening she began to cry hopelessly pitifully. She ley awake all night long, crying, she told me. A day or two afterward I met her.

"There is kömetting wrong with my husband," she said. 'I dreamed last

light that usaw him in a strange room. There were people whom I had never seen passing in and out of that room. thought he was in that room, young and andsome as he was when we were first married '

"I was not much surprised to learn later that she received a letter stating that her busband died that night she cried so, refusing to be comforted, and on the night she dreamed of the strange oom and the people passing in and or

"I believe her story," finished Miss Holley. "I also think that she dreamed he was young and handsome, becaus when they are dead they always look years younger. "I know a great many writers who be-

lieve as I believe, and have all their wits about them. One of them told me a weird story of moving from the country to New York. He said that the night before he came in to look for rooms he dreamed of looking at them. "He saw a flat, he said, in which he first entered a little narrow hall, then went from that into a long, low, narrow room, the queerest room he ever saw ordinary room and about the width of a room in a tiny railroad Harlem flat. The next day the first flat he looked at

in New York, the woman showed him into a little hall, then into this long, low, narrow, weird room of his dream.
"Of course, you know that Mark Twain believes in telepathy and dreams and he is not the only one by many." Miss Holley dictated several of her books into a phonograph.

"A quiet stenographer, that," suggested the reporter. "It talks back," retorted the authoress, "but not to me. When I have fin-ished I go out of the room and let it do all the talking to my stenographer."-

New York Sun 🗁

Herbert Spenger; and George Eliot.

The great philosopher and the great est of all woman novelists were fast friends from their first meeting. She said in one of her letters: "But for him my life would be desolate enough," and if Spencer had been a marrying man he would probably have made her his wife. He always maintained, however, that men in delicate health, like himself should not marry, despite Huxley's urgent and repeated advice that he should take "the wife cure." He said at another time that he might have married but had nevel met his ideal. It was he, however, who made her acquaintance with George Henry Lewes, whose influence on her life and work was of the

first importance.

John Stuar Milliwas an intimate friend of both Spencer and George Eliot. "Mill thinks the object of living is to learn and work, said Spencer, "but I think the object of learning and work-ing is to live. "Exchange." 136 (80)

swapping it for another allen to her soil and climate and unsited to her temperament. Chinaxwill be saved when she has a mind to go out and meet the world in commerce and the arts of civilized life. She is starting for freedom and progress when she decides to send her picked youths into the universities of western Europe and America. She needs to break with Confucianism but she does not need to adopt another

The ecclesiastical age is passing Religious dogma will not again rule the world. Men are turning to life, desiring freedom, prosperity and happiness.

"Spiritual Bongs for the Ose of On-cies, Camp-meetings and Other Spirit-valletic Gatherings." By Mattie E. Huli. For sale at this office. Price 19

. The Apostles' Creed.

It seems to be the custom now in or thodox churches for the pastor and his flock to repeat together the Apostles' Creed before the delivery of the sermon. It is perfectly consistent with old-time theology thus to do, and no doubt is done in order to prevent the rising gen-Illustrating the Fact That No One erations in the church from forgetting Has a Patent Right on Spirit Manifes- and repudiating the platform upon which the religion of their fathers was founded, upon the principle that being frequently impressed upon their minds in youth, it will be difficult for them to renounce it in maturer years.

phrase which carries with it a peculiar sentimentality, very catchy and impressive to the dutiful and aympathetic children, and one calculated to overwhelm at once the second, soher thought, which questions the truth and propriety thereof. The logical statement of the proposition from an orthodox standpoint, is: "The religion of our fathers" must be true and proper, because it is "the religion of our fathers." But this sort of logic is not accepted by the "Higher Criticism" and it is only since the rise of the "Higher Criticism" that churches which did not formerly

lic services, are now doing it.

Having listened this Sunday morning (June 12) to a baccalaureate sermon to the Fort Wayne high school class, delivered by a Methodist minister, whose address was splendid, I was obliged to hear as (to me) an awkward introductory to it, the recital of the Apostles' Creed, which is not universally endorsed by educated men.

repeat the Apostles' Creed at their pub-

I do not propose to enter into the history of the Anostles' Creed, which may be gleaned by the reader from our vari ous encyclopedias, but content myself with the assertion that the Apostles had very little if anything to do with it. The dogma of the divinity of Jesus it contains, was not promulgated until 325 years A. D.

The dogma of the "resurrection of the

hurch, which treatment is not out of harmony with if indeed it was not taken from the teachings of Spiritual-

ism.

Bishop Foster thus wrote: "Moses and Elias were in the resurrection state, wearing their immortal bodies.

* * * To the view of the resurrection here presented there can be no objection. It is in the line of divine analogles. It is free from grotesque and offensive implications. It is reasonable

"It harmonizes with acrinture statements. It meets all the demands of the affections. It is sublime! It is in accord with a plan of progressive glory, according to the Pauline idea.

"The resurrection state is the culmination of glorified humanity—is the change of the earthly to the heavenly is the putting off the flesh and blood, and the putting on of the spiritual body. after death; the body of the resurrection is the body with which the spirit is clothed for the celestial life. The organizing life principle is uninterrupted and identical; it begins in the natural, and weaves its curious integuments of dust for earthly use. It weaves the new robes for the departing soul; it fushions the celestial organism, or more properly. God gives us a body as it hath leased Him now and beyond the grave.

"I wish to put on record here that, for myself, there is nothing in any particle of flesh or blood that ever belo to my body that creates in me the least desire to ever see it again. "Beyond the grave we have found that the spirit is immortal, and that it

will be clothed upon with a new termwhen the old one perishes -a house not made with hands, eternal in the heavens-a house, not a tent." And so, according to this late promi-

nent bishop of the M. E. Church, "the resurrection of the body" as found in 'Apostles' Creed" of that and all orthodox churches, should be rendered more intelligent to the believer. In this Creed" should receive some attention. H. V. SWERINGEN.

REMARKABLE PRESENTATION.

Spirit T. DeWitt Talmage Appears at Keelers Seance.

Washington, D. C., June 23, 1904.ast night at P. L. O. A. Keeler's se snee at 918 H. street N. W., this city. the Spirit T. DeWitt Talmage appeared, and after greeting various persons pres ent I asked and obtained permission to approach the cabinet, and said: Talmage, I heard you once (but had forgotten another time] in Brooklyn, N. , years ago, but I will thank you to settle a matter for me if von can. I wish to know how many persons were present when you delivered your mous lecture on Mars' Hill, near Athens, Greece. I believe, and which your press agent sent to many newspapers in this country, at that time?" He said: "Four persons were present," meaning himself, his press agent, his guide, and a milk-boy peddler. So it was stated in Drint by some tourist, several months and Dr. Talmage's confirmation years afterward, last night, at Keeler's seance, was so remarkable, as probably no other person in the room knew of the should be made of it for that valuable paper, The Progressive Thinker. JAMES SELDON COWDON.

LIVE IN GIVING.

Take a lesson from the forest, selfish man, 'twill do you good; Go among the plants and flowers, the knowledge in the wood. It is this, "To Live in Giving"; nature shows it everywhere, From the trees with shade and fruitage,

to the pure health-giving air. From the acorn at its sprouting, to the grand old oak sublime. Giving wood for fire and building—living, giving all the time. And when fall cuts off their foliage,

floating down to Mother Earth. Changes into earthly matter, goes to help next season's birth. Man should emulate the forest, learn to

give where now he takes, Bring himself in touch with nature, give to others what he makes, Giving like the tree its lumber, builds a house, a boat, or chair, Man in giving starts his mansion in the

new life over there.
By RON D. STILLMAN.

A Chance to Make Money.

It bilding by Make Mulley.

I have berries, grapes and peaches a year old, fresh as when pleked. I used the California Cold Process. Do not beat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost kothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when have see the beautiful samples of truit. As there are many people poor like myself. I consider it my duly to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions so any of your readers for dineteen (19) two cent stamps which is only the actual cost of the camples, postage, etc.

A LOVING TRIBUTE.

In Memory of J. Frank Baxter and His Wife, Eliza C. H. Baxter,

There is nothing that so forcibly reminds us of the absence from the mortal, of friends whose home was not in our own household, as the reading over of letters written by hands that have much a part of those who wrote them breathe to us so much of the past, remind us in every line of the old days, the pleasant hours spent together, and the pleasure of receiving the written message when separated. All this is borne in upon me by recently reading over letters which prompt these lines in loving memory of my friends, Mr. and Mrs. Baxter.

As one after another of the tried and true workers pass on to the higher life, we hear it said. "Who will fill their places?" No one can fill another's place be that place a public or a private position, since each must do their own indi-J. Frank Baxter's place can never be

filled in the field of lecture and song, no more than in the heart of his daughter, and in the home where his cheery voice and quick, firm step can, be no more heard. No other one individual has accomplished so much for Spiritualism in it's best and highest sense, as did Mr. Baxter in his twenty-seven years of continuous labor, as none other possessed the several gifts, in all of which he ex-

celled.

Added to this was the example of his beautiful home life, and of his sterling character, being the soul of honor and uprightness in every detail of life.

Having the privilege of a close friend ship and correspondence with Mrs. Baxter for many years, I have intimate knowledge of the home life, and also of the sacrifice made by both in giving up body" it promulgates, is thus treated much from the home he loved, and by the late Bishop Foster of the M. E. which he filled with sunshine for the inwhich he filled with sunshine for the invalid wife and loving daughter.

In those days when the way of the public speaker and medium was anything but a path of roses, his loyal, sensitive heart was often deeply wounded -how deeply, none but his family and intimate friends were allowed to know -by the unjust attacks of public and press; but he never faltered or wavered in his clear-cut scholarly presentation of the truth, and denunciation of error and superstition.

In the letters from my beloved friend, Mrs. Baxter, which I count among my treasures of by-gone days, there is contained, in the pleasant confidences regarding her home and loved ones, a record of patient sacrifice to the cause; of which the world had no knowledge; a sacrifice uncomplainingly made, for the sweet, brave face was always calm and smiling, ever striving to hide all traces The resurrection is the standing again of physical suffering and bid a cheerful good-bye as the loved one left for a trin. bearing the separation by writing him daily all details of the home life, andas she often told me—"always following him mentally on his journey, knowing just when he reached each given point." being comforted by letters and reports of his successes, and the hour of his return was an hour of rejoicing in the

> In one letter to me is a description of the meeting held by the committee, in the early days of Mr. Baxter's lecture work, to force him to relinquish either his position as teacher or his advocacy of Spiritualism. From the moment that his clear voice rang out the one word, "Never!" in response to the direct ques-tion, "would he publicly renounce his belief in Spiritualism and retain his position," to the morning when she bade him a cheerful good-bye with the assurance that she was better, calling him back as he passed the window to wish him "Happy New Year," and gently closing her eyes to earthly scenes be fore his return, not a murmur of complaint ever left her lips, and never a thought of turning back from the work before him was entertained by either, though the rush of travel often left him but an hour's time in the home.

Dear loyal, true-hearted friends; for us the sorrow and the tears that we can no more have the loved . voices friendly greeting, in lecture and in in the study of practical psychic philsong, or he cheered by the written message; for them the joyful reunion "over there."

FLORENCE H. SIMPSON. "The Elms," Worthington, Mass.

Non Fortune and a Bride Through the Tip of a Spiritualist.

Leadville, Col., June 28.—John G. Slater has struck it rich at last. He left for the east a few days ago with \$20,000 the price he received for a placer property in Summit county. all the wonderful fortunes made in Colorado his seems to be the most won

When he asked Nellie McClure, an east Tennessee girl, to marry him, four teen years ago, he was poor. She promised to marry him, but she made a sin gular provision. She not only said that he must get rich, but that he must get rich in western gold. Slater was not long in reaching the

west. He spent many dreary months wandering and prospecting, but nothing developing. He was hungry and desperate. One night soon after his return in

1897, Slater left his dingy room, pre-sumably to take a walk, but he did not return, neither that night nor the next night. A searching party was organized and after many days' hunting through the district his dead body, or at least supposed to be at that time, was found in an abandoned shaft. Relaives of the dead man could not be found and the remains were buried at

the expense of the county.

But it was not Slater who perished, and no one to this day can tell who the unfortunate man was. When the First. Colorado regiment returned from the Philippines Slater was among the number. He was minus an arm, having lost it in battle. When he left his room that night in 1897 he had enlisted, but said nothing to his few friends about it, and gone to the war.

From the time of his return till last

summer he worked for wages. One day he was walking along Harrison avenue when-he saw a sign of a Spiritualist, announcing a seance for that night. He went to that seance and what the spirits told him was sensational in the extreme. He was informed that in a certain gulch near Breckenridge, Summit county, there was a million in placer gold. He went to the place designated built a cabin near a stream and began

his search..... Day after day he "panned" gravel, but was not rewarded. Each morning, noon and night the miner washed his face and head in the stream near his cabin, and he noticed the bottom was sometimes yellow, but he paid no attention to it. When the snow began to get deep he quit work, having found nothing. A few days afterward he went into C. E. Goodfriend's barber shop on-East Sixth street, to get his long hair cut. When enough was removed to show the scalp the barber discovered what he thought was gold leaf and, thinking Slater might be a painter, he salled his attention to it.

Slater said nothing, but he knew what was on his scalp. He knew it was placer gold from the stream over in Summit county, but the season was over, and he could do nothing till spring. The first of May found him at the cabin. He panned stuff from the bottom of the stream. He found gold in abundance for hundreds of yards. He told his story to experts, who made examinations and declared that Slater had a bonanza. He began negotiating with eastern capitalists, and in a few days he sold out for \$20,000. That was enough money for him.

When he left Tennessee he was 21 years old and his sweetheart was 16. He is now 35 and she is 31. She waited long and patiently, but she will be rewarded. The wedding will take place in July, and friends have no idea that it will be the culmination of such a romance.

PILES CURED ON AFFROVAL

Don't Neglect Piles—They lead to the Deadly Cancer. My New Three-fold Absorption Treatment Promptly Relieves Even Most Malignant Cases.

I want to send overy sufferer from piles, ulcer, fissure, prolapse, tunors, constipation, or other tectal weakness, my New Three-fold Absorption Oure and my New Book, in colors, atomit fectal troubles. (Ali in plain wrapper.) I you are satisfied with the benefit from my treatment, end no One Dollar. If not send nothing, You decide after you have tried it.

My treatment cures by absorbing the growthe and healing the membrane. It is bringing tures where everything olse has falled. It has cured cases of 30 and 40 years standing. That is will, can afford to send it on approval.

aut heating the membrane. It is bringing cured cases of 30 and 40 years standing. That is why I can afford to soul it on approval. Here's what you get without paying a cent in advance: I. One tube of my Absorptive Plasma, with my new Hectal Applicator, which quickly heals all itching and soreness. 2. One package of my Plo Pills, which remove the causes of piles and constitution, naking the cure permanent. If you have piles, or the itching, burning, or the itching to try my remedy, and one dollar is little to pay if cured. Address, Dr. Van Vicck Co., X026 Majestic Bidg., Jackson, Micb. Write today.

A PRACTICAL COURSE

Physicians and Students

of Occultism, Treating on the Following Subjects:

Personal Magnetism, Psychology, Hypnotism, Mesmerism, Suggestive Therapeutics, Psycho-Therapeutics, Magnetic Healing, Self-Mastery, Hygiene of Mind and Body, Nervo-pathic Massage and Various Kinds of Manipulation, Corrections of Vices, Education, Etc. By

PROF. OSCAR H. HOY, D. M., S. T. D.

This course of instruction is different from any course ever printed. It is condensed encyclopedia, conveying the highest truths and most valuable information in terms so simple that a child can understand them. Much has been written on these subjects by different schools, but they were superficial and it has been left to the author 19 weld them together, the philosophies of the east and the west. His methods are not a theory or a fad, but are correct treatments, based on scientific knowledge, research and experience. He uses the best methods known pertaining to these subjects, enveloping all that is taught in other schools, and then going far boyond anything known

in the west. The course treats on the fundamental principles of universal law, and descends to individualized concrete matter, giving the "evolution of the individual" to its highest attainment of consciousness. It contains a more complete course on hypnotism than any other course, and manifests a new era

osophy. The regular price of this unique course is \$25. We have decided to let a limited number go at \$5. Those desiring this course can buy it at the price mentioned if purchased within the next four months. Address all orders to MISS NETTIE WINTER, 466 LaSalle Ave., Chicago, Ill.

INDU CE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic nows with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

"The Molecular Hypothesis of Na. ture." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cet.ts. "Bight Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason

and man's bighest aspirations. A pleafor justice and equality in all the relations of life between men and somen. Cloth, 75 cents; leatherette, 50 cents. "Cosmian Hymn Book." A collection of original and relected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Wash-

burn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. from all ecctarianism. Price ou cents.
"The Romance of Jude. A Story of
the Life and Times of the Nazarene and
His People." Through the mediumship
of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth
and gilt. Only 50 cents.

Spiritism and Mrs. Leonora E. Piper,

and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dalley. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fall to be fed and delighted with this book. Beautiful spiritual thought, com-bining advanced ideas on the finer and athereal phases of Spiritualism, leading the min: onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.
"Why I Am a Vegetarian." By J.
Howard Moore. An address before the Chicago Vegetarian Society. Price. 22

Suggestions and Reflections.

The Progressive Thinker of late and, lest some may think that I have passed into a state of innocuous desuctude and am not striving to keep up with the procession, will offer a few notes, suggestions and reflections which may be of be injured by this discussion, while the general interest to your numerous read-

On the evening before my departure from San Diego, a reception was planned at the parlors of C. L. Bernard, one of San Diego's prominent healers, and, for the ostensible purpose of well honesty, unnollness and all manner of coming Florence K. White, now serving uncleanliness, and, it is up to the Spir the society. A goodly number assembled on that occasion and, when President C. A. Bussy arose for the opening element, for only by so doing can we speech I was somewhat astonished to retain our self-respect or gain the rediscover that a job had been put up on myself, as they had not only met to welcome Mrs. White, but to give me a good send-off as well, and to make sure of my going, Bro. Bernard, on behalf of the friends, presented me with an elegant solid leather, nickel-trimmed suit case as a token of their esteem and appreciation. Of course there was nothing left after this but to go.

A pleasant trip on the steamer Santa Rosa landed me in San Francisco and will be impugued, but the very and the following Sunday found me in the vation of Spiritualism as a distinctive hall of the Psychic Society in Oakland, where I listened to the closing discourse of Mrs. Lillie, before taking her departure for the East.

Being requested to occupy their platform, have done so for the past two Mrs. Whitney occasionally indulges in months, with prospect of continuing The society is not a large one, but certainly does make up in quality what it lacks in numbers.

Another society meeting in Fraternal

Hall, and presided over by Bro. Burton, lettes and other local talent as speakers

A third meeting is conducted by Mrs. Cowell, assisted by Mrs. Phelps, in effort and on a canvas not larger than Woodmen's Hall, and owing to the mes-lifteen by twenty inches, numerous sage work by Mrs. Cowell, who is an excellent medium, has probably the the groups containing three distinct largest regular attendance.

It seems impossible to unite the Spiritualists of Oakland or San Francisco in resenting every age of both sexes and any co-operative effort, and in neither place have they a temple or hall which that of an infant to full-grown men and they can call their own. Repeated women, including some of patriarchal efforts have been made to build, but for appearance. A very singular thing lies some reason the project has always fallen through, though there are Spiritnalists enough in either place to make a larger congregation than any church in the two cities. Whether this state of affairs is due to the separate workers wishing to be "greatest in the king-dom of neaven." I will leave for the clouds are filled with them. Between ers wishing to be "greatest in the king-dom of heaven," I will have for the reader to judge.

ing service of the year by Mrs. Gillespie, Sunday, the 12th, in the beautiful and commodious Elks' Hall, on Sutter Whitney's for quite a long period of street, San Francisco. A large and enthusiastic audience was present and a tation seems to be the result. It is fine program rendered. Mrs. Gillespie either the outcome of the subconscious was assisted on this occasion by Mrs. principle in Mrs. Whitney herself (very Place, Mrs. J. J. Whitney, Mr. and Mrs. liztely brought to the front) or there is Howe and others whose names cannot evidence of an invisible artist assisting be recalled. Eight persons joined the in these manifestations. organization which is known as the

It seems to the writer, however, that all these societies and "churches" rest and that Mrs. Whitney may continue to principally on the personality of their unfold and perfect this unique and won various so-called "pastors" or favorite derful phase of mediumship. mediums, and when these take a vacation or for any cause step down and out "church" goes glimmering and is

It may be pertinent to inquire when vill the great body of Spiritualists who helieve that we have the best and lists, as well as constant readers of The grandest religion and philosophy on Progressive Thinker, they being among earth," get together, sink their personalities for the good of the cause and organize their local societies on a solid basis for practical work, taking as much interest in the success of the movement as Christians do in the success of the church, and not have the whole burden to rest upon the shoulders of their taithful speakers and mediums? O Lord! when will this be the case? That this has been done in some places, and that the idea is a growing one, argues well for the future progress of Spiritual-

It was also my pleasure through the spring table-bell was placed kindness and invitation of Dr. W. P. shelf below, and Mrs. F. and Mrs. W., Phelon, to address an open meeting of the latter being somewhat mediumthe Hermetic Brotherhood in San Fran- istic), held the slate lightly with their cisco. Whatever the peculiar tenets of left hands, while their right hands were this order may be, the atmosphere was clasped resting on the table above the decidedly congenial, the audience tak- cloth to complete the magnetic aura as ing very kindly to radical Spiritualism. directed by psychological instructors. Our genial friend, Dr. Phelon, is slowly In less than two minutes the slate be but, we trust, surely recovering from a gan to sway from side to side. The late and very severe illness and it is question was asked, "Is there a spirit the wish of his many friends that he present?" Three distinct knocks were may speedily regain his accustomed made with the slate against the table state of health.

I have not mentioned the names of code. H. H. Brown and J. Stitt Wilson, each of whom, I understand, are doing a we run over the alphabet?" work peculiarly their own, and are hav-

tabooed the whole subject of Spiritual- iels, M. D.?" ism and has decried mediumship as something entirely unworthy his atten- the slate was twisted nearly out of the tion, but by reason of the passing on of a ladies' hands, and hit every leg of the darling child has investigated the sub- table very forcibly. ject more closely and has come into "Can you make that bell ring, docthat light which Spirtualism only can tor?" was asked by Mrs. D. F. and imworld. That he will become an earnest torce. Mrs. F. said, "That is good, you advocate of the spiritual philosophy, no may break the slate on the bell, if you

my silence that I am not interested in and finally the bell was thrown to the and highly gratified with the discussion floor with great force. The slate was in late numbers of The Progressive shattered and not a fragment remained Thinker concerning mediumship and in the frame. particularly in the phase known as materialization. This discussion has evidently proved a regular bonanza to the some occult power to give us slate-writoposition, while it is peaches and cream to Bro. Jamjeson, who is entirely satisfied that "the halcyon days of mermaids and the materialized are gone forever."
Not so! Bro. Jamieson, on the con-

ship, including materialization, have not fairly begun. · Possess your soul in patience, my dear brother, until we get through housecleaning, after which you "could you come on the evening of the may live long enough to make the discovery that there is evidence of a spirit in some of the manifestations. Right here I will transcribe a portion of a message by independent writing, received March 28 1900

We realize the environment of distrust which you encounter each day, but and break a slate and ring a bell as Dr. while it is said that so much fraud and Daniels did on the 14th inst?"

deceit should enter our beautiful phil"Were you present on that occasion, psophy, you must not throw aside all good because of this. That which you are able to receive and know for yourself should be sufficient to sustain you for all time and purposes. It is this very over-run of fraud that is going to sift it down to the real. A regular root- break a dozen, if you want to. ing-out will be experienced before long and the truth stand out bold and free In its own light. WE ARE ANXIOUS-LY WAITING WITH YOU FOR THIS." To this message was appended sev-

mine in spirit life.

I have not troubled the readers of pretender as well as every dishonest medium, whether in the scance room of on the platform, is driven so far away from our lines that they will never be able to return.

No honest medium will in the least dishonest cannot be burt any too much The deadly virus of this viper (fake mediumship) has already permeated the great body of Spiritualism until the very name has in many quarters be come the synonym of fraud, deceit, dishonesty unnoliness and all manuer of itualists to persevere and leave no stone unturned to purge the movement of this spect of the world at large.

There should be no abatement of this work and effort until we can present a clean bill of health for Spirtualism and be able to point with pride to every public worker in our ranks as possess ing the morality and the integrity which the ethics of Spirtualism demands

That there will be weening howling and guashing of teeth is to be expected and it is to be expected that motives movement depends upon this good work

A very unique phenomenon is occur-ing in one of Oakland's suburbs, at the home of H. C. Whitney, in Piedmont the pastime of landscape painting, and during one of these efforts, a number of well-defined faces spontaneously appeared upon the canvas and located on the rocks. These were repeatedly painted over or eliminated by the brush, but olds regular meetings, with the Gli- they insisted upon reappearing and were finally allowed to remain, as they did not seem to disturb the general har mony of the landscape. In a subsequent faces appeared, singly and in groups

The work is done in oil, the faces repdifferent nationalities, ranging from in the fact that in looking at the canvas from different points of view, these groups of three make a fourth well-defined likeness entirely different from sixty and seventy well-defined faces can It was my privilege to attend the clos- be counted singly, while with the com-

bination there are nearly one hundred. Home circles have been held by the time and this new and unique manifes-

Golden-wedding belis have lately rung for Bro. and Sister Whitney, but it is hoped their lives may long be spared

I am having a very pleasant time in greeting old acquaintances and making new ones both here and in San Francisco, and am very kindly and generously entertained by J. J. Johnson and wife, who are old-time friends and Spiritualyour cidest subscribers.

WILL C. HODGE. 1373 Tenth Ave., East Oakland Cal.

EXPERIMENTATIONS

A small square table with a shelf below was placed in the library, and a black cloth thrown over it. A common leg, indicating "yes," according to the

"Will you spell your name, please, if "Yes," was the reply, and the name ing excellent meetings.

Mr. Willson has in the past entirely "Is this the spirit of Prof. C. W. Dan-

Three distinct knocks answered, and

to a hungering, creed-bound mediately it began to ring with great ne who knows the man will doubt. can, doctor." Probably there were ten
It must not be inferred on account of or twelve hard blows made on the bell,

> This seance was the first of the kind. and was suggested hoping to influence ing, but having forgotten to attach pencil, we got state-breaking instead of state-writing. We shall try it again. Dr. Daniels called the next day over

the 'phone-or Ouija board and apolo the halcyon days of medium gized for being so bolsterous the night heluding materialization, have not begun. Possess your soul in pagain and break another slate." "Yes, certainly, Doctor," said

20th?"

"No." he replied. "How about the 25th?"

"Yes," said he. While in conversation with Col. Inersoll, April 17, he said, "Could you artange another seance so I could come

Colonel?

"Yes." said he "Well, Colonel, our mutual friend Daniels; craves an opportunity to repeathat act on the 25th, at 8:30 o'clock' m., and you can come with him and

Seance No. 2.—The same table, cloth and bell as in No. 1 were used. Dr. Benj. H. G. and Otto F. (both great skeptics) held the slate. It was first eral names of the denrest friends of controlled by Dr. Daniels, who struck mine in spirit life. It would seem from late events that but did not break the slate. Ingersoil this prophecy is on the eve of fulfill- immediately grasped it, not waiting ment and that the rooting-out process even to be introduced. He pitched into has really begun. Every conscientious his work as one expecting a large fee, Spiritualist and every honest medium He would not stop to answer a question and worker will hope for its continu- until he had finished his task. I never ance until every fakir, charlatan and saw him on the restrum so enthusiastic, hung to the frame, tried to wrench it o drame"; the prime donna spirit was but danced like a puppet for several Price by mail, 15 cents.

After Death=What?

BY CHARLES DAWBARN.

is certain that such returning intelligences possess has become the personal property of the spirit. memories, more or less confused, of their earth experi-... Theology has taught from the very beginning that ences, although, for the most part they seem to pick, his earth life makes a man happy or miserable after up such memories here, rather than to bring them death. And, to a certain extent, that has seemed a with them from the other side of "fog-land." They most reasonable conclusion. Our modern spirit realso, at times, exhibit a knowledge of earth happen- turn has repeated the tale, although it has dropped ings beyond that of the mortal. And they apparently the vagaries of hell fire and endless torments for sinhave a power of entrancing a mortal, provided he be a cated English clergyman known as M. A. Oxon, but natural sensitive, and using his organism as a means whose real name and title was Rev. Stainton Moses, for entering earth life, and exhibiting their ultra nor- M. A. Mr. Moses was not only a clergyman but also mal faculties and powers.

has been once introduced to a fact such as "spirit re- ing the life after death. His inspired teachings have turn" and has made its friendly acquaintance. So we been counted as high water mark by most Spiritual-have gradually evolved our present conception of a ists, although there was always a pronounced theologborderland as dividing our visible and invisible life ical bias. The reader will please note that in this arlines, where spirits and mortals meet, and extend tiele we are only concerned with what his spirit greeting to each other.

the bereaved, there seems to be little sunshine in this by which, at least, they are distinguished one from anborderland. It is immersed in a perpetual mental other, are Rector, Doctor and Prudens, as subordiog, and, as we know too well, both mortal medium nates of a powerful intelligence calling himself Imperand returning spirit are alike befogged when they en- ator. ter it. But out of this "fog-land" comes the entire In Stainton Moses' book called "Spirit Teachings" such as they are, have proved very one-sided. Spirits ings. talk to us of earth incidents with a fair degree of acentific investigation.

derly arrangement and logical study of facts. That the S. P. R. is to say, every fact has its own place in the eternal It came to pass, by due process of Nature, that Rev. does not belong.

this life, although most ignorantly asserted to belong tion of their old teachings. to the life and experience of the spirit who is telling We are thus face to face with a question of fact,

his spirit visitors are so unspiritual as really to belong Moses, and as it does to every other medium. to earth life in thought, word and deed. In every- We have now discovered, and proved, that our thing but the texture of their bodies they are of the question. "After death-what?" cannot be answered earth, and very earthy. For the most part every- to our satisfaction by any spirit communication, so thing that is disorderly and unsatisfactory in seance far, at least, as to prove the moral status of the new experience is really caused or evolved by these earth- born spirit. We are left in the fog, and can only pick hound spirits. Necessarily their experiences, no mat- and choose that which may seem to us most reason ter how high may have been their mortal station, are able. But it then becomes a matter of belief, and not much the same as those lived in the slums of earth- of knowledge; and it is not at all the purpose of this life by the unprogressed mortal. They are children article to decide which assertion is true, and which is of the fog, and know nothing of the beyond we are false. seeking. So, unless they assume to play the reporter So dense is the fog in which M. A. Oxon finds him we are about to carefully examine in this article.

That the law of evolution, so dominant on earth, So far we are obliged to acknowledge that we have is death. But the truism that a man can carry none us their experiences just as they actually are. of death.

Our first and all-important question at this point is events and experiences. what has the spirit left behind him beside his old Suppose we make a brief examination of some of body? Is mortal life composed of experiences come the tales told us by "befogged" spirits, through "bepelled by the shape of his form, and its conditions, fogged" mortals, which cease at death? Is the new form maimed and scarred by the earth experiences of its intelligence to San Leandro, Cal.

force to pull it out. Still the Colonel

It has been pretty well demonstrated that manhood At this point we have our first painful experience of is not destroyed by death. Cautious officers of the the fog land' through which the man has passed in sychical Research Society admit as much as that, his death sleep, and to which he must return if he We may even go still further, and admit that intelli- would communicate with a mortal. The painful exgences who have reasonably proved their identity are persence which here meets us is the direct contradicometimes able to give wise counsel to the mortal. It^t tion of returning spirits as to how much of the mortal

cossess and wield faculties that make them more or ners. This modern spirit return has had as one of its ess independent of time and space. They seem to most eminent and respected exponents a highly edua remarkable medium, and had a number of controls, So much hardly admits of dispute by anyone who through whom much information was given concern-

guides and inspirers taught as to the effect of his In spite of shouts of joy, and tearful greetings from earth life upon spirit man. The names of these guides

history of spirit return, called Modern Spiritualism. We are told that men take with them beyond death all And as a remarkable fact, Spirit Return has proved to their desires, and all their evil passions. This is, so be a very one-sided affair. It evolves intelligences, far, of course, an emphatic answer to our question, once mortal, who can and do talk lucidly about their "After death—what?" and we are not now concerned own earth life and ours, though, so far as known, they with the influence such spirits east back upon our have never yet startled the world with any new grand mortal life. The reader will please remember we are invention or discovery. Radium and the X-ray were confining ourselves to an enquiry as to what awaits not announced by spirits, and we look to mortal gen- man in spirit life. And the fact that the mortal carius for whatever may be our next advance in knowl- ries himself over there, just as he was mentally here is edge and its power for good or ill upon earth life. thus taught by Mr. Moses, just as it has been taught But, as we have said, the results of spirit intercourse, by thousands of other mouthpieces for spirit teach-

curacy, but when we would travel the other way and time, and to explain so many happenings in earth life, peer out into their lives and experiences, we only get that it has been almost universally accepted. But the deeper and deeper into the fog. Not a tale comes war between fact and fiction seems to begin just here, from spirit life of spirit happenings that will bear sei- and the first gun of contradiction has been fired by spirits through the organism of the now renowned The reader should not be repelled by the term "sci- Mrs. Piper, who for many years has been under scienentific investigation" for science is really only the or- tific direction, and held at the disposal of officers of

sequence of cause and effect, and it is the business of Stainton Moses "slept with his fathers"; that is to science to discover just where a fact belongs, but it say, he passed into spirit life. When safe across the can usually discern, almost at a glance, where a fact divide he most naturally foregathered with the authors of his "Spirit Teachings." In coming back Of course the various tales of spirit life with which through Mrs. Piper he has succeeded in proving his spirit return is festooned and garlanded are presented identity to the satisfaction of the scientific men who to mortals as statements of fact, that is, of actual oc- keep one eye on Mrs. Piper, and the other on "spirit currences on the spirit side of life. They have been, return." But he startles everybody, including the and still are, accepted by many as truth, because such present writer, and probably the reader, by declaring statements and histories are made and given in the that he was wrong, completely wrong in his old teachname of a spirit. It sounds like heresy to the average ings. He now denies that spirit man earries with him Spiritualist when these fascinating tales are declared any of his old passions and desires, and positively asto be full of impossible "facts"; that is to say, of serts that the souls of the wicked are not playing any 'facts' that are impossible under the supposed con- part in our present earth life. He now solemnly ditions of the story to which we are listening. In teaches that evil thoughts and passions die with the stead of being an orderly arrangement of facts, and body. And still more startling, his old guides, Imtherefore scientific, they are facts belonging only to perator and the rest, make the same direct contradic-

the talc. Such impossible statements of fact repel and it is useless and absurd to set one spirit statement the scientific investigator, and usually lead him to against another spirit statement, and sit as a jury to make an illogical denial of the proved fact of spirit re- determine which tells the truth. But, all the same, it spent for firearms and ammunition was is direct proof that even the very best and clearest spent on the poor and helpless, in giv-It may be a very ungrateful task, but the writer is spirit communications must pass through "fog-land," proposing, in this article, to expose some of these im- and that both medium and spirit are alike bewildered swords into plowshares, it would make possibilities which have been, and still are accepted as and befogged by the conditions. We further rememgospel by the average believer in Modern Spiritual- ber this applies just as much to the spirits writing or ism.' Every investigator soon discovers that many of speaking through Mrs. Piper as it did to mortal

for the higher life, we will pass them by, so far as this self, even after his identification, that he cannot recall article is concerned. It is the pictures of spirit life, his own earth knowledge of Greek, in which he was drawn by spirits apparently worthy of respect, that an adept; nor ever the true name of Imperator, which he had recorded in writing before his death.

should continue after death is so natural an assump- not made much progress in determining the condition tion that we accept it as a most reasonable statement of manhood after death. We have proved that he when made, for instance, by the returning spirit must enter "fogland" when he would try to return, known as George Pelham, through Mrs. Piper, the and that the mortal who would clasp hands with him medium. But when we are asking "After death- must do the same. But this fact destroys our interest what?" we must remember that evolution means both in the many fascinating tales of spirit life which have a child? Where did he get this inhumore and less to the spirit than in earth life. It does been spoken and written in the name of spirits. We | man trait? for neither I nor his father not mean the survival of the fittest, for all alike see that so far as they are genuine spirit productions ever exhibited such traits! and so she 'over there" have already survived death. But it they also come from "fog-land," Instead of acceptmeans, or seems to mean that there is in the beyond a ing them as true because they come in the name of a the fathers shall be handed down even law by which progress continues to be evolved as the spirit, we grow suspicious, as we are now sure that a unto the third and fourth generation." result of effort. But that progress carries with it befogged spirit could not describe spirit life as it reconsequences unknown in earth life. Death seems to ally is. But ten thousand such tales, often of deep inevolve a most startling change in the substance of terest, have been told and accepted as true because which our mortal bodies are composed-but all alike they seemed a continuance of our earth life experiexperience that. The new body is invisible and in ence. Just as Robinson Crusoe describes what takes tangible to the old one. But the intelligence inhabit place day by day on his island, so do these whisperers ing the form seems literally unchanged by the death from "fog land" make their autobiographies fasciprocess. Man sleeps here, and wakes yonder. That nating and interesting. And they claim to be telling

of his possessions with him when he dies, includes ey. The grown-up boy discovers that the histories of ery particle of his old form, as much as his money and Robinson Crusoe and of David Copperfield were tales houses. So he finds himself with a new form, just its of events and experiences that might have happened. material as his old one, but adapted to the other side But the grown-up Spiritualist discovers that these on tales of "after death" are describing impossible

(To be continued.)

This seance was followed by a "Mel- front of the pianola ceased in progress,

entra de la company de la comp not even when he nominated the from the hands of the two ladies, both supposed to be one Jessie Fisher, a par

"Plumed Knight."

of whom were slightly mediumistic. It licular friend of Mr. N., one of our com-Slate and Bell Scance. No. 3.—The seemed as if he was bound to take it pany: A cabinet had been arranged same conditions existed as in the for 1 ck with him as a trophy. I was called across the corner of the large library, mer seances, and the supposed spirit of to witness the contest, and taking hold and a three-cornered rustic table placed the champion slate-breaker, Col. R. G. of the slate with a firm grip, I said, in it. Mrs. N. and two other ladies Ingersell, took hold of the slate and "Colonel, shake hands," and really it were in control of the table which be-possession of the table, bell and every seemed as expressive as his old-time gan to tip, and as soon as Geo. W. began thing. After several futile efforts, shake. His effort to wrench the slate to play the pianola in the music room, seemingly he was frenzied, and grasp- from our hands continued for two or the table began to dance and became ing the slate at each end bore straight three minutes, and the force in twisting uncontrollable, and pushed the curtain down until the bell burst through it, and pulling was equal to twenty or away, leading the ladies twenty-five sticking there, requiring considerable thirty pounds to each of us. feet into the music room, and when in

minutes, the ladies simply touching it with their finger-tips in order to control ita equilibrium.

Many more equally as wonderful dem onstrations occurred during the even-ing, such as table-tipping, raps, and the twisting of the large oak dining-table completely around and back. table will weigh 100 pounds. This seance occurred May 1, and since then Jessie F. has danced the little table into the music room twice while have been communing with her over the Ouija board, and some one happened to alt down to the pianola. Last Sunday my daughter was writing automatically, and Jesie F.'s spirit began to write, and hearing the pianola, she stopped suddenly and said, "Oh! pshaw! I wanted to write a little, but that music is too

sweet, and evidently skipped away. Sometimes she preters the graphophone in the dining-room, but does not go to it. We are informed that when Jessie was here she was passionately fond of music, and was a great theatregoer, and was a musician of no mean pretentions. I have no doubt but she might be found to-day at Convention Hall, listening to Victor Herbert's orchestra, or perhaps at the Lafayette watching the "Pretty girls," (the City Sports) dancing, or on my veranda in a large easy chair listening to some one of the modern hand organs.

Almost every day our experimentations bring forth something surprising, something new and amusing if not always edifying, but we know that there is no fraud connected with our investigations, and they are harmless. Of course our friend Jamieson can ac-

count for all these psychological "mysteries," but he does not like to grapple with them publicly.
R. E. FLECTION, M. D.

Buffalo, N. Y.

JUDGE CHARITABLY.

A Message From Spirit Henry George. Circumstantial evidence should never

be taken as a standard by which one should be judged. I have known instances in my own life where the out-side world would condemn, but they who knew the real issue of the question knew how innocent I was of wrong doing. So, my dear people, never pass judgment on one until you know all the circumstances surrounding the case, and then be charitable. I do not mean to be censorious, but I overheard a conversation this morning that has set me going, and I do not want you to fall into the error of misjudging your fellowman, and to set up your standard as arbitrary, and leave no loop-hole for a few stray thoughts to enter. No one man knows all the truth, and every one knows some truth; so gather them in by the wayside or wherever they may be found, and cherish them, no matter from where they came, and after awhile your garden will be blooming with truth gathered from every clime and na-

I am sorry to see nations still fight ing and killing each other just for a tit tle foothold of earth, when they ought to be belping each other to rise out of their poverty and spiritual degradation to that higher ideal of brotherhood and fellowship that can rejoice in another's victory. The rise of one nation always geems to be the fall of another; and while one is being inflated with victory, another is in the throes of agony; and so the poor old world goes on with its years of peace and carnage, and one does not learn the lesson of peace until he is in the midst of strife again.

Must it ever be thus? Will men

never awaken from their dreaming and come into the full consciousness of what they are doing? They seem so phlegmatic and unconcerned, while the time is being wasted, and thousands going to their death, with no one to cry "halt" on their destruction.

Ruthlessly they are condemned to

die without one thought of their salva tion. If all the money that was being gentler trades, that will turn the the old world a paradise, instead of a slaughter pen. The stench of their impurities reaches up to heaven, and there will have to be another deluge to purify the earth; not a deluge of water nor of fire and brimstone, but the spir itual awakening that will come to all mankind whenever they will heed the call that is being made. They seem lifeless now and unconcerned, but the spirmost. There has been a reign of the material things, and gold and gain has been the Gode but man will find that nothing but a spiritual God can satisfy the innermost craving of the human soul; and they will part with their wealth, that they can have that peace that passeth all understanding, and will be willing to arbitrate and to give in rather than fight for their seeming liberty, but in reality their slavery to am-

bition. Crime is gendered into the being be fore it is brought into the world: the mother looking out into the world sees man's inhumanity to man, and in her outraged feeling, she unconsciously leaves her mark on her child that will break out in its life, and she, ignorant of the laws of nature, will wonder and says, "he must have inherited it from

Oh, mothers! be careful; you little know how you influence that little mite that is given you. Commence before the child is born to train it into the useful paths of life. Look closely into your own life; weed out all unholy thoughts and anything that would tend to drag down; then will you be given children fit to inherit the kingdom of heaven, and not brutes in man-form.

Now, my dear friends, I will leave

you for a while. I thank you that through you I can come into communi cation with mankind again, and once more sound the clarion note of warning to men and women, and to bring them into the full realization of what life is and what it is meant to be.

Thanking you again for services ren dered, I remain, yours truly, HENRY GEORGE. Mrs. Mary L. Kalser, medium, For Scott, Kansas.

TO WOMEN WHO DREAD MOTHERHOOD

information How They May Cive Birth to Happy, Healthy Children Absolutely Without Pain-Sent Free.

No woman need any longer dread the pains o child-birth, or remain childres. Dr. J. H. Dy has devoted his life to relieving the sorrows o women. He has proved that all pain at children may be entirely banished, and he will gladly to you how it may be done absolutely free of charge Send your name and address to Dr. J.H. Dye, Is Lowis Block, Buffalo, N. Y. and he-will send you postpaid, his wenderful book which tolle how it give birth to huppy, healthy children, accounted without pain; also, how to cure straighty. Do no delay, but write to-day.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley.

What Manner of Man Is Thisl

Doctors and Scientists Unable to Explain the Wonderful

Phenomena. He will tell you where and what your trouble is without asking a question.

Stops Hemorrhages in the twinkling of an eye. Cures those a thousand miles away the same as those who call in person.

"May I use material remedies or employ a physician while receiving your treatments" is a question that I am frequently asked, and I will answer it here by saying, "Do just as you wish about it as it makes not the slightest difference to me. I do not oppose the legitmate work of the intelligent medical doctor."

The healing forces are absolutely free. It costs you nothing, it is all around you, and in you waiting to be appropriated and used as soon as you understand how to do it. But if you do not know how to thus appropriate and use the universal healing force, and if you employ me to give you treatment, it is but simple justice that you should pay me for my time, and for this I charge a small fee.

Now if you need my assistance, and you live out of the city and cannot come to see me, send st.5by Express and I will give you be minutes of my time for 10 days. Read

A Few of the Many Sworn Statements. CHICAGO, January 10, 1901,

CHICAGO, January 10, 1901.

To Whom Prisented:
This is to certify that my sister. Miss Louise Schoopf, 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 failed to give her relief. Having heard of the healing power of J. W. McAllister. East 63rd Street, I consulted him and he gave her absent treatment which resulted in her hemorrhages caseing at once. It has been about eight months since her last hemorrhage and from this remarkable cure I consider him a most able healer. Very respectfulty.

Subscribed and sworn to before me this 19th day

Subscribed and aworn to before me this 19th day of Jan., 1901. Witness my hand and seal. ' (SEAL) PETER NILAND, Notary Public.

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 Sunday evening when you say the faith doctor began to treat her she was so free from pain she did not have to take any morphine and slept well all night. Then it stormed, and the always feels worse when it storms. Then on Thursday she got up to dinner and did not go to bed again until eight o'clock that evening, and felt 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 abe 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 copy of a letter received WOODLAND PARE, COL., May 8, 1890.

to believe be can do it.

The above is an exact cony of a letter received from my sister regarding the other eister's illness. She had been given up by doctors who stated her case hopeless. She has since been treated by J. W. McAllister and when last heard from was as well as the average woman of her age, which is 50 years.

J. P. BROWNING.

is 50 years.

J. F. Browning, personally known to memakes oath to the above statements as being true. Witness my hand and notary seal this 3d day of June. 1900.

PETER NILAND, Notary Public. CHICAGO, ILL., June 21, 1900.

CHICAGO, ILL., June 21, 1900.
This is to certify that for four consecutive weeks prior to being treated by J. W. McAllister, of flast 63rd Street, Chicago, Ill., I was unable to walk about for even a half hour at a time without great suffering from pain in my lower limbs and feet. I could not wear my shoes, having been more or less distressed from varioese 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 fails to express their surprise that I could walk at all. After many and continuous efforts to obtain relief, I am most happy to testify that after four weeks' treatment, mostly absent treatment, I can wear my shoes with comfort and walk from two to four miles per day with ease. Respectfully, DR. MARANA C. DOW, 6311 Parnell Ave. Subscribed and sworn to before me this 30th day

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

Prof. J. W. McAllister, Cures by

Personal Electro Magnetism Room 5, 552 E, 63rd St., Corner Greenwood Ave., Chicago, Ill.

PUBLIGATIONS Hudson Tuttle.

Library of Spiritual Literature.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from hem arise to the laws and conditions of Man's spiritual being. Third edition. Price 75 cents. LIFE IN TWO SPHERES.

In this story the scenes are laid or earth, and in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price, 50 cents.

THE PHILOSOPHY OF SPIRIT AND THE SPIRIT WORLD. English edition. Price, \$1. THE ORIGIN AND ANTIQUITY OF

MAN.
Containing the latest investigations and discoveries, and a thorough presentation of this interesting subject. English edition. Price \$1.

THE SECRETS OF THE CONVENT OF THE SACRED HEART. This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncie Tom's Cabin."

Price, 25 cents. HERESY, OR LED TO THE LIGHT.
A thrilling psychological story of evangelization and free thought. It is o Protestantism what "The Secrets of the Convent" is to Catholicism. Price,

WHAT IS SPIRITUALISM?

How to investigate. How to form circles, and develop and cultivate mediumship. Names of eminent Spiritualists. Their testimony. Eight-page tract for mission work. Singles copies, cents; 100 for \$1.25.

FROM SOUL TO SOUL. By Emma Rood Tuttle. This volume contains the best peoms of the author, and some of the best popular songs with the music by eminent composers. The poems are admirably adapted for recita-

ions. 225 pages, beautifully bound. Price \$1. THE LYCEUM GUIDE. For the home, the lyceum and socie-ties. A manual of physical, intellectual and spiritual culture. By Emma Rood Tuttle. A book by the aid of which a progressive lyceum, a spiritual or lib-

coolety may be organized and conducted without other assistance. Price, 50 cents; by the dozen, 40 cents. Express charges unpaid. ANGELL PRIZE CONTEST RECITA-

For humane education, with plan of the Angell Prize Oratorical Contests. By Emma Rood Tuttle. Price, 25 cents. All books sent postpaid. Address

HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

Published Every Seturday at 40 Loomis Street J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Posicifice as Second-Class Matter TERMS OF SUBSCRIPTION: THE PROCESSIVE THINNER will be furnished until further notice at the following terms, invariably in advance:

- REMITTANCES:

Remit by Postofileo Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the unmount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

TARE NOTICE:

At the expiration of subscription, if not re-newed, the paper is discontinued. No bills will be sent for extra numbers. Wife us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the

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

SATURDAY, JULY 9, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safe ly, and then the next remittance may he lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoy ince 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 at attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Christian Science Warfare.

All is not lovely in the camp of the Christian Scientists, as well as in other Christian camps. Notwithstanding all is spirit or God, and disease, whether mental or physical, is a delusion of the carnal mind, an unreality of the imagination, yet there seems to have been something of an evil and infectious nature at work, that has caused the high priestess of the cult to come forth into print after the following style:

"Their published boast in 1903 that Mary Baker G. Eddy would never again meet with her church is not fulfilled. She deems it wise for her church not to visit her home at each communion sea-Also the less ceremony we include in our worship the better. Hence, I hereby notify my beloved brethren that I shall not attend the church dedications, but, as usual, remain at home, working and praying for the prosperity of Zion.

'The mental assassins are in God's hands, and He will uncover their crimes and punish them in His own good time to bless our enemies and do good to them that despitefully use us. "MARY BAKER G. EDDY.

"Pleasant View, Concord, N. H., June 7 "Mental murderers," "mental assas

sins," "mental malpractice," "malicious animal magnetism," such are some of the expressive terms used by "Mother Eddy" and her followers, to designate the persons and work of her opposers.

It must be said that such terms are very peculiar when used by one who is endeavoring to "obey Jesus command to bless our enemies and do good to them that despitefully use us." To the uninitiated non-Christian such expres sions would seem to savor of the dispo sition to return spite for spite, curses for curses, hatred for hatred, rather than good for evil.

Mother Eddy, however, can find plenty of samples of prayers for God's curses to fall on one's "enemies," recorded in the Bible, notably in the imprecatory psalms," as they are called by hiblicists

The Bible apologists attempt to dodge these imprecatory prayers, by claiming that they are prophecies instead of This is a mere evasion, however, to escape an unpleasant predica-

But, laying aside Bible interpretation and comment, there is a truth in the implication conveyed by the terms "mental murderers, mental assassins, malicious animai magnetism," etc., and it may be possible that the terms are justly applicable to some of Mrs. Eddy's

The psychic powers of mind can be used for healing and helping, or misused for evil effects. These powers are forces of nature, and can be rightly and properly used to benefit humanity physically, morally, spiritually-and, like all other forces of nature they can be perverted and misused to the detriment

A Study of Food Effects.

There is room for serious psychophysiological study in the following excerpt from the Chicago Chronicle. The influence of diet in forming the mental and spiritual characteristics of man, as well as affecting his physical being, is worthy of studious consideration by sociologists and all who are interested in the higher development of humanity and humanitarian ethics.

A butcher claims that meat-eating is responsible for most of the bad temper that exists in the world.

"Who are the heaviest meat-eaters? he said. "The English. And who have the worst dispositions? Why, the English. Everybody knows that. Go to England and they'll give you nothing fit to eat but meat. Morning, noon and night, they'll set before you the best meat in the world, but no vegetables to speak of, no desserts, no entrees; meat The consequence of all this meat eating is that the red-faced Englishman is worse than a bear to have around the house. If you go to France you don't The French like fruit, vegetables, salads, a little fish and a little chicken. I'd venture to say tha an Englishman eats more meat in a day

than a Frenchman does in a week. 'What effect on his disposition does the Frenchman's less gross food have? A good effect. The French are polite The world over they are noted for their politeness and good humor. But the Japs prove my point best. The mass of the Japanese people live on rice, fruit, sweetmeats and fish. They don t touch meat from one year's end to an-And their temperance and deli-

THE PROGRESSIVE THINKER HAIL TO THE FRIENDS! HAIL TO THE WORLD!

Greetings to the Many Friends at the Various Spiritualist Camp Meetings.

The Progressive Thinker goes out in spirit and in form to all the camps in session over the country, freighted with the best thought of the day, and with its best wishes for all its readers, and hopes for a harmonious season at every resort, wherever even a few are gathered to-

It is impossible for us to visit these places in person, as ours is a never-ending round of toil and care to bring out The Progressive Thinker with its feast of reason each week; but we can give aid to the cause in a more effective way by keeping up the reputation of the paper and furnishing the campers with a regular weekly volume of good thought, and help them to enjoy their rest and recuperation.

We do not expect, at this season of the year, to arouse much enthusiasm or create much commotion in Spiritualistic circles, for this is the time of all times when the human system is relaxed, wants to relax, needs to relax; the time when commotion is not very welcome, unless it be from an atmospheric source.

We expect our patronage to hold to its regular height, its summer

People will take their outings, our many camp-meetings will receive their usual attendance, no doubt, and we are glad to know it can be so, and wish them, once more, all the success in finance and the spiritual revival that can come to them.

To a limited extent only is literature enjoyed at those outing places. Rest, recuperation, intercommunication ("yarn-swapping"), visiting old friends upon both sides of life, lecturing, etc., are a few of the appreciable attractions of the average camp, but in a great measure the camps are important institutions in the progress of the cause. They attract and educate the people who would not take a paper or attend a spiritual meeting, and often lead to investigations and a close study

To many these days are looked forward to with a high degree of anxiety and pleasurable anticipation from the time of the closing of one season's camp-meeting to the opening of the next. Speakers and mediums begin to cast about for engagements; the energetic secretaries and executive committees begin to contract for the next, and nothing but the next camp-meeting is talked of by the committees of arrange-

Verily, these are real celebrations that denote loyalty to the cause and fidelity to each other as brothers and sisters. In the groves beneath the high arch sky; loitering along the banks of a rippling stream; rowing upon the placid waters of a beautiful lake; standing in the midst of the throng or alone in the silence and in touch with nature and close communion with the arisen spirits, dear friends, remember The Progressive Thinker and its corps of co-laborers. Remember that we are at our various posts of duty, working for the advancement of the whole cause. Remember the vast amount of literature we are offering at almost cost, just to place it before the world, that the people may be brought out of darkness into the light, and that those who follow us in the work may not meet with the opposition we have encountered all along the line.

As a fitting expression of appreciation of the patronage received during the past year and as a further means of harmonizing the forces and factions at the camps, we append hereto an appropriate "Camp-Meeting Song," handed us for publication by Dr. T. Wilkins, with the hearty good wishes of the author thereof, and ask that it be sung in the true spirit of brotherly love and spiritual fellowship:

Camp-Meeting Song.

(Tune: "Tenting To-night.")

We are living to-day on the old camp-ground, The place that we love so well;

We are living to-day where the spirits abound, With love from the land where they dwell.

Chorus:-Living to-day, living to-day, living on the old camp-ground, Looking for the light of a brighter, better day

We are resting to-day on the old camp-ground, Where peace, love, and harmony reign; Where our voices united will ever resound In making our truth ever plain.

Chorus:-Resting to-day, resting to-day, resting on the old campground,

Looking for the light of a brighter, better day When the earth will a heaven be. We are feasting to-day on the old camp-ground

On the good things from sweet summer land; On the faces and the forms, and the flow of reason found. Coming from our loved spirit band.

Chorus:-Feasting to-day, feasting to-day, feasting on the old campground, Looking for the light of a brighter, better day

When the earth will a heaven be. We are learning to-day on the old camp-ground,

The lesson of life ever dear, By the interchange of thought and experiences unwound.

When the earth will a heaven be.

Of the friends that are hovering near.

Chorus:-Learning to-day, learning to-day, learning on the old campground. Looking for the light of a brighter, better day

......

sitions in the world. On the streets of Japan there is never any fighting or quarreling. You never see a disturbance of any kind among that people. Tolerance, courtesy, high-bred and ceremonious manners are as prevalent in Japan as grumbling in England.

What is the philosophy of all this? Why, simply that meat is a stimulant, like beer, and that, after the brief happy effect of this stimulant has worn off there comes a long effect of ill-humor and irritability. All heavy meat-eaters have had bad dispositions because they are always suffering from their food's aftermath-because they are always, so to speak, getting over a spree. This holds good, too, among animals. Lions, tigers, leopards and the rest of the car nivora are fierce and treacherous and mean. The herbivora-elephants, antelopes, camels-are good-tempered. mild creatures."

The highest honor we can pay to truth is to show our confidence in it, and our desire to have it sifted and anslyzed by how rough a process soever. -Dr. Robert Taylor.

A truth-loving and truth-telling race will never be borne by those who must virtue of her development. The state take their opinions from others and suppress rebellion under a show of acquies cence.-Helen H. Gardener.

I choose the nobler part of Emerson when, after various disenchantments he exclaims: "I covet truth." The glad ness of true heroism visits the heart of him who is really competent to say this.

Better than councils, better than ser mons, betier than Parliament, is that free discussion through a free press, val means of preserving it.-J. Anthony cacy at table give them the best dispo- | Froude.

The Tables Have Been Turned. Jenkin Lloyd Jones, pastor of All

Souls' Church, Chicago, in a recent issue of Unity, says: "When Miss Susan B. Anthony with

her brave associates began over fifty years ago a systematic agitation for women's enfranchisement, the plea was in behalf of a suppressed and submerged sex. Woman's capacities were undeveloped; her powers untested; her social and economic rights not so much denied as ignored. They rightly asked for suffrage for woman's sake. "Now the tables have been turned:

woman 'has the floor' quite as much if not more than man; she is heard on the civic, economical, social and ethical problems of the day more often than man, and she brings to the discussion of these questions perhaps a better trained mind and certainly a more careful immediate preparation than man. And now the forced plea for the enfranchisement of women is in the interest of men, or rather, in the interest of the community. Then the woman needed the ballot for her development; now the state needs the woman's ballot by is in dire need of more culture, more refinement, more grace, more conscience at the pools!

"It is because we believe woman is prepared to make such contribution that we rejoice in the ever-growing claim of men and women who are marching forward to victory under the banner of equal suffrage to men and women, to black and white. Whatever safeguards and restrictions it is neces which is the fittest instrument for the sary to throw around the ballot box discovery of truth and the most effect- they are not such as can be emphasized by either a sex line. a sect line or a race line."

Children in Heaven.

Interesting reading is that embodied in an editorial in the officego Chronicle, anent the desting of children dying be-fore arriving at years of moral responsibility. Under the title, "Children in Heaven." the Chroniele says: In consequences of the sudden and ter-

rible death of hundreds of innocent

children by the burning of the steamer General Slocum the city of New York has been precipitated into a maelstrom of theological discussion, and even the secular newspapers contain editorials on theodicy, on the origin of evil, on the goodness of God, on the eternal decrees of God and on the salvation of infants One of these newspapers publishes several communications which give an idea of the popular excitement on these "None of these dear children under the age of responsibility," says one writer, "will be lost." Another correspondent remarks: "God in taking, away the lives of those on the Slocum chose those who were jewels in his crown." Still another concludes his reflections on the catastrophe as follows: "Without children heaven would seem to us a dull, uninteresting place

to which few would care to go." It will be impossible for many per sons, no matter how much they may love children and no matter how much they may desire to go to heaven, to read these pathetic expressions without having some rationalistic thoughts in regard to what is involved in the doctrine that all infants and children dying under the age of responsibility become inhabitants of the heavenly world.

It is a well-known fact that one-half or more of the members of the human family die in intancy, and it is safe to assume, therefore, that two-thirds die before reaching the age of accountability. These facts alone would make the children in heaven twice as numerous as the adults, but there are other facts to be considered. According to orthodox views not more than one in 100 adults, even in a Christian land, are likely to reach heaven, and on this basis there will be in heaven 150 children to every adult, and the calculation does not stop here.

It must be remembered that, on the theory above referred to, the children of all lands, heathen and Christian, are saved, while the adults of pagan lands, excepting a few converts, are, according to the generally received theory, lost. Nor is this all, for this process been going on for thousands of years before "life and immortality were brought to light in the gospel." It is mpossible, of course, for arithmetic to follow such a train of thought, but it is only reasonable to estimate that on these theories there must be in heaven at least 10,000 children under the age of accountability for each adult.

Heaven, therefore, must be filled with beings who have never known sin nor he pardon of sin and have no more recollection of this world than if they had never existed. Hence the correspondent who seemed to be afraid that heaven would not have children enough in it to be attractive unless a few were burned up occasionally in steamboat disasters really has no cause for When he gets to heaven he will be such a curiosity that he will probably be willing to return for a day

or two to New York. There are several theories of the future life, not widely held, however, which negative more or less this pre ponderance of children in heaven. old Calvinistic theology taught that only elect infants were saved, the non-elect infants, presumably almost all of them, being reprobated or lost. This view is now reprobated and lost.

Then there is the Universalist theology which teaches the salvation of every human being, young and old, under which there will not be in heaven more han three or four children to each dult. The doctrine of conditional immortality denies that anyone will live again after death except those who are Christians and to whom Christ has imsarted the gift of eternal life.

With such a variety of views a person must be hard to please who cannot elect one which will afford some comforting reflections.

It would not be amiss to append to the Chronicle's article, a statement of the Spiritualist view concerning children in the spirit life, and how much more reasonable it is, and consonant with common sense and the nature of things, than any one of the "variety of views" epitomized in the Chronicle's statement. Their salvation is not dependent on the murder of a righteous person, nor are they consigned to fore ordained damnation.

The Cannibals.

A serious issue has arisen between Great Britain and Belgium, growing out of cannibalism in the Congo Free State, in Africa. Great Britain would exterminate the practice at once, if it cost the extinction of the native tribes that practice it. Belgium, on the contrary, hopes by precept and example to gain the same end with little sacrifice of human life. It is claimed the practice is limited to the consumption of the bodies slain in battle, each tribe feasting on the flesh of the enemy, never on that of their own tribe; and that they never go to war for the sole purpose of

capturing victims for their feasts. Abhorrent as is the 'practice, and sympathizing as earnestly as we may with our parent country, we must not forget that cannibalism was practiced by some of our Christian ancestors in their holy wars against the Saracens. Having ravaged the countries through which the crusaders marched, famine with all its horrors followed. Von Sybel, in his "History and Literature of the Crusades," pp. 31, 32, gives a poem, written in French, describing the awful condition following the siege of Antioch. We extract:

"More than ten thousand, where in heaps the Paynim lay about, They hewed the corpses limb from limb

and disemboweled clean, And there was sodden meat and roast to blunt their hunger keen: Right savory fare it seemed there; they smacked their lips and spake: Farewell to fasts; a daintier meal than this who asks to make?
"Tis sweeter far than porker's flesh, or

bacon seethed in grease. Let's make good (cheer) and feast us here, till life and hunger cease.'

If Christians in their zeal to wrest vacated sepulchre from the Saracens fensted off the slain bodies of the ene my with such giee, let us not be ton severe on the poor black man on the Congo who feasts on missionaries and slaughtered enemies when beset with

"The Present Age and Inner Life: Ancient and Modern Mysteries Classified and explained." By Andraw Jackthis work by the celebrated seer. son Davis:

Advanced Thought in the Pulpit. Rev. W. B. Thorp, pastor of a Congregational church in South Chicago, in a discourse recently in Rockford, ill., theme, "The New View-Point in Theology," took a very advanced position, which must place him in the front rank

with advanced thinkers. He said: "The change which has come over human thought in reference to the subject of religion in the past half century is really very great.

"Practically the whole library of theo logical literature previous to the great intellectual awakening of the 19th century has now become a matter of histor ical curiosity, as much out of date as works on natural science in the same pe riod. It is not strange that in the midst of a transaction so great many men have become intellectually bewildered and have actually lost their bearings or gone off upon tangents. The wonder is that more have not been thus affected and that so many have been able to make new and satisfactory adjustments.

"The principle about which all these changes gather and from which they proceed, has been the idea of the "reign of law"-of law not as edict or command, but as order, system, causation the principle that, given the same conditions the same results will always and everywhere ensue. This concention which is the postulate of modern science, has so grown upon us that it may fairly be said to encompass everything within its domain. "The net result of this whole mass of

scientific discoveries and observations, extending as they do now far up into the sphere of personal, social and religlous phenomena-has been to produce upon the thinking modern man an irresistible and ineffaceable conviction that everything that takes place in the universe is in the operation of some simple universal principle. "Now instead of disputing this deliv-

erance of science and protesting against it, the tendency of religion to-day is to ccept it and adjust itself to it, and to find in it the foundation of a new the ology as well as a new science. And it is a notable fact that one of the great est evangelists of modern times, the late Henry Drummond, has been the pioneer in the work of interpreting to the people this heroic reconstruction of thought.

"The introduction of this new formative principle of universal reign of law is compelling sweeping revisions of all our previous doctrines concerning the method of the divine operation in world. Indeed at first thought it would seem as if many of the Christian doctrines would need not only to be rerised but to be actually erased from our minds. And truly it is more than a revision; it is a re-formation of theology that is taking place. Yet just as the stars kept on shining undimmed after Copernicus, and later Newton, had put all previous astronomy out of date, so we shall discover that all that was really true and of vital power in these old doctrines will be an abiding reality, and will have its due recognition in that theology which is now emerging."

The whole discourse, pointed and eloquent, as quoted in the Rockford papers, must have left a permanent impression on those who heard it, and was in striking contrast with the teachings that God directs and moves all the machinery of life, instead of their being the product of changeless law.

Roosevelt on Thomas Paine. That was an ugly little slip, and uttery uncommendable, made by Theodore Roosevelt in one of his published books, in which he styles Thomas Paine "a dirty little atheist." Paine was not an atheist, nor was he a person whom the

epithet "dirty" would rightly characterize. These enithets and various others of similar character, have their base and rigin in the begotten by orthodox hatred toward the man who was not afraid to think for

himself and to publish his honest convictions. The Primal blame for Roosevelt's expression should rest upon the orthodox slanderers of Paine, who have not ceased to iterate and reiterate foul and false charges against Paine (and other "infidels") even down to the present

time. Roosevelt believed his religious teach ers, and was misled by them, and thus

was to this extent excusable. Let the heavier part of the blame be placed where it rightly belongs-on Paine's inveterate priestly slanderers, who scrupled not to utter any villainous ie "for the glory of God."

Don't be too severe on Teddy, he wrote as he had been taught to believe by his religious teachers. And the same sort of influence is exemplified in the outre and horrible beiefs engendered in the general religious minds by the teachings of orthodox

books, pulpits and Sunday-schools.

Of the many great names of the past associated with modern Spiritualism that of Robert Hare, of Philadelphia. should not be forgotten. He was a

A Pioneer of Spiritualism.

sition of Professor of Chemistry, in the medical department of the University of Pennsylvania, and was the author of several works, among which was "Chemical Apparatus and Manipulation." He was born in 1781 in Philadelphia, and died in that city in 1858. During his last years, with a mind well stored with scientific knowledge, he turned his attention to Spiritualism. and became an earnest convert to the truthfulness of its teaching. This he promulgated by pamphlets and newspaper articles, rendering essential service to the cause in the infancy of our His name and Judge Edmonds, with that of Gov. Tallmadge and Robert Dale Owen, must ever be remembered as prominent, associated with Modern Spiritualism in its infancy.

A MESSAGE TO MAMMA. beautiful golden-haired darling,

Comes close to my side to-day, And says, "Will, you please to mamma. I'm waiting just over the way. Just over the way, where the angels,

Are singing their anthems of love, Oh, tell her, I'm waiting with others, For her, in the mansions above. Her heart has been almost broken, The tears she has shed none has

known; But tell her, 'her beautiful baby' Is waiting to welcome her home." MRS. F. B. JOHNSON. San Diego, Cal.

"An Infamous Dynamite Roman Cath olic Conspiracy Detected and Exposed."
Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for

How the Japs Have

Dictated by Edwin Arnold, June, 1904, to Martha B. Johnston.--All Rights Reserved.

Chas. Hoyt, American journalist, hu- the solution of every problem.

norist, playwright, author. d. 1900. rn drama. d. 1897.

bor. d. 1894.

But the reason of it has not been quate for the conservation of the ego in here. It belongs to the divine order of every phase of life is more than shown things, and has from the beginning, by the solidarity of the Japanese kingthat Japan should win in applying undom in every discernible way. Opti-dertaken this year. Russia has fought mism, sweet reasonableness and broth-out of her planetary orbit, and neither erly love pervade the teachings of ocmilitary prestige nor preponderance of cultism now as in the "ages dim," and equipment could work against a law set Christ, if he is now on earth, must dis-

ess thought by many peoples a right too, are "searchers of the stars." lescription of his condition. Let us

occultist. And the Jap to-day, in that now upon Japan. She sits, as it were, respect, but an improved growth of the "in the shadow of a great rock," to use which waves of light, holding all good have carried her into the bosom of her and all power, flow constantly outward. faithful star," meaning this is Japan's This great central good is expressed by moment of divine favor—her time to act the Jap in the single syllable, "Om" or if she desired to win. "On," which, when he would not put It were as well with the individual as himself into harmony with divinity, he with a race, to study the laws of life, repeats over and over again with mu- on the astral plane, in search of mosical intonation. The little sentence ments of such power; but Occidental requoted many times by Sir Edwin Arn- ligion does not admit of those sweet obold and all other writers on Oriental re- ligations to the stars that led mankind ligions, "Om mani podme hum," forms to the finding of a Savior, and lent an the most powerful prayer, or invocation everlasting glow to the name of Bethleto the divine, that the Japanese or other hem Orientalist can utter.

lapse of 2,000 years, that when Christ upon Commodore Perry the glory that came to earth those called Wise Men in belongs to immutable law and has since his country, who had waited with listen- the morning stars sang together. 'The ing ear, unerringly applied to Mother real debt to the American commedore Nature for messages from the divine, is ours. He has helped to throw wide a could tell by the angle of a particular window through which the western ray of light as it touched the earth, that world might look in upon the Flowery the hour of fulfillment was at hand.

They were there in Christ's time and been the winning factors with the "litare there now. They are the priests tle Japs." or Buddhas, and others who have chosen of entire simplicity, contemplation and Mrs. Johnston.

John McCullough, American actor, prayer; and he is accounted truly great Classic drama. b. Coleraine, Ireland, who, thus enlightened, can look to the stars, or can find in nature somewhere

The religious dynasty of the Japanese Caroline Miskell-Hoyt, actress. Mod- has reached through several thousand rn drama. d. 1897. years. Its central governing principle Oliver Wendell Holmes, American au- has been always the conservation of life in the abstract and the direct help-Mary L. Ogilvie, a sister: d. 1885. ing of the scul onward in its progress Many American writers have given to toward Eternal Good. With this in Commodore Perry the credit for Ja. view he lives so in the simplicities of pan's success in this warfare, because brotherly love and gentleness that he he helped to open up her ports to west- is ethnically almost on the child line, or ern shipping and her eyes to the meth- where the life human touches the diods of win known to the western world, vine. That these principles are adefor her defeat at creation's dawn. cern in the Wise men of the Japs just When that Christian hymn had been the kind of culture and insight that writen and the Jap designated "A dwelt in those who bent above his heathen in his blindness," it was doubt cradle 2,000 years ago, and that these,

All students of astrology, and the ee. Japs are the foremost in the world,
As a practical religionist the Jap is an know that the occultation of Uranus is Jap of 3,000 years ago. His conception a scriptural expression. But they say of delty is only comparable to a great who are occultists: "The waves of light central principle of radiance, from have drawn her into their arms. They

We are, as the occultists say, but It does not surprise us now, after the "travelers in the dust," would we heap Kingdom and discern the real power Japan has always had her Wise Men. and wondrous illumination that have

The above is published in The Proto walk in the light by retiring to a life gressive Thinker by the courtesy of

SUGGESTION IN THE CURE OF DIS-EASES AND THE CORRECTION OF

The philosophy of all cures wrought under the influence of Christian Science. Divine Science, Mental Science and all the mind and faith cures, is ab solutely explained. It has been found that these cures depend entirely upon suggestion. The explanation is simple and scientific. Any man or woman of ordinary intelligence and a common education can understand it. Not only so but when properly understood and rightly applied in practice, by what we call Specific Suggestion, the management of all diseases heretofore treated by all mental or mind-cure methods is reduced to a positive science, and the results are marvelous. We assume that the law has been discovered by which the mind can be trained to control the bodily functions in health and disease, and that under this law, by suggestion, it will fill an important niche in your all diseases are amenable to relief and library.

By suggestion in the treatment of disthoughts to the mind of the patient in a manner and under conditions that will result in the functional and organic

of health. That Christian Science, Divine Science, Mental Science, and other mental cure methods have relieved thousands of people nobody can deny, and we should give them credit for all they have done, and for what they are still doing. But Specific Suggestion is away in advance of all of these; it not only akes in all other methods of cure, but it simplifies them, and shows that they are all under the operation of one common, positive law, and that all people and all diseases can be reached and cured under this law provided, however that a cure be within the bounds of pos-

sibility. But, notwithstanding we can demon strate the truth in this law of cure, and are able to assert that we can, absolutely, relieve and cure disease by this method, when we attempt to make an application of it in the treatment of any case of disease, people first want to know how suggestion or mental influences can relieve pain and cure dis-ease. It is not sufficient for us to simchemist of distinction, occupying the po- ply assert the fact that we can cure them by suggestion. People insist upon

knowing how suggestion cures. Here is the explanation: Man is posessed of two minds. One we call the 'objective mind," and the other the

'subjective mind." The objective mind is the mind which esults from organization, and it may be regarded as the function of the brain. It is the mind with which we do through the five physical senses. It Price, \$1.25 postpaid. comes, develops with, and finally dies with, the physical body. It controls all voluntary motion.

The subjective mind is a distinct entity It occupies the whole human body, when not opposed in any way, it has absolute control over all the func tions and sensations of the body. While the objective mind has control

of all of our voluntary functions and motions, the subjective mind controls all the silent, involuntary and vegetative functions. Nutrition, waste, all secretions and excretions, the action of the heart in the circulation of the blood, the lungs in respiration or breathing, and all cell life, cell changes and developments, are positively under the complete control of the subjective mind. This subjective mind can see without the use of physical eyes. It perceives by intuition. It has the power to communicate with others without the aid of orlinary physical means. It can read the thoughts of others. It receives intelligence and transmits it to people at a distance. Distance offers no resistance against the successful missions of the ubjective mind. Its memory is perlect. It never forgets anything. never sleeps. It is capable of sustaining an existence independent of the

Rights.

OUR ELEVEN PREMIUM BOOKS.

They are our own publications. They are neatly and substantially bound in cloth. No other publishing house in the United States excels them in the mechanical work-binding, printing and

paper. The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable dataon Death and Spirit Life than can be dug up in all the libraries of the world.

Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science." Then the excellent work by Dr. J. M.

Peebles, "The Seers of the Ages." Then comes the "Great Debate Between Moses Hull and W. F. Jamieson.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" ease we mean the presentation of and "A Wanderer in the Spirit Lands,"

and the "Occult Life of Jesus." All these ELEVEN PREMIUM hanges necessary to restore conditions | BOOKS are furnished to our subscribers for \$3.35 (postage prepaid)-a price never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you and your family. After paying postage about all we realize for these eleven books is \$2.22-an achievement only accomplished by The Progressive Thinker -a miracle in modern business enter-

The Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with 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 has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators business; the mind that operates that are not answered in its pages.

> Address all orders to HUDSON TUTT'LE, Berlin Heights, Ohio.

THE WIDOW'S MITE,

AND

OTHER PSYCHIC PHENOMENA.

BY ISAAC K. FUNK.

A remarkable book, of intense interest to all, whether Spiritualists or Maerialists, investigators or believers. The author has embodied in this book an account of his wonderful personal experience, and has culled from other sources the experiences of others, including scientists of world-wide re-pute, making a volume of great value. 538 octavo pages. Price, cloth. \$2.

"Voltaire's Romances." Translated from the French. With numerous fi-lustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and pody. It never dies. It is the living romance are combined, with the skill of soul.—E. Hood Carson, in Our Home a master mind. Price \$1.50. For sale at this office. ·Y.

Revelation of Bealing Power.

only three guests were present-Mr. and Mrs. Gunn having read during the day, an appeal in behalf of the abolition of capital punishment, a subject of profound interest to all advanced thinkers. In this appeal the name of the notorious criminal Durrant was mentioned. This grief-stricken spirit in our midst, had in an unfortunate moment, exercised an adverse influence on Durrant, and was brought to us by his mother, also in spirit life, in order to wake him up as it were. From the moment that his spirit left the body on the gallows, he drifted straight back to his cell in the prison and remained there in a comatose

There he was from time to time visited by his spirit mother who was unable to make her presence known to him. How long he might have remained in that condition and in that cell, held under the spell of stupor, we can only conjecture; but the same law operating to produce this experience in this case will certainly, under like circumstances, produce a similar experience in all cases of the same kind. How many thousands of criminals who have paid the death penalty are therefore lying in their old prison cellson earth, waiting, waiting, waiting for the coming of some good Samaritan to wake them up and give them light! been kind to me indeed, through the earthlife journey, These are a few of the waifs of the spirit world! The and I have been with you all the time since leaving the ing!" Furthermore she tore the mask from his face mother of this young man told a sorrowful tale of body, except when I go occasionally to my own spirit and warned him in no uncertain terms that if ever he pain in her own experience in the body; the result of home. You have entered upon a glorious work. Conunhappy marriage. She yielded to the pressure of outside influence and married a man whom she did not love; but O, how she did love another! The man more." She bade me good-bye with a hearty shake truth; namely are there "cages" or places of confineshe married was coarse and beastly. He had money, but her life with him became almost unbearable. How many times she wished him dead; and this when this unfortunate son was still unborn; and this accounted for his murderous tendency when on the earth. This woman's lover whom she did not marry, was broken in spirit and passed on before her to the spirit world. At the time of their coming to our circle, their wedding day in spirit life was fixed and the event soon to take place that would consummate a happiness replete far beyond the power of mortals to conceive of, the perfect union of two souls in spirit life. Her son also would be permitted to visit them from time to time, and when he has worked his way up from his present degraded condition will have his permanent home with them. All this which was so clared that the faithful band were keeping guard, not like a romance, was to each one present there, per-only of the home, and the thronging multitude of spirfeetly real and true. This woman's thanks to us for its assembled there from time to time, instructing conversation with Mr. Johnson) "She then stood with thus affording her this opportunity to help relieve her | them and training them, by silent influence, but also one hand on his head and the other pointing upward | charged by the influence of undeveloped spirits in the son, were expressed in words which plainly told that they penetrate the walls of that asylum and keep in and in a southerly direction. Then a stream of light past. This overcharging of certain parts of the brain, our work was not in vain. She labored to make it check the adverse influences of that woful place; that poured down upon her, just like that which flooded clear that this overflowing gratitude could not be restrained; but she gave us to understand that all that | ing the past months, had gladly accepted an invitation she could say would give us but a faint conception of of the band to be taken into an institution of learning day at noon, five minutes before 12 o'clock, we all fix her deep thankfulness. Her blessings would abide in the spirit world; and it was part of his special work our minds upon this patient, for her benefit in general with us forever. She hoped we would go on in the to teach them there. This work of teaching these good work in behalf of others. Mrs. Smith's guides poor benighted ones, and helping those in the humble then tendered her and the company that came with her a graceful invitation to remain with us during the pride, than standing in the gilded hall of a great eliberations of the evening, as guests; but she politely declined with thanks, saying that her single object was to relieve her soul of the burden of debt in this expression of gratitude to us for such a glorious work as we had done for her. She then bade us good night; and we proceeded with the business in hand, to-wit, the consideration of Mrs. Wimble's case.

By this time it was fifteen minutes past 8 o'clock. joint efforts looking to the relief of Mrs. Wimble. sions of the higher influences and consent to cease their annoyance of the victim, there was a great numcome along with them and take their place just "outthree hundred. We next received the unpleasant in- it at times." telligence that owing to the extremely unfavorable conditions surrounding the patient at the asylum, al-That at night she was always free. A brief session of concentration served to emphasize this last fact, and to add very little to the information at com-

Toward the close of the sitting, a control took Mrs. Smith, whose name was William Warren, late of Saginaw, Mich. He had worked in a lumber camp and had received a fall which crushed his skull. Just previous to this control, Mr. Gunn had felt a severe as an essential part of the work of all circles formed amlong mortals!

partly under protest, as she was somewhat reduced that the letter which he had ordered answered, would physically on account of extra work with the two be left over till morning, so that he could see the pa- She was feeling very much depressed, and exclaimed waifs previously mentioned, as well as on the previ-tient and get an exact notion of her condition. She ous day (Sunday) at the mediums' meeting. These saw him hesitate for a few moments and then tell the spirits are very grateful for this privilege, but the strain was especially severe on the medium. She was "talking" with seems very reason- Mrs. Wim obliged to lie in bed nearly all the next day. It is able and fair-minded. necessary for mortals to use their judgment at such Mr. Smith suggested that if possible, it was greatly times, and not let one single control take them when to be desired that the spirit friends bring to the pathey feel their physical powers giving way. They tient, in that asylum, such strong influence to surwill thereby be able to do far more good in the aggre- round her, that she should be thoroughly protected As I see him now he stands right back of her with his

It was decided that evening to once more address a communication to the asylum. Finally on recommen- self Ichabod. He had once been the guide of her his being there, but the blue light is all around her. dation it was thought best to send two messages; one mother, and later the controlling spirit of Lyman C. This guide that has taken the case in hand is now try. to the superintendent bearing photograph and letter Howe. This spirit told her that he had come into the ing to select a band to aid him, but it is not to be done from Mrs. Knott (a particular friend of the patient), circle to announce that he would go to the patient, together with the kindly greetings and best wishes of take her and hold her for several days. He would come in and try for a while and then remain or grace the friends present to be alike tendered to her by the learn her peculiarities and get such perfect command fully retire, according to their stability to serve the And so it is with great reform, though the work is superintendent. The other communication was to be of her manner and speech, that he would keep away case. sent to the guides of a prominent Spiritualist of Napa, all symptoms of insanity, and cause the medium to apinviting their co-operation. The meeting then ad pear her normal self when in the presence of the su-Gunn's guides recommended caution in regard to too ionrned.

ium's generosity in permitting too many controls at release at an earlier day than otherwise.

and the writer, with the host and hostess, Mr. and keep clear of all undue taxation of her powers in the spirit friends through Mrs. Gunn, without a vote be- this condition has obtained with us, and above all it Mrs. Smith. Very promptly at the time appointed, & future of these meetings. Accordingly as the hour ing put. The mediung in exquisitely well chosen believes us to hold on to this advantage. Mrs. Smith o'clock, Mrs. Gunn saw a young man by her side (i. e., approached this evening for the business in hand, she words, used as illustration, the architect and builders, advised the plan of having the husband interviewed a spirit). He was on his knees lying across her lap, first made a preliminary explanation, during which when a large structure is being built. The architect as a detective would do it; i. e., let some one go in the his head bowed low and buried in his hands, an atti- she paced the floor for a few times, actually walking does the desk work, perfects the plan of the huilding; character of an anti-Spiritualist or one opposed to tude of the most abject grief and humiliation. He the entire distance of the length of two rooms; snap- but he employs others to do the building. Each does Spiritualism, and in this way, before he knows it, get had in earth life committed the terrible crime of mur. ping her fingers and making gestures which to the his best, and does his part, well. If thanks are due just the information from him that we want. Mrs. der. He had paid the penalty on the scaffold. He other members of the circle were unmistakable in from either architect or builders it is due from both. was brought to us by the circumstance of Mrs. Gunn | their import. She was disposing the spirits who had | So the spirit world accepts our gratitude, with thanks | Wimble provided he could be found, between this and gathered in large numbers—a mixed multiutde—in to us in return. such a manner that their presence would be rendered harmless for the evening. Presently she stopped her who the woman in black was that had appeared to walking and began to say to one of the "invisibles"; her (Mrs. Gunn) so often lately. She had tried hard, 'Yes, you may stay on the condition that you make no but had been unable to find out. Mrs. Smith, through attempt to control any medium until the business of her guides informed her (and us) that this woman the evening shalf have all been attended to." To had committed suicide and threw the blame of it on another she would say, "No; you will not be welcome to-night. Seek for consolation somewhere else. Your case would be hurtful to the medium. You are therefore forbidden to remain."

After a brief interval of silence my wife who had been in the spirit world since May, 1806, controlled Mrs. Gunn and said to me: "I felt that I must come and greet you, my darling." Then after a pause she said, "Do you remember when I said to you, Be kind call any certain time when she spoke them. She said, "It was on the evening of our marriage, after the tinue faithful in the discharge of duty as you have begun, until we greet each other where parting is no of the hand, and I was made to feel once more that my coming to Oakland had not been in vain!

We then sought to know the condition of the patient (Mrs. Wimble). She was found to be in a very nervous condition, but soon our silent concentration restored her to peace and tranquillity. It is to be borne in mind that in all these deliberations the phys- to catch her and talk with her, and impress her that we ical presence of Mrs. Wimble was 50 miles away in are working for her in this systematic way, and enlist the insane asylum. This bringing her visible presence into that circle from evening to evening, was purely 'telepathie' or "elairvoyant," or both; so that the sensitives plainly saw her and sensed her exact condition at each meeting.

Henry Ward Beecher, a control of the medium, Mrs. Smith, made a brief but telling speech in which he dethose three waifs who had so troubled the patient durithe two waifs, on a former occasion."
ing the past months, had gladly accepted an invitation Johnson: "I have a request also; that is that every home of this medium, gave him far more pleasure and church edifice which he occupied so long in the east.

Up to this date no reply has been received from the last message sent to the superintendent and patient at the hospital, two weeks ago.

After a silence longer than usual a spirit came. In the mortal form she was known as Mrs. Phelan. She that the patient (Mrs. Wimble) was present in the said to Mrs. Gunn, "Call the lady's face exactly to room, and her presence was also sensed by Mrs. Gunn. your mind just as strong as possible. Be quiet. We Mr. Johnson gave such of us as needed it, a lesson in second time: 'I think I understand it to-night. I get for health. Price 35 cents. Mrs. Smith's guides reminded us that the time was will do the rest." Mrs. Gunn then saw her wave her concerted mental treatment as follows: "Adopt cere a phase which brings me peace and harmony within May Collins. An address delivered befully mature for us to begin the work for which the hand and there appeared a man known as one of the tain things to be desired or demanded of the spirit myself, and is helping me physically and mentally.' circle was originally formed, i. c., to continue our masters. These spirits took each other by the hand world. Then make the request in a given order of itand floated away to the asylum. While there they cration, silently. Before this silent iteration of the am speaking to you now. Be of good cheer, because She proceeded to inform us that besides the three still appeared in plain view. Mrs. G.: "They came words expressing this demand, agree on a certain there are a number of friends here who are doing all spirits who had been the first to yield to the persua- back and stood here by me; he showing himself to me rate of breathing to be indicated for instance, by his in their power for you. You are not forsaken. You so that I will know him when I See him again. He counting for us all; so that our breathing may be in as have dear friends who meet you every Tuesday night had a long white beard and mustache. He let me perfect unison as possible, and our unspoken words in and help you. Be strong and happy and healthful, ber of curious ones who were interested enough to take a good look in his face. I found love, charity like manner to be addressed as nearly as possible in and mistress of your own organism. and good will inscribed there. Now they have floated perfect time. He counted 1, 2, 3, 4, while inhaling, side the pickets" as the guides called the limit of in- off. He told me that he could have come to me like a 1, 2, 3, 4, while exhaling the supposed breath. His one; she thinks it is spirit power. It is hard for her chic science. Demonstrator of the motrusion. In other words, they remained just near star, but he was willing to show himself as he had enough to make their presence known and yet far enough to prevent their influence from being obtrusive. Of these there were believed to be no less than sive. Of these there were believed to be no less than star, but he was willing to show himself as he had rate of counting was, perhaps slow for some of the sit. to understand that she has gone out of her body. It denotes the make their presence known and yet far way when she went out of herself, then the was willing to show himself as he had rate of counting was, perhaps slow for some of the sit. to understand that she has gone out of her body. It denotes the make their presence known and yet far away when she went out of herself, there, while a trifle fast for others. The words we been heretofore. He says, 'The lady at the asylum, ters, while a trifle fast for others. The words we been heretofore. He says, 'The lady at the asylum, ters, while a trifle fast for others. The words we been heretofore. Things were overdrawn and 'health' of body and intangible. All truthful, if she could gather hold be no less than lection being one. It is to understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand that she has gone out of her body. It is understand

been troubling her, and had been the last to yield to though the four spirits who were chiefly instrumental the higher influences, they have been so thoroughly in afflicting her, had left, the way of access seemed subdued, they are permitted to remain as they are easy for others to step in at times through the day, now, in an atmosphere of delicious content, without making it at such times very disagreeable for her. one thought or aspiration for the future, yet with no desire to return to the old life.

The circle adjourned to Tuesday, January 18. We met promptly. Present, Mr. and Mrs. Gunn, Mr. and Mrs. Smith and the writer, and one new member, Mr. Johnson. Very strong power was plainly sensed, and harmonious conditions prevailed. No adverse influences were obtrusively present.

the patient. Mrs. Gunn then related that she seemed me, 'O Mrs. Gunn, where am I?' I answered, 'You Tuesday evening. She says: "I like the spirit that thump on the top of his head, as though some one had to be taken to the office of the asylum, describing the are all right.' From first to last, there were so many came to me last, for it is practical and very truthful,' struck him with a hammer. It was the some spirit archways leading to the same; that a venerable man other things that I had to throw off constantly, and and as you go out of yourself, speaking to her, thus, striving to make himself known. He was greatly re- with flowing beard was the first to meet her gaze. fight them back as it were." Mr. Gunn reports noth. she thinks to herself, "what more are you than a lieved by this short interview. It is a curious and Then a young man with a pleasant countenance goes ing special. Mr. Smith saw floating shadows. Mr. spirit without the physical form?" and she hears the very remarkable feature of all circles where devel- to a desk and picks up a letter, reads it and gives it Johnson, after some waiting saw the patient sitting spirit voice, and receives it, but she does not stop to oped mediums are present and a kindly spirit pre to a clerk to answer immediately. Mrs. Gunn then all alone. Mrs. Smith said that she (the patient) was question whether that spirit is living on earth, or is vails, that the waifs or suffering spirits may be very has quite a "talk" with the man in authority there, in the habit of coming here regularly and expects it still in its earthly form. She calls them spirits, and greatly relieved by the mere fact of an introduction and expostulates with him for some time about the pa- every week. "When trying to draw her I could do she welcomes them just the same as she would welinto the presence of the sitters. What an incentive is | tient's release. He tells her it will be his pleasure to nothing. When I committed her to the special care come any other spirits from the unseen. this to hold the missionary spirit and phase prominent release her just as soon as she gives evidence of being of the spirit friends, she was very apt to be brought cured, but that traces of the old symptoms linger, nong mortals!

Another control took Mrs. Smith briefly, though ted to take any action at present. She then requested spirit has been accustomed to coming here without

from all adverse spirits in the future. Not long after- eyes fixed intently upon her. There is the influence ward Mrs. Gunn saw a spirit who always called him- of that white light that penetrates further down, by perintendent or of any officer of the institution. This much writing, lest we should unwittingly arouse the Though the strife be fierce, and the gains seem small, Monday, January 10, 1898.—On account of the me- would speedily restore confidence in them and secure antagonism of the huband and brother-in-law. She

last meeting, Mrs. Smith on whom the heaviest! I then suggested that a vote of thanks be tendered ascendancy over the adverse forces; that is, we are at

Mrs. Gunn then asked Mrs. Smith to ascertain for her (Mrs. Gunn) so often lately. She had tried hard, her husband. The man died of a broken heart. The woman had not learned as yet that she had left the ing for her husband. She will now be able to get instruction how to find him.

On this occasion a certain mischievous young man (spirit) who had managed to pass the "pickets" once | ber the experiences you have had here." before, appeared in our midst, and in such complete disguise that for a time he thought he would carry to me, and I will be true to you?" I replied that his point perfectly, namely to fool all the mediums and got no answer. Mr. Johnson felt as if cold water though I felt that the words had certainly been ut- and spirits present, "just for the fun of it." He wore were being thrown on something. Mrs. Gunn saw a tered in the past by her, I could not at the moment re- the mask of an old man with white hair and long white beard. It was not till Wild Flower, the Indian girl, guide of Mrs. Smith took in the situation, that guests had departed. I have come to-night to thank this spirit received the rebuke he so much deserved. you, for you kept your promise faithfully. You have Wild Flower then and there stoutly commanded him: "Depart from our midst, you wolf in sheep's clothattempted to come to us to fool us again, he would be "taken and locked up in a cage." This suggested a question of profound significance to the searcher for ment in the spirit world, used expressly for the punishment or restraint of mischievous or obtrusive wicked spirits? The answer was, "Yes, countless numbers of them.'

> Mr. Johnson suggested that now while Mrs. Wimble is temporarily out of her body, would be a good time her co-operation as far as possible. We, in silence, all called for her presence. Mrs. Gunn saw her come into the circle, dressed in perfect white raiment, with long white veil. She saw her standing, "talking" to Mr. Johnson. Mrs. Gunn then addressed her in these words: "Mrs. Wimble, I affirm you will remember this interview here to night; that you impress it on your mind that you see us clairvoyantly. She seemed to mind, and when you are free you will continue to remember it." (After Mrs. Wimble had finished the again. A spirit seemed to be manipulating her brain,

and for her complete recovery in particular.'

Mrs. Gunn exclaimed, "O, I saw her body lying there; [in the asylum]. I saw her drop right into it!' The circle adjourned to meet again Tues ay Jan-

Present, same members as last week.

Our guides began on this evening with an invocation by Mrs. Smith's guides, seemingly interrupted by repeated ringing of the firebells. She next told us that the patient (Mrs. Wimble) was present in the spoken in your ear; do you hear me? Mrs. Smith's and mind of the patient. Mr. Johnson further de. and intangible. All truthful, if she could gather hold sired us to try to see a spot of light in the top of our and could hold and understand as she came to herself. As to those two spirit waifs (the monks) who had heads. After silence of some fifteen minutes, the va- She has lain in a trance or dazed condition as the phyrious members of the circle related their experiences. My experience was a dominant hope-that freedom now, for the spirits are instructing her to remain more and health would yet come to her.

Mrs. Gunn's experiences were very varied, 'First," said she, "a globe or white light in the cen- some great individual. . "That spirit that comes now ter of the room. Its rays were divided into sprays or to me," said she "does not array me in white robes beams, resting on each of the sitters. The patient and make me think I am waiting for a gifted consort, was in plain view to her. She was enveloped in a sep- coming to take me in triumph to his spirit home.' arate volume of light, her head and neck being flooded | She wonders much at all this, but it is something that with a bright or white light, and the remaining part she can understand gradually, as it comes back again of the body in a marine blue. The patient said: 'O to her mind. She will want to put it together and what a beautiful influence! It seems the angels must | think this whole matter thoroughly over. She thinks Silence for fifteen minutes, minds being centered on | be here!' Then she said, as she came in the light by | over all through the week, what has transpired every promptly forward. It seemed like somebody applyher knowing it. Her feet were very cold to-night. Oh! free me from this, of take me from the earth | The billow bursts on the rock-bound coast, and then

Mr. Smith: "What about that one that was to take Mrs. Wimble in special charge?"

Mrs. Gunn: "I saw him and what he was doing in regard to this matter, to night. He says that we must do a prominent part. in He pays he is conducting the forces as we send them, and centering them upon her. in a day nor a month nor sometimes in a year. They Till the river roaring rips its banks by the hundred

Mr. Smith still suggested writing again, but Mrs. says that now for the first time we have gained the And to win the cause of the great reform we must

Monday evening, January 3, 1898, when we met, burden of the work had so far fallen, was laid up a by the circle for this special service of this missionary last more positive than they. They are just now all three guests were present—Mr. and Mrs. Gunn day (the last Tuesday), and determined henceforth to spirit. The thanks were gracefully accepted by the more negative than we are. It is the first time that Gunn said she would take it upon herself to see Mr. the next meeting. Mr. Johnson would try hard to have a friendly talk with the patient's brother during the same period.

By Thomas B. B. Cotton.

Un Interesting Account

Mrs. Gunn (addressing the patient): "We desire you here to-night to take from you an influence that is working between you and your normal spirit; that will free you from the bonds that are now held upon you by your friends, those who are keeping guard where you are. Assert your rights from what is now body. She has been all these months (or years) hunt- told you here this night. Keep as strong as possible and a determined will that those that have disturbed you shall not disturb you again. The music that you hear at night, remember. It will profit you. Remem-

> A message from Mrs. Smith's band: A question: "Is it to be a success or no?" Mrs. Gunn was very tired, crown made of flowers and a great letter C or O, rather hazy and indistinct. Mrs. Smith interpreted that to mean "Go See!" Mr. Johnson sees a woman (spirit) that bothers him some, because she is here so much, and not identified.

The meeting adjourned to Tuesday, February 1,

The usual members met on time.

After some fifteen minutes' social chat, we proceeded to the work of concentration, which as before was directed to the freedom, health and strength of Mrs. Wimble. The first report after the silence was of Mrs. Gunn, substantially as follows: "I was in the room, saw a mirror and a lady standing in front of it. She wore a cape or cloak with a velvet or fur edge. I saw Mrs. Wimble. She said 'I wish I could go with you.' 'Well, my dear,' I replied, 'you will go with me pretty soon.' It seems she has health, strength and power. 'You must be ready to go with us, and

Next she was here. Then Mrs. Phelan came. Mrs. Phelan took her away in what seemed a shower bath of light. When she was returned to her body, I said, 'Mrs. Wimble, look at us clairvoyantly.' She replied, Well, it seems that I have seen you in a dream.' I said, 'Don't think of it as a dream, but fix it in your wonder if her husband would ever take her back relieving certain parts of it that had been overinstead of real obsession, has been the actual trouble with her for the past few months. Also she seems to have received a letter from her husband, which disturbed her considerably."

also ready to return to your body instantly,'

Mr. Johnson got the impression that she was better and would probably be back in Oakland soon.

Mrs. Gunn: Now will the guides watch with her for a time, i. e., for a little while, and see if she is listening to us and trying to catch our conversation? (To Mr. Johnson): I will address her and you, if you can, catch the answer. Mrs. Wimble, do you hear my voice clairaudiently? Please respond so that these psychics will bear witness to your response. Mrs. Wimble, do you hear my voice clairaudiently? I have response: I got this both times and very rapidly the

Mrs. G.: "Mrs. Wimble, I. Mrs. Gunn, of Oakland

Mrs. S.: She gets the influence, but she thinks it is sicians would call it. She will understand it better within herself, and the spirit she says is giving us good advice, and not making her believe that she is

(To be concluded.)

BLOW BY BLOW.

goes hissing home, And the only trace of its savage night is a sheet of

flashing foam ; And the raindrop falls on the mountain side, and is lost in the fronded fern. And never a trace of its lifetime's worth can mortal

eye discern, But the waves wash in with relentless force, and smile

with a heavy hand,
Till the constant crash of the coming tells, and the rock is yielding sand;

And the raindrops fall till they fill the streams, and the streams swell day by day, yards away.

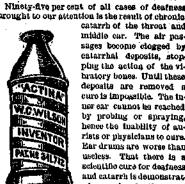
plain when done, step by step and blow by blow, that the roaring

field is won; we must keep on striking home,

build as they builded Rome. -Exchange.

DEAFNESS GURED

By No Means Until "ACTINA" Was Discovered.



middle car. The air pascatarrhal denosits, stor plug the action of the vibratory bones. Until these deposits are removed a cure is impossible. The in ner ear cumot he reached by probing or spraying hence the inability of aurists or physicians to ours Ear drums are worse than useless. That there is a scientific cure for destiness and catarrh is demonstrat d every day by the use of

Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the enterrial obstructions as it passes through the tubes, and loosens up the bones (hantmer, anvil and stirrup) in the inner ear, making them respond to the slight-est vibration of sound. Acting has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks use of Artina. Actina also cures asthma, broughtlis, sore throat, went hange, colds and headache; all of which are directly or indirectly due to catarrh. Action is sont on trial postpaid. Write us about your case. We give advice tree, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep.

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

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

"In the World Celestial," by Dr. T. A. Interesting, justructive and helpful; Spiritually uplifting. Cloth bound; price \$1.

"New Testament Stories Comically IIlustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." drawings are incomparable, and excruciatingly funny. Price in boards, \$1. Cloth, \$1.50.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philoso-Price \$2 per volume. For sale at this office.

"Astral Worship." By J. H. Hill, M.

D. For sale at this office. Price \$1.

"Just How to Wake the Solar Plex-

fore the Ohio Liberal Society. For sale "Meatless Dishes." Price 10 cents.

Truth Seeker Collection Forms and Ceremonies for the Use of Liberals." For sale at this chics, Price 25 cents.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization."
By Prof. W. M. Lockwood, lecturer

poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows.' By Michael Faraday. Prince 10 cents, For sale at this office.
"Wedding Chimes." By Delpha Pearl
Hughes. A tasty, beautiful and appro-

priate wedding souvenir. Contains mar-riage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For cale at this office, "The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results

of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at "Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of let-

ters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price \$1. For sale at this office,
"Right Living." By Susan H. Wixon,
The author shows a wise practicality in
her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's

especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. and value. For sale at this office.

Price \$1. "Mediumship and its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially utilize the laws of mediumship and decloth, 50 cents; paper, 25 cents. For

The new song book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing-hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per

.. GENERAL SURVEY ...

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

CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is 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 vork, and it is essential that all copy, (5) insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on

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

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

The Monroe Monitor speaks as fol-"The Progressive Society meets at the residence of John Brown Sunday afternoon. Quite a number of en-thuslasts were present and seemed very interested in the New Thought subject, The first on the program was the elec-tion of officers. James Farmer was elected president; George Kelsey, vice president; Mrs. John Brown, treasurer; Mrs. Fred M. Ferguson, secretary. Then the principles and bylaws of our society were drawn up and adopted. They are as follows: We believe in the Infinite Spirit wisdom and intelligence called God; and the immortality of every human being. That every being is a divine germ capable of infinite unfoldment and development. That love, purity and fidelity as the spirit of relig ion and justice as the highest moral law, and recognizing the universal brotherhood of man. We, the undersigned, organize ourselves together for the purpose of seeking light and truth thereby fitting ourselves for a higher and a beter sphere than we now fill and further to uplift and benefit humanity.

Considerable interest is being evinced in the case of Mrs. Georgia Lathrop, of Quincy, Ill., who declares she was woced and won through telepathy by a preacher in a Missouri town. Mrs. Lathrop, who recently secured a divorce in the circuit court and who sings in the choir of the First Baptist church, says she and the preacher who will marry her are almost constantly in telepathic communication. She says when she received a telepathic kiss it felt as though she and the minister were actually together. The wedding is pected soon to take place."

The clairvoyants of Indianapolis are concerned about the new ordinance that makes it compulsory for them to secure licenses if they wish to continue to practice their profession. The employes of the comptroller's office were kept busy to-day answering telephone communications asking when the ordinance would be signed by Mayor Holtzman and become a municipal law. The date the mayor will sign the ordinance has not been announced.-Sentinel.

Joseph Jeanes, Sr., a photographer for fifty years, died at Chester, Pa., aged 75 years, from the effects of a fall from a chair. He gained considerable noto-riety by claiming to have taken a spirit picture, which was reproduced in leading journals.

After being for seven years confined in a ward for the most violent inmates at the Southern California State Hospital for the insane, Andrew H. Young is now at his home in Chicago, the subject of most wonderful restoration. Until a short time ago Mr. Young's recovery was supposed to be beyond the range of possibility, but suddenly his mania subsided, his mind cleared, and within a week he was pronounced recovered. June 25, with Superintendent Campbell, he walked into court perfectly restored, and the guardianship which was placed upon him seven years ago was dismissed. He was certainly obsessed by a spirit.

Frederick Blausch, a cabinetmaker of Laurel avenue Stapeton, S. I., said at his home last night that his daughter Catharine, 23 years old, was a victim of the General Slocum disaster. Blausch said that his daughter was on a visit to Mrs. Tillie Hauf of 143 East Third street, who was a member of St. Mark's church. He says that Catherine and the Hauff family were on the Slocum when she started on her fatal trip. His daughter, he says, was last seen by one of the survivors on the after second deck of the Slocum. Two of the Hauff family were saved and a third is still Blausch declared that a night before the accident he dreamed that his daughter Catherine went on an excursion and that he could see the vessel afire and hear his daughter cry for help. He told his wife of the affair the following day, and when he heard of the Slocum disaster he started an investigation and found his dream had come too true.-New York Times.

The Chicago Spiritualists' League will have a grand meeting at Free Masons' Hall, 4227-9 Cottage Grove avenue, Monday evening, July 11. All leaders of meetings, all workers, and those interested in this grand truth are invited to come and join us that by mutual cooperation we may aid our cause to win the attention of the people. We wish a higher standard for our workers, and by proper teaching weed out all unworthy workers and bring to the front honest mediums and psychic that shall honor our cause. Walter DeVoe will give the address of the evening on Spiritualism and New Thought, followed by a free discussion. The musical and literary part will please all; to finish with messages from Mrs. Burtand, Mrs. Cleveland and Mrs. Noyes of Boston. All are welcome. Dr. Warne, president; Otto E. Kropp, secretary.

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 the Spiritualist Temple, Galveston, Texas.

H. L. Chapman, one of Michigan's prominent Spiritualists, writes: "While feel that the books I have ordered will be of much benefit to me yet i do not exvalue in them that I receive from The Progressive Thinker for only one dollar, and I wish that every truth-loving, right-doing citizen could read the article in No. 760, 'The Ethics of Spiritualism,' by Nora Batchelor. This article seems to touch the real basis of the spiritual needs of the hour. It shows us the line of thought that will carry us above and beyond the frauds and deception that are perpetrated under the name of Spiritualism; liying for others more than self has made great men and good women. The few have borne much of the burden of lifting the world from its benighted conditions of the past to its present condition where liberal thought can be expressed, yet where the thinkers of the day can plainly read in the faces of the toiling masses the reed of justice and right, as against the legalized wrongs of greed and self. Oh, that all the people of this so-called free country could thoroughly understand the needs of the hour, and have the moral courage to act accordingly, regardless of priest or party, that we might bring into our government a condition based on the thought of Confucius when he said, "Do not unto others that which ye would not have them do unto you." I thank you again for furnishing so much for so little cost as you do in The Progressive Thinker."

Eva Neilson writes: "June 19, I attended the First Spiritual Church at Niagara Falls. Madame Harris of Chicago, assisted the pastor, Mrs. Atcheson, in giving messages. Madame Harris told me that my mother who had passed to spirit life three months before, was anxious about some papers, and I would find out why, if on going home. I would look into a certain small box to be found in a bureau drawer. When I got home, more for curiosity than anything else, I looked for and found the box of papers, and upon looking them over, I found there were receipts paid by mother, but which had never been credited to her. Had I not looked over the papers I should certainly have lost money, which I can illafford to do.

Life After Death, as portrayed by C.

W. Leadbeater: "Death is naturally a subject of paramount interest to everybody, because the one and only certain fact in the future biography of each one of us is that one day we must die. Yet there is perhaps no other subject about which there hovers so much uncertainty in the popular mind, no subject upon which there are so many and such serious misconceptions. Religion ought to have cleared up these doubts, and removed these misconceptions, consequently a vast amount of unnecessary sorrow and suffering exist in the world. hical tea absolutely clear and definite on these points, and for anyone who finds him-self able to accept it it proves exceedingly illuminative and helpful. man lays down his physical body at death he is not therefore bodiless, but inds himself inhabitating another vehicle of finer matter, spoken of as the astral body. This body is the vehicle of desires and passions and motives. and the length of the man's life in this stage depends upon the amount of such feeling still existing within his nature. If these desires are gross and physical, as is that of the drunkard or sensualist then, since he has lost the physical body through which alone they could be satisfied, his continued desire will be a torment to him until in process of time it gradually wears itself out. But if the man has conquered during earth life all this side of his lower nature, and the

only desires left within him are high and pure and good, then their satisfaction will bring him peace and happiness nstead of suffering, and he will soon pass on from this astral realm to an-This second other still less material. stage of the post-mortem life is what has been symbolized in all religions under the name of heaven. Heaven is no mere dream, but a living, glorious reality; yet it differs much from the popular conception of it. For in this case also each man has made it for himself, and therefore it is perfectly adapted to him. Meantime, I would adjure you to avoid the evil results which come from all these popular misunderstandings about death. Among these the dread

of it so often felt by many is prominent, and again, the mourning with which we usually surround it. Such mourning is entirely selfish, for it ignores the fact that the dead has passed into a higher and more beautiful life, and very often our uncontrolled grief does positive harm to those whom we love, causing in them the same depression which we feel ourselves. Not that the theosophical teaching counsels us to forget our dead. Far from it. We cannot remem ber them too often nor too strongly, but it must not be with selfish greed and despair, but with loving and helpful thought, which will assist them in their upward way. For we may be very sure that our thought can reach them and be felt by them, and so should be care-

When the death of Mrs. Araminta Helmer of No. 4639 North Ninth street, whose funeral took place yesterday, was announced to her daughter-in-law, Mrs. William F. Helmer, on Tuesday last, the latter was not surprised, for she had been forewarned in a dream a few night before that her mother-in-law was dead. Mrs. Helmer died from a stroke of apoplexy, from which she had twice suffered before, and she told her daughter-in-law recently that the third would doubtless be fatal. On Thursday night of last week Mrs. W. F. Helmer dreamed that her mother-in-law was dead, and that she was at her side as she lay in her casket. The dream was so vivid that on waking it greatly dis-

ful that it is the right sort of justice."

turbed her .- St. Louis Republic. Mrs. LeSieur writes to remind the friends of the benefit Band of Harmony, to take place at the home of Mrs. Ellis, 403 Orchard street, North Side. A drawing of a fine china painted dish is to take place, and a pleasant surprise awaits us all. Thursday, July 7.

When writing for this paper use a pen or typewriter.

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

Mrs. Anna L. Gillespie writes from Port Huron, Mich.: "Odd Fellows' Temole was filled to the door last night (Sunday) to attend my lecture. Wednesday evening I lectured for the New Thought Club. The cause seems to be building up, and the outlook is good. The friends gave me a royal welcome, and it was a visit long to be re

Mrs. Henrietta Straub writes: have received all right 'Ghost Land,' and thank you very much for the fine premium. The hurried glimpse I caught from its contents warrants a fair treat for the time I can quietly study the book. It is by the same author who wrote Art Magic."

G. F. Perkins writes:"I am still here in San Francisco, and have very good meetings every Sunday evening at Scottish Hall. I hold circles Tuesday and Friday evenings. I am expecting to do better work than ever. All friends are invited to call or write to me at No. 1220 Mission St."

Mrs .Virginie Barrett desires to engage with societies as lecturer and medium, west of Indianapolis, Ind. Terms as follows: The society to pay all expenses of hall rent, advertising and entertainment, charge 10 cents admission and give her the total receipts as compensation for her services. Address her at No. 29 Gladstone avenue, Indianapolis, Ind.

The Chicago Examiner says: "Patrick Fitzgerald, thirty-nine years old, told the police yesterday that he was possessed of spirits who made him act queerly at times and spend his money recklessly, so that he was forced to sleep in box cars. The man was charged in Justice Quinn's court with sleeping in cars along-the Illinois Cenral Railroad. He said his sister had committed suicide eight years ago and that at times he was hypnotized by what he calls 'the wicked spirit of his dead sister.'"

An item in the Chicago Examiner from Shreveport, La., says: "St. Julian Renfro, the colored boy who was stricken deaf, and dumb in Chicago, May 31, while playing whist with a party of three white friends, recovered his speech and hearing at 3 o'clock yesterday afternoon. The boy suddenly opened his lips and shouted, 'The Lord be praised!' Renfro's lips continued to work, and those nearest to him heard him utter the words of the 'I'wentythird Pslam. The news of the boy's re covery rapidly spread through the town and the house was filled with people. Renfro, after talking a few minutes, said he could talk no more until Sunday. A week ago Renfro said he had a vision in which he learned that he would be able to speak to-day."

You are invited to the monthly meeting of the Chicago Spiritualist League, to be held in Boydston's hall. Forty-sec ond Place and Cottage Grove avenue, Monday evening, July 11, 1904. Business meeting, 7:45 to 8:15 p. m. Program: Music, piano and violin, Prof. Rose and Mrs. Burkhart; America, auditopic, Spiritualism and New Thought, Walter DeVoe; free discussion; vocal solo, Florence Daniels; messages, Mrs. Burland, Mrs. Cleveland and Mrs. Noves of Boston. Collection at the door, 10 cents. The object of the league is to unite all the leaders of meetings in the city and harmonize all the workers, cooperate all who sympathize, convince skeptics and demonstrate to all grand truth of the continuity of life. All are cordially invited.

Mrs. Isa A. Cross writes: "The Hyde Beverly Hill on Sunday, June 26, and a best to help out, and make it a succ more delightful time can hardly be imagined. The day perfect, woods beautiful, good company, and lots to eat, made a day's outing long to be remembered. Mr. Eichelberger added much to our pleasure by the music of his large gramaphone, and fine selections. We have another picnic on July 10. Take Rock Island train from Englewood at 8:49 or 11:14 to Beverly Hill. Bring your own lunch. Go and ask your friends to go with you. Walter DeVoe will lecture for us at 319 East 55th street on Sunday evening, July 10. Come and hear him. He is a bright one of the New Thought workers, and thoroughly wide awake. Psychic demonstrations by good mediums. Everybody welcome. Service, 7:45. Look out for another progressive euchre party soon."

Pere, Wis.: "C. W. Smart writes: "In Sunday-school excursions, one from De Pere up the Fox river to Appleton, some government has expended a great sum of money on the river, in building dams and locks to accommodate navigation, but it was not a success financially for

\$75. This one was given by the Catholics. The next excursion was down the Fox river and througa Green bay, an arm out of Lake Michigan, some 60 miles and return. It was a long day's ride and very tiresome. It was given by the Lutheran Methodists, and they were out \$75 to \$100. That is what I

heard talked on the boat. They will give no more this year." C. H. Figuers writes from Cleveland, Ohio: "The East End Spiritual Soclety, 1749 Superior street, Cleveland, Ohio, C. H. Figuers pastor, closed for the summer. June 26. There was a large audience present and much regret not continue all summer. The season fust ended has been very successful. We will open our hall again for next season on Sunday, September, 4, 1904. and continue until the last Sunday of June, 1905. We have no membership fees or monthly dues; no unseemly squabbling over this thing or that, but Our Lyceum has an average attendance each member animated with the true of fifty, and the sessions are well reidea of spreading the truth, lives in harmony with themselves and both and wand drills, and our series of lesour light shine with equal lustre on all. In all of our six years of continuous sponse and earnest co-operation. Withmeetings there has been nothing but in the past six months our Young Peopeace in our house. Let others find ple's Society has organized with an enthe pearl of great price, which is simply minding your own business, and leadership of Herbert R. Fay, a young strictly let other people's business man, a recent monvert, and one thor All the clamor about fraud and fraud workers has not injured the at- cal works. A good choir has been esendance at this hall in the least. We intend trying to have a choir of trained Payson Longley's beautiful songs, every word and note of which goes straight to the soul, so full are they of true spirituality. We had fine music last winter, thanks to Mr. Phillip Herder, Jr., Mrs. Frank Mulder and the boy wonder on the violin, Master Alex Herder: in addition to this we will have a quartette. do not know whether the other socielies will take a vacation this summer or

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

the near inture. Both places draw largely from Cleveland." M. C. Matthews writes from Pitts burg, Pair "We are at the close of our season's work for 1903 and 1904. We have had a good and successful year, considering the change of location to our new territory. For the month of June we have had Mrs. A. T. Reidinger, better known as 'our own dear Margaret Gaules When she saw our new church building and the location, she rose to auch ecstatic joy, and was so profuse in her expressions of delight, that we felt very much elated and encouraged in our work. So great is the interest in our church in the mind of 'Our Margaret! that she can hardly refrain from dwelling upon the grand building and location of the First Church of Spiritualists in Pittsburg, Pa., when addressing the congregation Margaret is very good in her work of psychometry, tests and spirit communications. Many anxious and burdened hearts were made lighter and happier through messages received from loved ones in spirit land. Large, strong men would ween like children when receiving recognition from their mother or father and others passed over. Of course the ladies were also recipients of these communications and shared in the pleasures of the meetings. Our services are largely attended, especially on Sunday and Thursday exenings—the large number could not be accommo-When Miss Gaule came to us dated. from New York she brought with her Miss Mabel Clarke, the beautiful singer of the New York spiritual society which Margaret is pastor. Miss Clarke is a grand singer, and with the assistance of her cultivated voice our services were made doubly interesting. We ing our city. On Sunday evening, June 26, after the services, we had a good, hearty hand-shaking of farewell, wishing each other a happy vacation and a pleasant re-uniting at the opening of our services in September, when we will welcome 'our dear Margaret' to serve us for the month. In conclusion let me say that Margaret is so closely allied with the spirit realms that she is ever ready to give words of consolation, ances, but to the weary traveler to the celestial spheres. May she always pos-

sess these earnest qualifications is our earnest wish.' Elizabeth M. Fish writes: "The Park land Heights Camp-meeting and Home Association, of Parkland, Buck county, Pa., will open camp on Sunday, July 3 Mr. and Mrs. G. W. Kates will occupy the platform. We will continue every Sunday until September 1. For further particulars, address Elizabeth M. Fish secretary, Floral neights, Parkland, Pa., Bucks county."

Lucy Si Carroll writes from Washing ton, Pa.: "The First Spiritualist Temple of Washington, Pa., has closed its doors for the summer. It will open again the first Sunday in October. G. W. Way, of Wheeling, W. Va., served the society for the month of June successfully both spiritually and financially. He is an earnest and sincere worker; can handle any subject given him by the audience with ease and intelligence. His tests cannot be excelled. We look forward to having him with us again in October. Quite a number of the members of our ociety contemplate attending the Lily Dale camp. I will be there, and hope to meet a great number of whom I have read in The Progressive Thinker.'

Secretary writes: "A communication was received this morning by Dr. H. A. Cross from Mrs. Georgia Gladys Cooley, saying she would be present at the meeting of the League, July 11, at Boydston's Hall, corner 42d Place and Cot-Park Occult Society held a picnic at tage Grove Avenue, and would do her She was asked to be one on the program when she was here in the city, but did not think it possible for her to be here. We will all be glad to hear her again, and probably we will not have another opportunity for a long time. Come out everybody and bring a friend, and let's have a rousing meeting of Spirit-

ualists.' H. Brady writes from Thorpe, Iowa: 'Help for the cause of Spiritualism is very much needed in and around this locality. Few people here understand the definition of the word medium, yet most people's minds here are fast ripening for the harvest. I will guarantee free entertainment and free nall to a good materializing medium. this may meet with the attention of Mrs. Pruden, of St. Paul, Minn., She is The Sunday-school question in De a fine test medium, and could do a grand work among us. Good attendmy rustic tramps I have attended two ance can be guaranteed here for at least two weeks. We need help. Letters of inquiry will be cheerfully replied 35 miles. It was very interesting. The to by the writer. There is a radius of eighty miles square here where our cause has not been advocated during a lapse of fifteen years. We gather all the spiritual tood we have from the the Sunday-school. It lost from \$50 to columns of the dear old Progressive Will some one please come to our aid?"

C. A. Buss writes from San Diego,

Cal.: "We are weekly in receipt of the ten copies of your very interesting and valuable paper, disposing of the same in our meetings and we consider this a very effective mode of spreading the truth, a valuable aid in fact to all societies in connection with the lecture and message work. We have had since the departure of Brother Will C. Hodge, a very excellent worker (especially in the messages) in Mrs. Florence K. White. formerly of New York. She has main tained her position well and attracted was expressed that the meetings would to the Sabbath evening meetings a goodly number of strangers who have manifested a decided interest. We can cheerfully recommend her to societies in need of such a one. We have, in fact, been blessed in securing good substantial representatives, and our work as a result is making rapid strides. sponded to in song, recitations, marches We are doing our best to let sons in class work and topics for discussion all meet with a prompt re leadership of Herbert R. Fay, a young oughly fined with enthusiasm in practitablished under an efficient leadership, and a series of topics has been named voices next season, and shall use C. for each session for a period of six months, and some one of the members select out of said list the subject to enlist the attention of all during each par ticular session; the subjects have all been assigned. It is no uncommon occurrence to have a dozen or more give expression during each meeting: month they give a programme, followed with dancing and refreshments. I mention this work in detail that it may be not, but suppose they will, as Lake an inspiration to other societies in this Brady will open July 3, 1904, with that great branch of our spiritual work, the sterling worker and favorite, Mrs. Anna preparation of young workers to take TAKE NOTICE.

In order to accommodate all parties, so that they could duly celebrate the Fourth of July, we were compelled to go to press earlier than usual, hence many tems of interest were crowded out.

whom did not receive this opportunity and great blessing until the midday of life. Our morning conference is devoted to general expression, and every meeting is better than the last. The Harmony Grove Camp bids fair to be this summer the best ever held; convenes July 17 and closes July 31. It Daniel W. Hull, Mrs. Marchant of San Bernardino, Mary Vlasek and Kirs. Allen of Los Angeles, Mrs. M. P. Morrell, Mrs. Jane Mullen, Mrs. Lily M. Thiebaud, and the worthy president of the camp association, J. L. Dryden of Mr. J. T. McFerron is the secretary of the association during the present year, who will be very pleased to reply to all questions and correspondence relative to same."

Consistency.

It is quite common among preachers to charge non-church goers who criticise the Bible, with picking therefrom here and there, a disconnected text, or assage, upon which to base their oblections to it as a whole. Did it ever occur to the reader that of all classes of people, preachers themselves are most guilty of this very charge?

Take the subject of Spiritualism for example. Did any one ever hear a preacher discourse upon a Bible fext unquestionably favorable to the Spirit-ualistic hypothesis? That there are many such texts in the Bible, no one knows better than the preacher, and yet he shuns them as he would a viper. But when he wants to preach a sermon against Spiritualism, he does the thing he charges Bible critics with do-ing. He selects only those passages which serve his purpose, making no mention whatever of other passages which as flatly contradict those he se lects, as the fifth verse of the twenty seventh chapter of Matthew contradicts the eighteenth verse of the first chapter of Acts.

The fact of the matter is that preachers are not consistent in this direction. They are as careful in their selections of texts to preach from, as are those they criticise, careful in their selections for adverse comment upon the Bible. A little more common honesty on both sides would aid much in discovering the H. V. SWERINGEN. truth.

THE BETTER LAND.

"I hear thee speak of the better land, Mother !oh where is that radiant shore? Shall we not seek it, and weep no more? is it where the flower of the orange blows.

And the fireflies glance through the myrtle boughs?" "Not there, not there, my child!"

'Is it where the feathery palm-trees rise, And the date grows ripe under sunny skies?

Or 'midst the green islands of glittering seas, Where fragrant forests perfume the breeze;

And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious
things?" "Not there, not there, my child!"

"Is it far away in some region old, Where the rivers wanders o'er sands of

gold?-Where the burning rays of the ruby shine.

And the diamond lights up the secret mine, And the pearl gleams forth from the

Is it there, sweet mother, that better land?" "Not there, not there, my child!"

"Eye hath not seen it, my gentle boy! Ear hath not heard its deep songs of joy; Dreams can picture a world so fair-

Sorrow and death may not enter there; Time doth not breathe an its tadeless bloom, For beyond the clouds, and beyond the

toms, It is there, it is there, my child!" -Felicia Hemans.

PASSED TO SPIRIT LIFE.

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

words constitute one line I

Passed to spirit life, Mrs. Esther Fox, in the 93d year of her age, from the residence of her son, June 22. She came to Berlin, Ohio, with her parents when three years of age, 1817, and has lived ever since almost on the same farm. Her life measures the development of the country from the wilderness. She may be said to have always been a Spiritualist. The funeral was held on June 24. in the United Church at Cevlon, and was largely attended. Hudson Tuttle

Mr. John D. Eager passed to spirit life from his home in Pine Grove, Nian tic, Conn., June 9, 1904, aged 78 years Mr. Eager was a staunch Spiritualist and for a number of years was vicepresident of the Niantic Spiritualist Association. He was a well-read man, social and companionable, honorable and trustworthy; a man who will be missed in the community where he has so long resided.

The funeral was held at his home in Pine Grove, June 12. The services were conducted by the undersigned. As it was his wish, the body was taken to Boston, Mass., for cremation. FANNIE SPALDING.

Passed to the higher life, from his ancestral home in Richfield, N. Y., on June 25, 1904. William Torrey Hitchings, aged 85 years.

GOD and My Neighbor By ROBERT BLATCHFORD Author of "Merrie England"; editor of the London "Clarion."

Have you a religion?

Then read "God and My Neighbor" and find out what you really believe. Have you no religion? Then read "God and My Neighbor" and learn of the best substitute yet de-

Cloth \$1.00; Paper 50c., Postpald. CHAS. A. KERR & CO., 54 5th Ave., Chicago

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world. the revelation of reserve power, etc. Price 80 cents. For sale at this office. The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth: 50

By

Brady will open July 3, 1994, with that sterling worker and favorite, Mrs. Anna L. Gillespie; and then Mantua opens in the place of the elderly ones, many of Process of Section 1. Compared to the place of the elderly ones, many of Process of Section 1. Compared to the place of the elderly ones, many of Section 1. Compared to the elderly ones, many of Section 1. Compared to the elderly ones, many of Section 1. Compared to the elderly ones, many of Section 1. Compared to the elderly ones, many of Section 1. Compared to the elderly ones, many of Section 1

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Spiritual Songster. A collection of thirty-eight inspirational songs, adapted to popular music, for the use of congregations, circles and famlies. By Mattie E. Hull, Price 10 cents.

Starnos. A rosary of pearls culled from the works of Andrew Jackson Davis. Intended to imbue the sorrowing and stricken heart with new inspiration. By Dr. Della E. Davis. Price 50 cents.

Startling Facts or Deeds of Darkness Disclosed, Relative to Auricular Confession, and Its Relations to Sacerdotal Celibacy, Convents, Monasteries, Morality, and Civil and Religious Liberty. By Rev. J. G. White, Price, 75 cents.

Strike of a Sex. A unique story of a strike among women. Price 25c. Studies in the Outlying Fields of Psychic Science. How to investigate, form circles and develop mediumship. A test of genuine mediumship. By Hudson Tuttle. Price, cloth, 75 cents.

Superstition in All Ages, or "Le Bons Sens." Testimony of a Cathlic priest who abjured the Christian religion and asked God's pardon for having taught it. Price, cloth, \$1; postage 14 cents. Talleyrand's Letter to the Pope. This work will be found especially. interesting to all who would desire to make a study of Romanism and

the Bible. Price 25 cents. Teachings of Jesus, Not Adapted to Modern Civilization. With the true character of Mary Magdalene. A book full of truth. By George W. Brown, M. D. Price 15 cents.

Ten Commandments Analyzed. By W. H. Bach. Price, 25 cents. The Arcana of Spiritualism. A Manual of Spiritual Science and Philosophy. A splendid work by the seer and philosospher, Hudson Tuttle. Price, \$1.25.

The A, B, Z, of Our Own Nutrition. An excellent work and guide to perfect health. By Horace Fletcher. Price, \$1.

The Aristocracy of Health. A Study of Physical Culture, and Our Favorite Poisons. A masterly work on the subject, by the gifted writer, Mrs. Mary Foote Henderson, Price, \$1.50.

The Candle From Under the Bushel, or Thirteen Hundred and Six Questions to the Clergy. Nuts that are hard for them to crack. An interesting book. By Wm. Heart. Price 40 cents.

The Crisis. By Thomas Paine. Price, 25 cents.
The Descent of Man. By Charles Darwin. Price, 75 cents.

The Development of Spirit-After Transition. The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.

The Discovered Country. A very spiritual book, given through the mediumship of the late Carlyle Petersilea. Price \$1.

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Dr. Thomson J. Hudson. Price \$1.50.

The Dream Child. Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably, experienced therewith. By Florence Huntley. Price, cloth, 75 cents. The Fairy Land of Science. This beautiful book fills a niche in the

hearts of the young people. Lyceum library literature. By Arabella B. Buckley. Price \$1.50. The Fountain of Life, or Threefold Power of Sex. A work that should be studied by both man and woman. It is one of the author's

most useful and instructive books. By Lois Waisbrooker. Price 50 cts. The God Idea of the Ancients, or Sex in Religion. A sensible, logical statement of opinion, but not of a revolutionary or sensational nature. A good book all through. By Eliza Burt Gamble. Price \$2,25.

The Greatest Thing Ever Known. A dainty, helpful book. By Ralph Waldo Trine. Price 35 cents. The Great Psychological Crime, which claims that su gretive medium-

ship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonies of Evolution." Price \$2. The Idea of God. By Dr. Paul Carus. Fourth edition. 32 pages. 'An effort to purify our 'Idea of God' that it may be greater, sublimer,

and more awe-inspiring to future generations than it has ever been yet."-Literary World, London. Paper cover, 15 cents. The Infidelity of Ecclesiasticism. A Menace to American Civilization, A trenchant and masterly treatise. By Prof. W. M. Lockwood. Price,

25 cents. The Kingship of Self-Control. Full of most helpful ideas, and bound n white covers with pretty floral design. By William George Jordan.

Price 30 cents. The Life of Jesus. By Ernest Renan. Translated from the Origin

French. Price, cloth, gilt top, 75 cents. The Life Radiant. For every one in every walk of life. By Lilian

Whiting. Cloth binding. Price, \$1.

The Lover's World. A Wheel of Life. Treating on the subjects of ove, marriage and parenthood. By Dr. Alice B. Stockham. "The Lover's World, garnered sheaves from the wisdom of books and life's experiences, is now returned to the heart of humanity." Price, silk cloth, \$2.25.

The Majesty of Calmness. By William George Jordan. Price 30 cts. The Missing Link of Modern Spiritualism. A most valuable book. giving a history of early Spiritualism. Written by Leah Fox Underhill of the Fox Sisters. Reduced to \$1. The Molecular Hypothesis of Nature. Demonstrates the continuity

of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents. The Mystic Thesaurus. By W. F. Whitehead. Leatherette, Price. \$1.

The Other Side of Death. Scientifically examined and carefully described by C. W. Leadheater. Price, \$1.50.

The Romance of Jude. A story of the time of Christ, given through the mediumship of Mrs. Longley. Cloth bound. Price, 50 cents. The Power of Truth or Individual Problems and Possibilities. It is

excellent. By William George Jordan. Price 75 cents. The Priest, the Woman and the Confessional. This is a most valuable book. It comes from an ex-priest, whose character is above reproach. By Father Chiniquy. Price \$1.

The Prophets of Israel. Popular sketches from Old Testament History, than which no branch of science, in the last generation, has undergone a more profound revolution. By Carl Heinrich Cornell, Price 25c. The Principles of Light and Color. Including The Harmonic Laws of the Universe, The Etherio Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and The General Philosophy of Fine Forces, Together with Numerous Discoveries and Practical Applications. Illustrated by more than two hundred engravings and four-col-

ored plates. By E. D. Babbitt, M. D. Price \$5. The Relations of Science to the Phenomena of Life. Ideas of life scientifically expressed in contradistinction from the old theories. By Spirit Professor M. Faraday. Price 10 cents.

The Religion of Spiritualism, Its Phenomena and Philosophy. This work was written by that noble modern savior and grand man-Rev. Samuel Watson. A marvelous work. Price \$1.

The Soul. Its Nature, Relations and Expression in the Human Embodiments. This is clearly a book on re-embodiment, or the principles of reincarnation. By the guides of Cora L. V. Richmond. Price \$1. The Soul of Things. These three volumes are among the most popul lar works ever written in explanation of the Spiritual philosophy. By

William and Elizabeth M. F. Denton. Price \$1.50 each; postage 15 cts. The Soul's Song of Triumph. A prose poem by Harrison D. Barrett. Price 10 cents. The Spiritual Alps, and How We Ascend Them. A few thoughts on

'How to reach that altitude where spirit is supreme and all things are subject to it." By Moses Hull. Price, cloth, 40 cents; paper, 25 cents. The Spiritual Birth, or Death, and Its To-Morrow. The Spiritualistic idea of Death, heaven and hell. A logical statement, proven both by facts and the Bible. By Moses Hull. Price 10 cents. The Spiritual Significance. By Lilian Whiting. This book is all that

the name implies—a spiritual book. Price \$1. The Spiritual Wreath. A new collection of words and music for the choir, the congregation and the social circle. Containing 64 pages. By

S. W. Tucker, author of many musical publications. Price 15 cents. The Story Hour. For Children and Youth. A book of short stories. written expressly to interest and instruct the young. A good work for

Lyceums. By Susan H. Wixon. Price \$1. The Sunday Question. A historical and critical review, with replies to an objector. Its motto: All time too sacred to do wrong; no time too sacred to do good. Price 15 cents.

The Talmud. Selections from the contents of that ancient book, its commentaries, teachings, poetry and legends. Also sketches of the men who made and commented upon it. By H. Polang. Price, cloth, \$1. The To-Morrow of Death, or the Future Life According to Science.

Is just what it purports to be-what the title indicates-in every chapter. By Louis Figuier. Price, cloth, \$1.50. The Unknown. By the scientific writer, Camille Flammarion.

Price. \$2. The Widow's Mite and Other Psychological Phenomena. A new book of 538 pages by I. K. Funk. A most remarkable and valuable book Price \$2.

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

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

HUDSON TUTTLE.

Walter Lowenstein: Q. What is the difference between a spirit and an as-Is there objection in the assertion that "the law of attraction is God?

The term "astral body" body belongs to theosophy, and its meaning is as ob scure and befogged as most of the terms employed by that cult. It is supposed that there is an all-pervading "astral fluid" or "biogen" (life-fluid), out of which the spirit creates this body. "shell," in and by which the spirit makes its appearance. It is en Prof W. F. Peck Makes a Favorable tirely speculative, and fails to explain and unitize the facts. It is supposed to be the body in which ghosts appear, and Spirits materialize. It is taken on and thrown off, and a spirit, unable to possess itself of this "shell," may wander, forever, disembodied even of this astral

Between such a body and the real spirit body manifest by the spirit being, formed of attenuated matter, distin-guished as "substance," there is widest difference. The spirit being is entire and complete, and the body cannot be departed from, or laid aside, changed. Thus organized it has no use for an "astral body."

There is a very earnest objection in saying the "law of attraction," or any other law or force is God, for if there is a God. he is the all, the sum and infinite expression, and repulsion, the equal of attraction is a correlative part. Such terms show confusion of thought and a total misunderstanding of the processes of nature. .

W. T. N.: Q. How is the negro problem to be solved? A. This question is called out by the execution of a negro in Texas, for an unmentionable crime, committed with inspeakable atrocity. It was not a tynching, but by "law and order." Six thousand people gathered to witness the horrible tragedy. While in prison after his sentence, the negro "experienced religion," and on the scaffold made a Sunday-school speech, saying and, as usual, it comes through the he was ready to die, and told the ne year without a dollar of debt resting groes to be good and to meet him in upon it.

Not to enlarge on the immorality of a doctrine that teaches that the most in with us. Among others Bro. H. C. famous criminal, by confession of sins, can be washed clean of crime by the blood of Jesus, and although too degraded for this world will become a shining angel in heaven, let the objectlesson be applied to the thousands of negroes assembled at the execution. They see the criminal for the time made notorious and a sort of hero, and although condemned by the judge, pardoned by gospel ministers and sent to the right hand of Christ!

n executions are said to be for the intimidation of the vicious. student of psychology will not hesitate in declaring that of all provocations to similar crimes, this publicity will prove the most excitive.

To meet the brutal instincts which

dominate this class, for the present, at least, force must be used, as it would in controlling a herd of animals, but that force must not allow the criminal to exploit himself and become a hero, or martyr in the eyes of those whom it is intended to impress.

There should be great charity in considering this question. It must not be forgotten that the grandfathers, great-grandfathers of the negroes of the South were savages in the jungle of Africa. Even in the condition of slaves their advancement in civilization has been remarkable. Thousands of years Intervene between the white race as it is at present, and its savage ancestors, yet even now, there is a return to savagery, and the crime of which the South is most abhorrent, is by no means uncommon with the whites, South or

The negroes have rapidly absorbed the civilization with which they have been surrounded, and shown wonder ful capabilities. Yet it has been more of absorption than that growth which impresses itself by heredity. They have imputed the dominancy of the whites to education, and believe that education will, or ought to give the same position, and in this they have been encouraged by their white friends. They take education not as a means but as an end, and sufficient for their support.

The black race is the oldest in order of time and the least advanced. It never had a civilization of its own or arts, or science or history. Its only progress has been under the forced conditions of slavery in this country. It Liberia and San Domingo are in evi- have been most marvelous.

of the nation. The scheme of colonization is chimerical, or the aggregation into special territory. briefly, is, the negro is here, he must stay, and as a factor that cannot be disposed of, must be cared for with the

reatest charity and wisdom.

The expectation that the time will ome when there will be social equality, between the two races, or class distincion effaced, will never be answered.

The whites of the South have a more

than "white man's burden" to bear, and must patiently wait for the wearing away of the results wrought by slavery, and seek by true education of the negro, to make him take the place as a, nan, he left as a slave, which none other can fill as well, It is not a matter to decide in an

lour, but in generations. The negro has to learn that freedom brings responsibilities, and work cannot be escaped. The whites have to understand that un less they draw the negro up, he will pull them down.

It will thus be seen that there can be no snap device to solve the question. The slow processes which make history must be waited for. After all this 'negro question" is in a great measure a chimera. Why not allow events to take their course, and the negro, with all the assistance citizens of great states can give each other find his proper adjustment? Thousands and hundreds of thousands of the dregs of Europe are yearly brought to this country, penniless, uneducated, brutal, and every way less desirable as citizens than the negro. They fill the charity institutions and prisons, and are a menace to free government, yet foreign immigration is not made a political ques-

The negro should be held by the laws of the nation as all other people are held, and the race not made responsible for the crimes of a few. He should receive the same educational training from the government as given the whites. He should be allowed, without hindrance from prejudice of caste, to do anything and everything he can do well.

In short, make it as easy as possible for the negro to take his place and pa tiently allow him to take it. Allow of evolution and do not force revolution.

THE CAUSE IN ST. LOUIS.

Report.

To the Editor:-A few words regarding the progress of our cause in the World's Fair City may be of interest to ome of your many readers.

The past year has witnessed, I think, greator accession of interest and numbers of adherents than any previous year in our history; Quite a number of new and excellent mediums have been developed and in a quiet way many new converts have been made.

The usual tendency, however, to weaken our forces by dividing up into little bands led by ambitious but undeveloped and uneducated mediums is

manifest to a very regretable degree. There is also in some quarters a disposition to exploit a sensational mediumship, which, while it attracts inter est and curiosity for a time is almost certain to leave as an aftermath a far more stubborn doubt; yet, on the whole, a most gratifying and healthy Louis, heretofore regarded as slow and conservative, seems to have caught the spirit of progress manifest in our great exposition and in a spiritual way we are pushing Boston and Chicago very closely for the laurels.

The Church of Spiritual Unity, with which I have been connected as speaker for six years, has had its full share in the spiritual prosperity; many names have been added to its membership.

er localities have visited and worked Dorn, of Newark, N. Jersey, whose excellent work and genial and unselfish manners won for him a unanimous vote of thanks from our members, all of whom regretted to part with him.

A most interesting occasion was the public ordination on Sunday evening, June 12, of Mrs. Anna Netterfield, wife of the well-known Dr. Netterfield (Espanto) as a minister of the gospel of Spiritualism. . A large and interested audience was present; the ceremonies were impressive, and Mrs. Netterfield's acceptance of the charge and appointment was eloquently and feelingly expressed. To the friends everywhere we unhesitatingly commend Sister Netterfield as one not only qualified mentally for her work, but whose beautiful and unchanging foes of the public character makes her an honor to the cause she serves.

The writer starts in a short time to fill his annual camp meeting duties. He will be at the Chesterfield, Ind., camp from the 14th to the 27th of July; then to Clinton, Iowa, for the entire camp season, beginning the last Sunday in July, and closing the last Sunday in

In the meantime his platform in St Louis will be occupied by some of the the list of speakers is as follows: Mrs. Cora L. V. Richmond, Sundays, July 3 and 10: Dr. J. M. Peebles, July 17 and 24: Moses Hull, August 7 and 14. Others will be announced in due time. Visitors to the Fair should not fail to avail themselves of the opportunity to hear and meet with these master minds the ablest among the many able and noted teachers that Spiritualism can boast. St. Louis, Mo. W. F. PECK.

NEW BOOK. BY MRS. DRAKE.

Important Addition to Our Literature. Mrs. Maud Lord Drake has a national has proved itself wholly incapable of reputation as a medium. The manifesself-government beyond tribal relations. tations given through her mediumship dence of what the negro can and will written a book with this title: "PSY-do if left to himself. The fact is before us that the rapidly increasing negro population must be assigned a place or it will take a place of the control of the beginning to the attention from the attention from the beginning to the attention from end. It is chockful of stirring inci-It cannot be absorbed, or if that were dents. Price of this large volume, only possible it would mean the deterioration \$1.50 postpaid.

"How Shall I Become a Medium." Fully Answered

Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and the Happiness and who have the care or training of childell. A most excellent work for all who have the care or training of childent. Price 35 and Cultivation," by Hudson Tuttle. Price 35 "Love Sen Inscirtality." By Dr. Total Defeated; or the Psychic Secret of How to Keep Years." By Dr. W. P. Phelon. For sale at this office. The Psychic Secret of How to Keep Years." By Dr. W. P. Phelon. For sale at this office. Price 35 cents.

Thomas Paine," Contains his celebrated Montal Suggestion." By Newton N. Hudself Upbuilding, Including Co-operative Systems and the Happiness and who have the care or training of children. Price 35 cents.

Thomas Paine," Contains his celebrated Montal Suggestion." By Newton N. Hid spirituality. For sale at this office and the Happiness and manchement of Humanity." By B. D. Ches. Price 35 cents.

Too Send to Mr. Tuttle, Berlin Heights, O.

FOES OF THE SCHOOL.

DR. SMITH SCORES FRIENDS OF PA ROCHIAL TRAINING.

Champions American System-Defense of Public Schools From Charge That They Are Godless-Creeds and Technical Religion Not Taught, It is True, but There is Broad Religious Train-Ing-The Twins of Civilization.

"I declare that they are the sworn and unchanging foe of the public school system of this country," said Rev. Joseph E. Smith in his sermon, June 26, in Vashington, D. C., in speaking of the riends of parochial schools. He was preaching to his congregation in the Frace M. E. Church, at Ninth and S streets northwest, on the subject of the public schools.
"No institution in the land but one

akes precedence of our schools, and that one is our religion," said Dr. Smith in beginning his sermon. He proceeded to show how closely they were related, one not being possible without the other. "Religion without culture becomes superstition and tyrannizes over the individual; religion without Education' is like the foot of a Chinese wo man, dwarfed and twisted. Religion and education are the Siamese twins of civilization.'

Vast Sums for Education.

He emphasized how much the nation gives for the education of the children. In Washington alone six and one-half millions of dollars are spent annually. He considered the equity of taxing all citizens for the support of the schools The wealth of a country is not in its broad acres." said he: "not in its mines of gold, nor in its folling prairies; its riches are in men, and the value of men depends upon their education and cul

"No man can live alone," he con-"The difference between this country to-day and what it was two hundred years ago had been due to the ociety and education of mankind. The advance has been because the path from the schoolhouse to the White House has been straight.

"A question has been propounded much of late, and I suppose that we are to hear more of it," the minister said, in emphasizing another point. "It is why we do not set up a republic in the Philippines and give the Filipinos their independence. One word answers that and sums up the colossal objection. It is ignorance. Instantly a score of ignorant leaders would spring up to advance their causes, bringing murder to the inhabitants and destruction to the prosperity of the islands.

Religion in the Schools,

"Finally there is a phase of the ques ion of which I must speak," Dr. Smith continued, "one which I would rather omit, but without which no discussion of the school question would be complete. That is the relation of the public schools to religion."

In the broad interpretation of the word, religion is taught in the schools, according to Dr. Smith. Pupils are taught that it is better to do right than wrong, to live noble lives than ignoble. 'Yet there are people who contend that our schools are Godless because their creed is not taught," said he. "Religion in the technical sense cannot be taught in the schools, because there are enr lled the Protestant and the Papist, the Jew and the Gentile, the orthodox and the infidel. .

Why objections should be raised to the reading of such selections as the Ten Commandments, many of the Psalms and the Sermon on the Mount. he could hardly discern, but that objections were raised he was fully aware.

Comparison of Illiteracy. He then attempted to show by figures

regarding illiteracy that the highest ligion in the technical sense of the word were taught. He emphasized that 53 per cent of the people are illiterate in Italy, the home of the Pope, and that in Catholic Spain there are 72 per cent "Every teacher in the public schools from parochial schools in this country

knows that the pupils who come to her do not compare in thoroughness of their training with the child in the pub-'lic schools. 'They insist that they cannot permit their children to grow up in ignorance of God. Can any one who saw those 189 graduates from our high schools last Wednesday night say that they are Godless boys and girls. Can you possible believe that they are the product of Godless schools, schools of vice and sin. I declare that the friends of the parochial schools are the sworn school system of the country. Let us advocate the highest institution in this country, next to Christianity, and the noblest of all, the public schools of our country. Whatever your faith my be, stand by the schools of the land.

SAYS ROOSEVELT WILL FAIL

Woman Prophet Predicts He Will Not Succeed Himself.

Editor Post:-I am a Republican since the days of Fremont, for whom I cast my first vote. All along I have supposed that in the forthcoming Presidential election the Republican nomine for President would win out for obvious

But "by the powers" I am told other wise. This evening it was my luck to interview a certain old lady, who is, in general and particular, as ignorant of politics and all that pertains thereto as an untutored Filipino or a ten-vear-old child. Yet this same old lady, from out of the depths of her ignorance, has the happy faculty of receiving certain information of such a definite and unusual character, wherein accuracy is a fore neasure her circle of friends.

She affirmed the election of Cleve land when he was first nominated with a persistency all her own and in open opposition to the views of her husband; she also affirmed with equal persistency Cleveland's failure to succeed himself and Harrison's success, and announced long before it occurred Cleveland's sec ond election; predicted McKinley's election and his sudden exit.

And now before any nominees had been selected, she proclaimed, contrary to my views and expectations, that Roosevelt will not succeed himself. The reader, if so inclined, may put these items and facts in his mental pipe and smoke them, or pass them by as the idle wind, but "what is writ'is writ."

B. A. GEORGE. Washington, D. C.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passager, showing great in-congruities. Price 25 cents

"Religious and Theological Works of Thomas Paine," Contains his celebrated

A BRIEF SYNOPHIS

Of the Free Course of Lectures to Be Given at Lijy Dale, N. X., by J. Clegg Wright and Prof. W. M. Lockwood. This course of lectures will cover the entire current season of the camp.

J. Clegg Wright at Lily Dale. The following subjects will be treated in public and during the course of the

camp-meeting. born a f
It will be a complete presentation of the great problems before the spiritual tion of the subjected which have in all

ages engaged the wisest men. The Evolution of Living Forms— The Foundation and Evolution of Morals—The Evolution of Body and Mind-The Evolution of Human Consciousness -A Study of Consciousness as Manifested in Man-Spiritital Consciousness -The Return of Spirits-Mediumship Considered as the Foundation of Modern Spiritualism-The Failure of Philsophy and Religion to Prove Another Life Beyond the Grave—The Evolution

The Soul an Eternal Entity—Sub-Consciousness — Sub-Consciousness, Its Plane and Power—The Heredity of Intellect, of Feeling and Passion. The Problems of Personality and Em-

bodiments Considered-The Difference Between Soul and Mind Defined. The Mind After Death-Can Mind Re call the Past Embodiments of the Soul? Where Is the Spirit World? What Is Christ? Will Christ Come

These and other great problems will be entered upon during the course of the meeting. Mr. Wright's engagement covers the whole meeting.

Prof. Lockwood's Celebrated Lectures. Natural Philosophy. The Basis of All Organization and Being Inheres in Nature and Cosmic Evo-

No System of Philosophy or Belief is True That Does Not Recognize the Processes of Natural Development. The Old Ideals of the Duality of Mat ter and Spirit Refuted by Modern Dis

coveries. Spirit and Spiritual Forces the Basis of All Organization and Form in Cos-

Nature Evolves Formative or Shaping Principles—The Soul of Things, The Form, the Phenomenon of This Soul Principle.

All Nature Related by Principles of Electro Magnetism, as is Witnessed in the Development of its Various Forms. The Relation of Consciousness to Consciousness or of Soul to Soul Are

Natural Relations. 1.

The Brain the Receiving Station of the Conscious Intellect; Its Variation; in Organization. The Relation of Mind o Conscious Processes: All Forms of Life Are Symbols of an Invisible Actuating Energy, Which We Call the Soul of Things. 11. ex.
The Subtlety of the Human Intellect

and Its Capacity to Be Impressed With Its Two Thousand Million Nerve Cells and Fibres. nd Fibres.
The Science of Psychology the Savior

of the World. the World.

All processes in Nature, Rsychic and Invisible, This Truth the Basis of the

Spiritual Philosophy. 30 5 5016 Scientific Proofs of Conscious Life Beyond the Grave Established Upon the Data of the Correlation pof Mental Forces, and the Conservation of Mental Energies. Prof. Lockwood's lectures

vast field of scientific research and evory department will berthmoughly dem-onstrated by beautiful/seientific experiments and illustrations.

Special lectures upon the X-ray, wire-less telegraphy, and Atmospheric Spec-

tra, introducing Prof. Crookes' scale of six vacuum tubes, will be given. These lectures and those of J. Clegg Wright will be given in alternate association as i former years and comprise a magnifi ent course of study and investigation not given in any other, camp in the

Hav-Fever and Asthma Cure at Last. It gives us great pleasure to announce the discovery of a positive cure for Hay-Fever and Astoma in the wonder ful Kola Plant, a new botanic product found on the Congo River, West Africa. 'the cures wrought by it in the worst ases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the gospel testify to ith wonderful powers.

Rev. F. F. Wyatt. the noted Evangelist, Abilene, Texas, writes was cured of Hay-Fever and Asthma after eight years suffering and had no return of the disease. Rev. S. H. Elsenberg. Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many voars suffering. Rev. D. S. Hopkins, Wilson, Ind. Terrwrites May 25th, his wife was cured two years ago after eight years, suffering, Hundreds of others give similar testimony. Hay-Fever sufferers should use the medicine before the season of attacks when practical to give it time to det f attacks when practical to give it time to act on the system.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely THE PART OF THE PART OF

DEATH.

O Death, thou art not "the grim terror," The "fell destroyer" painted by super stition's brush M In days gone by. 794. Thou art the messenger of peace and rest, O Death- da

The friend of man, Tridu Sent, by unerring loves a ba To take the captive home: ' Y At thy command, O mighty monarch. The enchained soul its tetter breaks And leaves its prison con: 191 Thou touchest with thy matte wand Its prison bars and there are rent in twain.

At thy behest its earthly chains asun der fall. And the liberated soul in alliks pristine beauty, to a fix Emerges, on exultant wing, be

From its low tenement clayle.

And through thy pearly potedle sweeps In its glorious flight, oF) q To rainbow-tinted realms of peace, To claim, forever, its divinémeritage Of everlasting life and tove. .8

Bar. An absorbingly inferesting vol-

EMMA M. HARRINGTON. DeWitt, Iowa. "Death, Its Meaning" and Results," By J. K. Wilson, of the Pennsylvania

ume, of decided value. A narrative of wonderful psychic events in the anthor's experience. Cloth, 660 pages, il-lustrated, \$1.25.
"Child Culture, According to the Laws of Physiological Psychology and Montal Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of chil-

SEATTLE, WASII.

Efficient and Suggestive Work of the Ladles' Auxiliary.

It has occurred to the undersigned, as secretary of the Ladies' Auxiliary of the First Spiritualist Society of Seattle, that it is high time our sister societies and co-workers for the cause should know what is going on out here in Seattle.

We are working hard for, and are determined to have in the near future, a Spiritualist temple, and I will try and give you a brief outline of our method, as an incentive for other societies equally ambitious to spread the truth.

Some three or four months ago it was suggested at a regular session of the Auxiliary that a dancing class be started for the "old-young" people to oring about a more sociable spirit among our members. A professor had been spoken to in regard to teaching such a class, and he had agreed to un dertake a class of not less than twenty at one dollar per month per capita This was reported, but almost as soon as mentioned was adversely received by one of the most earnest workers. This lady declared it foolish to pay so much money outside the society when it might all be turned toward the nucleus for a building fund. She offered her. services as teacher and the use of her beautiful parlors at her home on Beacon Hill, free of charge, all moneys for tuition to be placed in the bank toward the building of a temple. This proposition brought the mem-

bers to their feet at once, the offer was accepted and a vote of thanks tendered the lady, Mrs. G. W. Stetson, for her generous offer. The following Monday evening a good-sized class met and enjoyed the evening. We continued meet-ing each week at Mrs. Stetson's until the class reached such proportions that the spacious parlors would not accommodate us and we were forced to rent a hall. The gentlemen generously con-tribute each Monday night toward the hall rent, and we were much gratified at our last meeting to be informed that there is at present in the bank \$150, known as the Ladies' Auxiliary Build ing Fund. This fund is held in trust by Mrs. G. W. Stetson, Mrs. Loie F. Prior Mrs. Hathaway and our President, Mrs.

E. Lapworth.

This brief outline may prove an idea for some other society to start, if not dancing club, perhaps a literary or musical affair that will be just as en-

joyable and successful. The Auxiliary also gives an enterainment once every month, for the benefit of the First Society, consisting of a program and dance. The program for the next one, to be held June 30, will be under the personal direction of Mrs. G. W. Stetson, whom we consider a dranatic artist. The society or auxiliary held its regular sesion June 17, at the ome of Mrs. Stetson.

After the transaction of business the ladies spent a pleasant hour in the grounds enjoying the flowers and quaint little nooks, most noticeable among them being the artificial brook and the Japanese tea house, after which we returned to the house to partake of a dainty luncheon, served in Mrs. Stet-son's inimitable manner. A vote of son's inimitable manner. A vote of first street and Archer avenue, thanks was tendered our hostess and ducted by Mr. and Mrs. Howes. we departed to our respective homes with naught but harmony. Those present were Mrs. E. Lapworth, president; Mrs. Parr, treasurer; Mrs. E. L. Pomeroy, secretary; Mesdames Prior, Kirk, Benson, Stetson, Hemenway, Lundy and Stevenson. The last named ladies being new acquisitions, having come here a few weeks ago from Minneapolis where their work as mediums of a high order is well known and voucaed for. The visitors present were Mrs. Ray, of California, Mrs. French, Hart and Barnett, of Seattle.

EVELYN L. POMEROY. Secretary.

BOOK REVIEW

How to Use the Voice in Reading and peaking. A text book of education for colleges, high schools and for self-instruction. By Ed. Amherst Ott. A fitting companion to Prof. Esen wein's excellent volume on How to At tract and Hold an Audience, is this book prenared with much thought, care and thoroughness by Principal Ott. Hinds & Noble, publishers, New

A thorough and systematic course of voice culture, of great practical benefit o'clock. Tests and music at every zerto public speakers and readers. A complete text book for teachers and learn ers. Price \$1.25.

How to Attract and Hold an Audince. A popular treatise on the nature, preparation and delivery of public dis ourse. By J. Berg Esenwein, A. M. Lit. D. Price \$1. Hinds & Noble, publishers, New

It can be truthfully said of this book hat it is thoroughly concise, methodical, replets with common sense, complete. In his logical method, the clear ness of his style, in his mastery of the subject, the author is not excelled by the very ablest teachers, of the art of expression. To the man or woman who speaks in public, the information contained in this book is invaluable. Zion's Herald, a capable authority,

We heartily wish every preacher who has not had the advantages of spe cial training in public speaking could read and assimilate the excellent sugestions made in this book. It is broad scholarly and critical, and at the same time fresh and invigorating. The most commendable feature about it, perhaps, is the light it turns upon the specific de tails of the preparation and delivery of sermons, addresses, lectures, etc. It enbles the student to see himself as if in a merror and recognize his defects and their cause at once. This prompt recognition of faults and shortcomings intensifies the effect of the directions for heir eradication and the development of latent qualities and powers. If you are engaged in the business of public speaking and wish to increase power and usefulness, get the book at once and read it through from lid to lid and then keep it within easy reach for

KEEP POSTED

In Current Spiritualistic and Occult Nows. You can do it by reading each week Price, cloth, 75 cents.

The Progressive Thinker. The Philo "Dr. Carus answers the question: "Is

ophy and the Spiritualistic and Occult phenomena it contains each week, is isfactorily. The whole is a comprethe marvel of the age. No one can after the marvel of the age. No one can after the contains and helpful treatise."—Journal ford to be without the paper. Its price of Education, Boston. is within the reach of all. "The Spiritual Significance, or, Death

gestive, intensely interesting, spiritual little work. Price 29 cents For sale at books. It is laden with rich, thoughtful spirituality. For sale at this office. "Bodai Upbuilding, Including Co-op-

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

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor,

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avent 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, corre sponding secretary, 560 East 55th street Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 17th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

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

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

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

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

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

Isa Cleveland.
Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak. Church of the Spirit Communion,

Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music. The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p.

m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor. Central Spiritual Church will hold services every Wednesday afternoon and evening at Taskinge Hall, Thirty-The Universal Occult Society holds its meetings at No. 77 East Thirty-first

ray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 .m. The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western ave-

street, Hall "C," every Sunday after

noon and evening, the fon. Robert Gil-

nue. All welcome Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and amission to after noon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. meetings will be continued all summer Dr. Beverly, president, No. 44 East 31st

street. Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspirational speaker.

A Spiritualist Temple has been

opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sun-day and Thursday evening at 8 Spiritual meetings are held at 326

Wickland: Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock. Residence, 616 Wells street The Universal Occult Society holds its meetings at 77 East Thirty-first street, Hall C. R. Gilray, pastor. During the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an

opportunity of hearing her once more. The Independent Spiritualists meet every Sunday, 8 p. m., St. George's Hail, 3337 State street. Mrs. W. Brockway with "proof positive tests" which dumfound the skeptic and set the serious to thinking.

United Spiritualist Research Meeting, Schott's Hall, Racine and Belmont aveaue, every Sunday at 2:30 p. m. P. M. Esser, lecturer, and other mediums Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffle. Services every Sunday at 11 a. m. Brief ddress, closing with readings for 3 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. BY DR. PAUL CARUS.

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; mankind's ideals; the rational basis of eth ics, etc., all from the standpoint of modern psychology and biology. 188 pages.

Life Worth Living?" very fully and sat-

"The Majesty of Calmness, or Indias an Event in Life." By Lilian Whit-ing. One of Miss Whiting's most sug-Wm. George Jordan. Another value By Wm. George Jordan. Another valuable

11 Read This List of 11 PREMIUM'S.

OUR ELEVEN BEAUTIFUL AND USE FUL PREMIUM BOOKS.

An Opportunity Never Before Offered on This Earth to Form the Nucleus of a Splendid Library Along Spiritual-Istic, Psychic and Ethical Lines of Thought-A System of Humanitarian Work Originated Solely by The Progressive Thinker.

WORDS OF CAUTION.

ter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

Remember, please, that it costs ten cents to get a personal check at a bank n Chicago. If you send a personal heck, add ten cents to the amount sent. our books which we send out now for 25 cents each. We cannot allow you to select any other book in the list at that price.

Remember, please, that you are not entitled to any of the Premium Books unless you send in with your order a year's subscription to The Progressive Thinker.

Remember, please, that the safest way

Remember, please, that all of our Premium Books are neatly and substantially bound in cloth, and are an orna-

TERMS. You must send \$1 for The Progressive Thinker when you desire one or more premium books. bear this in mind.

er, and who desires only ONE premium book can make his selection from the following list for TWENTY-FIVE 1. The Great Debate Between Rev. Moses Hull and W. F. Jamieson, our

leading Premium Book this year. Price 25 cents. 2. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World.

4. Seers of the Ages, by Dr. J. M. Peebles. Price 25 cents. READ THIS CAREFULLY. If you order only one book, and that one neither of the books mentioned

Books, and you can select from them as follows: Any two of the Eleven Premium Books you may order, price 70 cents.

Any three of the Eleven Premium Books you may order, price \$1.10.

Any four of the Eleven Premium Books you may order, price \$1.50.

Any five of the Eleven Premium

Any seven of the Eleven Premium Books you may order, price \$2.35. Any eight of the Eleven Premium Books you may order, price \$2.65. Any nine of the Eleven Premium

never before equalled in this country or Europe. Our principal aim is to send them out as nearly as possible at actual

FOR \$3.35. -The Encyclopedia of Death, and 2-The Encyclopedia of Death, and

dane and Super-Mundane Spiritism, by 5-Ghost Land, Spiritualism, Occult-The Next World Interviewed, by

7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts. 8-A Wanderer In the Spirit Lands. Transcribed by A. Farnese, a wonderful English medium.

11-The Great Debate Between Moses

REMITTING. When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in

the paper, apparently or otherwise, a single cent, for that cannot be afforded than one dollar per year, in view of the fact that we publish such a vast amount of reading matter, much

able library, the like of which was never known before on this material plane.

Address all orders to J. R. FRANCIS, 40 Loomis Street, Chicago, Illinois.

"Spirit Echoes." My Mattle E. Hull.

This pretty volume contains fifty-seven author's latest and choices poems. Neatly bound in cloth, and with portrait of the author. Price '5 cents. "Talmagean Inaulties, incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's off-repeated attache upon Spiritualism. By Moses Hull, For sale at this office. Price ten ceals,

You should not send money in a let-

Remember, please, that we have only

to make a remittance is to secure a postal order. Remember, please, that these books

are used exclusively as premiums, the editor desiring no profits, his sole object being to do a HUMANITARIAN WORK ALONG SPIRITUALISTIC, PSYCHICAL AND ETHICAL LINES, ence they are not for sale to the trade, Remember, please, that mistakes and rouble may be avoided by dealing direct with this office, instead of through a news agent.

ment to any library. Read our Premium Offer, AND DO NOT WRITE TO US FOR ANY OTHER

Every person who sends in a yearly subscription to 'the Progressive Think-

3. A Wanderer in the Spirit Lands Price 25 cents.

above, the price is 40 cents each. We have only ELEVEN Premium

Books you may order, price \$1.80.

Any six of the Eleven Premium Books you may order, price \$2.10.

Books you may order, prive \$2.90. Any ten of the Eleven Premium Books you may order, price \$3.10. Lastly, all of these ELEVEN Premium Books here announced are sent out, all postage prepaid, for \$3.35, something

OUR ELEVEN REMARKABLE BOOKS

Life in the Spirit World, Vol. 1. Life in the Spirit World, Vol. 2. 3-The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. 4-Art Magic, or Mundane, Sub-Mun

Mrs. Emma Hardinge Britten. ism, by Mrs. Emma Hardinge Britten. Mrs. S. G. Horn, a most remarkable me

9-The Religion of Man and Ethics of Science, by Hudson Tuttle. 10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

Hull and W. F. Jamleson. READ THIS CAREFULLY BEFORE

this list, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fall to enclose a dollar for The Progressive Thinker. Sending out these premium books, however, at the prices we do, does not reduce the price of the subscription of

more than any other Spiritualist paper now published. In conclusion, bear in mind that the ostage on these Eleven Premium Books is over ONE DOLLAR, leaving this office only \$2.22, illustrating the great bargain you are getting-an opportunity to form the nucleus of a valu-

After Many Years.

A Psychic Story, by Mrs. I. L. Lewis, Bethel, Vt.

to ask it, Beth, but I think you will have little pig clasped to his breast, and I can to get out of the carriage and walk. I now distinctly recall the delicate look until we reach the house."

My husband spoke cheerfully and af- ran. ter the first disappointment at thought passed away, my spirits rose and I said, 'If we must stop by the way, we will the good we can."

We were a drenched and forlorn-lookhis shirt-sleeves, and wearing overalls, came to the door in answer to my husband's knock. In his hand he held a tallow candle set in a tin candle stick. At first he seemed a good deal bewildered and peered out into the darkness at us until the wind flared the candle and the village will be destroyed!" and blew about his thin white hair, but as soon as he comprehended the situation his furrowed face lighted with kindly solicitude and he said heartily, "Keep ye? Why, of course we will. We wouldn't keep out a dog such a right as this, would we mother?" looking over his shoulder into the house. "Come right in ma'm, come right in by the fire," he said to me, and then neer ing out still farther into the darkness, he called cheerfully, "and you, sir, drive out to that shed at your left and I will come right out with the lantern as quick as I can get on my coat."

A sweet faced, motherly-looking woman, with snowy white hair, came forward and helped me off with my wet wraps, which she at once put a-drying. She brought a large rocking chair covered with bright patchwork and placed it for me before an odd-looking high-oven stove in which she stirred a brill-She then lighted a second tallow candle and proceeded to cover the table with a heavy linen tablecloth which she told me she had spun and woven herself.

haven't got much cooked," she said. " but I can give you something hot and it will help you get warm."

After the two men had returned from caring for the horse, and were properly washed and dried, we sat down to the furniture rude but comfortable. Poverty was everywhere discernible, but there was not a trace of neglect.

After the suppor table was cleared we drew around the fire and after a little general conversation my husband asked a question which to his deligat and railroads and modern conveniences were unknown. At the conclusion of one of his stories I turned to my host-

came here we lived among the mount- There came a vivid flash of lightning nins of ——, and we might have been and a heavy crash of thunder, but more living there now if something had not awful than the thunder came that aphappened. I've a mind to tell the lady palling roar—even now in my dreams 1 in the issue of May 28, entitled "Spirit that story, Father." she said, looking at sometimes hear it." her husband inquiringly. 'If you tell the whole of it she may

think you are lying to her." he said, regarding me critically.

My hostess shook her head. "I be-

lieve I'll risk it," she said slowly; Then do so, by all means," said my

husband, kindly.
Thus encouraged the old lady began, timidly at first, but with a clearness look behind me. I expected every mo-and vigor that surprised me as she ment that we would be overturned and After a few weeks it came again. This

"It was in the month of April that it happened. Father here"—nodding in ness, 'yes.'
her husband's direction—"left me the "'Is it sh Monday after Thanksgiving and went to n lumber camp in Canada and I did not see him again until the next May. I was a young woman, and had two chiloren in those days. At the time of which I am telling, my boy was twelve

and my girl ten years old. "We lived in a little village built upon the left bank of river. The channel of the river at that place was narrow and a very high and rocky hill rose almost straight up from the bank opposite the village. Several miles tarther up the river there was a large dam and above that at this time there was an ice jam. We had a late spring, but about the middle of April it suddenly came on very warm. A soft wind blew from the south and the skies changed from a cold south and the skies changed from a cold a role of the angel stretched out a hand and ture change shape and expression while gray to a soft golden look and the birds arm looking very white and beautiful, began to come back and the maples be and pointed to an open barway just be gan to turn red. Then it began to rain, fore me. I drove through and found family as myself. They do not show it and how it did pour! The snow in the myself in a hill pasture without a to the gaze of vulgar curious, and lest it fields and on the nearer hills disaptrace of a road before me. In and out might become public have made a peared as if by magic, and great brown patches began to appear upon the sides of the more distant mountains. Every tiny stream suddenly assumed gigantic proportions and came leaping and roaring down the hills and mountnins with a fury that swept every obstacle from its pathway. The villagers and those owning farms upon the banks of the river began to gather in unitsual numbers upon the steps of the store and in the open door of the blacksmith's shop, and as they talked they kept glancing anxiously up the river. It was early in the morning of the 18th, the wagon with my friend. The hill and we had just got up from the break-fast table when I noticed there was a great excitement in the street; men and were running here and there shouting, and dogs were barking exthe right moment to see a black horse past us some minutes before, but I did covered with foam, whose bare-headed not stop to reason. My ears were filled rider was shouting. The dam is giving with the dreadful roar mingled with the way—run for your lives! to the hills! to crash of inunder and the rush of wind way—ruli by your lives, to the first of the homes. It was a scene of wild excitement. Women were running here and say—but at last she again paused and there, men shouting, dogs howing and pointing straight up the hill she van-higher berth and thereby also give them children screaming with fright. Some ished and I saw her no more. We were hastily snatching their most treas-ured belongings which could be carried, I heard above the din of the elements through the floor. We are in the period some were liberating horses and cattle, and all were looking out for themselves and such a thrill of joy passed through

than a second of time to take all this gloom I saw my boy come bounding towhile my children were hurrying on bors. I suddenly grew very dizzy and do to rid themselves of their blind in their wraps I tied a few small articles fell neadlong to the ground, but was at fatuation with the personalities of the their wraps I tied a rew small articles led headthly by a strong young man deceivers that are squirming under the into a bundle and giving them to my once taken up by a strong young man deceivers that are squirming under the into a bundle and giving them to take his sister's and carried easily onward. Looking searchlight of Mr. Hale's honest offer, hand and under no consideration to get back I saw that my boy had Billy by the separated from her, but to hasten with bridle and the three men were pushing

"It is no use," said my husband, "we our neighbors to the hill at the west of the men say, this is the only horse that and flew down the street in an opposite we are sure is saved." direction. One thing I have always rewind at the dop of the membered as being peculiar and that is that in that hour of deadly peril' I took crowded around us, all talking at once, anxiously.

"There is a little old farm house beindice of little things that were of no
hind those trees ahead of us," said my
husband from his position beside the
that in that hour of deadly perfil' I took
indice of little things that were of no
husband from his position beside the
that old Grandma Smith had her best
were litted out of the wagon there came horse, "and they have a light I see, and bonnet on backside front, and Miss I can smell smoke, so they must have a Dunn, the dressmaker, carried a bird fire. It is a poor enough place, but it cage in one hand and a struggling gray will furnish warmth and a shelter from cat in the other, while little Pat, the this pouring rain. I am sorry to have blacksmith's boy ran with a squealing

"On the edge of the river lived a dear of not seeing my sister that night had friend of my mother's who was old and her lips. She looked in my eyes and passed away my spirits rose and I said, lame and I was filled with concern lest tried to speak but could not. Dropping her nieces with whom she lived might make the best of it and get and give all leave her to her fate. Near my friend's home was the stable where I We were a drenched and forlorn-look- kept my horse, my father's last gift to picked up the children and walked away ing couple that presented ourselves at me and of which I was both proud and the farm-house door. An old man in fond. I rushed into my friend's home, saw her no more. I have always kept which seemed to deserted and called loudly, 'Aunt Hannah! Aunt Hannah! She answered me from her bedroom

against the boy's ragged jacket as he

"I know it, child," she answered calmly; "the girls have left me, but I can die here just as well as anywhere."
"Get up quickly," I said, "and get on some clothing. I am going to the stable and get Billy and will come for you." I rushed out of the house and down the narrow pathway over the bare and slippery ledges to the barn. I threw

open the stable door and was greeted by a shrill neigh followed by a whimper. I untied the trembling horse and led him out. 'It is true than an animal senses approaching danger just as I light fell upon my face. have read that it is,' I thought, as with eager hands I threw the harness upon anxiously; "are you sick?"

At her question the two men arose him.
"It had for some time been growing cark, and as I worked I became con-

scious of a deeper gloom. Great black thunderclouds came rolling up over the snowy tops of the mountains and the rumble of thunder grew louder. We were to have the first thunder shower of the season to add to the other hor-rors. As I put the frightened and im-patient horse into the wagon that had not been used since the fall before, "It is not glass," said my husband, of the season to add to the other horthere fell upon my ears a mighty rish-ing roar that although far away seemed diamond and valuable." to swallow up and overwhelm every to me that my fingers were sticks of cral minutes. The only sounds that wood and that I could never buckle the broke the dead silence were the tick-

steaming hot hominy and milk and straps of that harness. I felt like one haked sweet apples, and I thought it in a nightmare who climbs stairs only the best supper I ever ate. The kitchen to slip backward. I must have worked from the low eaves. Then the woman was small but clean and orderly, and with great rapidity, but each moment spoke, stretching her withered hands seemed an hour. At last I stood before the door where my aged friend, white down her thin cheeks, "Oh, God, I faced and shaking as one with the palsy stood awaiting me. Clearer and langel, I thank thee for the deliverence stronger came that mighty roar. With thou hast wrought"
a strength I never before or since possessed I lifted my friend into the buggy. drew our host into relating incidents of At that moment there crawled to my her, she exclaimed, "Oh! father, just bygone days when the country was new feet a small dog whining pitcously. He was the picture of abject terror and his will not have to go on the mortgage great brown eyes met mine with a hu- now. We have not got to be sold out man look of pleading. I tossed him of house and home in our old age—it is ess and said, "Have you and your husband always lived here?".

"Oh, no," she answered, "we have lived here only forty years. Before we lived here only forty years are not years. Before we lived here only forty years are not years. Before we lived here only forty years are not years. Before we lived here years are not years and years are not years. Before we lived her

speed I never before knew that he was the spirits to produce photography, recapable of. We left the village street late a fact that I saw demonstrated in a the mountain where the villagers had inmates of the home are the father gathered. Streams of water ran upon mother and son. The spirits over six "some way I feel as if I had got to tell either side of the road and often months ago photographed on a window it to her." it. I knew by the sounds that the flood the phenomenon. They tried every was gaining upon us but I dared not way to remove it, but could not. About

> "'Is it sharp?' I asked. "With a visible effort she again an-

> swered 'yes.' "'Get it ready so I can have it if I want it,' I said. 'If we are overturned

shall cut the straps and free the horse, name Joan come in the palm of the I will not desert Billy if he is only a "Aunt Hannah burst into tears. 'Oh,

Betty, she sobbed, if it was not for me'
"'Hush,' I said, if I only knew just where to go we would be all right. "'As I spoke there appeared suddenly before me a beautiful female figure loating in mid-air. Her long dress was white as snow and a mass of dark hair fell about her shoulders. On her forehead was a star that flashed like dewgrops or frost crystals in the sunlight. ble on that pane. We could see the pic-

angel guide paused and made a gesture stead; thus no one sees, only those the toward the ground. "I never knew how, for no word was tion. spoken, but I understood and sprang we will not give the family's name or from the wagon and went to the spot intown of residence, until they bid us to dicated. There in a hollow among some bushes lay two little children, readers of the same may lay aside then One was sound asleep but the older one doubt and thus in a measure make conwas sobbing as if her little heart would dition for more of similar or even betbreak. I spoke kindly to her and tak- ter productions. Anyone could plainly ing her hand I lifted her sleeping brother and soon had both children safely in that they showed much better after was so steep I did not dare add my visit. I hope we shall soon have spirit weight to that already in the wagon, so I put a hand upon the thill and walked predicted for twelve years that the time beside the panting horse as he struggled upward. We had no cause for haste for the flood must have swept been seconds or minutes-I dare not the sound of human voices shouting, of the great sliting time, and every tree

"When we arrived at the top of the a wild scream and a woman rushed through the crowd, and falling upon her knees apon the water-soaked ground she clasped the bables to her breast and covered their stained faces with kisses. They had evidently been deserted by come nireling. A silence fell upon the shall try and hold the harness together of the pink and white ears that flapped noisy crowd, which was not broken for several minutes. At last the lady staggered to her feet and coming to me she took my hand in hers and pressed it to my hand, she took from her bosom an odd-looking pin and fastened it to my dress under my shawl. She then picked up the children and walked away

the pin and I will show it to you. My hostess arose and went to a small cupboard in the wall and took down a cracked china sugar bowl and extract ed from it a curiously formed gold pin in the center of which flashed a dia

"I have not shown it to anyone before for many years," she sald simply, as she laid it in my hand.

For a moment I stood speechless. I looked from the costly jewel in my bands to the bowed figure before me clad in her scanty and faded cotton gown. I noted her toil-worn hands and her sweet, sad face traced with lines of care and sufering and the povertystricken room in which I stood before my bewildered eyes. My host ess lifted the candle so that its feeble

"What is the matter?" she asked and came to us. "Lady," I said as calmly as possible, "this is indeed an

odd-looking pin, but the diamond in the center is valuable." The woman looked at me in a dazed sort of way as one just awakened from sleep.
"You don't mean to say that piece of

The aged couple stood regarding each other sound in its awfulness. It seemed other fixedly for what seemed like sev-

stood speechless and trembling before

Spirit Manifestations.

To the Editor:-As I read the article "Billy heard it and he ran with a I, too, must in justice to the efforts of for a rough and rocky road leading to humble home in a California town. The whether we were in the road or out of mother became much disturbed about went on. As nearly as possible I will I said, 'Aunt Hannah, have you got a time a mountain and lake were also give the story as she told it to me. knife with you,?' there. Again it disappeared, only "She answered with apparent calm- again return with the mountain, lake and hand, but also two other hands came. At the time we heheld the spirit wonder-there was but one hand, the mountain and lake. While watching the hand we saw a mitten form on the hand, also saw it fade away. Saw the

hand. That was the name of the fath-

er's sister in spirit life.

Three weeks from that day I called again, this time to bid the friends farewell, and they again showed me the window. This time no name was there, but a face was very visible in its stead I glanced up to the upper pane and was surprised to see it almost covered with phenomena. Three faces were plain to be seen, one a lady with a hat on. Now, at my first visit there was nothing visiduction is as much of a mystery to among the knolls and snow drifts we ceiled partition back of which the win made our way steadily up, up, until my dow is hid and another one inserted in family feels-their sacred Will hold—as sacred. Therefore so do. I only give the facts, that the sunset—a fact I observed upon my first manifestations in every way. We have would come when materialization would come independent of curtains and cabinets, and in the bright light of day, or

We are entering a cycle of Light then let's live to help turn on more light. It is time to do away with dark circles cease looking for spirits to come up out of and go down through the floor. Let shall be known by the fruit it bears. and those they loved best.

"It probably dld not take me longer shricking. Then through the rain and of truth is our midst. If Spiritualists n a second of time to take all this gloom I saw my boy come bounding to would not become as the blind leading. Then I hurried into the house and ward me, followed by four of our neighthe blind they will have much work to

MRS. HOOKER M'EVOY.



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, Iowa.

The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, wil

open July 31 and close Aug. 28. Fcr programmes address Mollie B. Anderson,

ecretary, Clarksville, Mo.

Maple Dell Park, Ohio. The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1: F. H. Sherwood, secre-Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, 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 Sunapee Camp, N. H.

Lake Sunapee Spiritualist campeeting commences July 31 and closes August 28-four weeks and five Sundays, 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 (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield. Ind.

Unity Camp-Meeting. The Lynn :Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn,

Freeville, N. Y.

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

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August 6, closing August 22. Address all com-munications to I. 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 For full programme and particulars address the secretary of the camp. Onset, Mass.

Franklin, Neb.

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

New Era, Oregon.

The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 2, and close July 26, 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 flake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth East-man, Secretary, Box 69, Mancelona, Mich.

Waterloo Camp, lowa.

The Central Iona Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11 including four Sundays. For particu lars address J. E. Andrew, 205 E. Linn street, Marshalltown, Iowa.

Workwoc, Wis. The camp theeting of the Western Wisconsin Camps Association will open Aug. 4, 1904; and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoc,

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, Secretary, Carbondale, Kans.

Vicksburg Camp, Mich. The dates for Vicksburg camp-meeting are July 31 to August 22. For full particulars, address J. Fraser, manager, Vicksburg, Mish.

Lifeboat Remedy.

will only irritate and further weaken the al-ready diseased and weakened membrane or. Me Will Completely and Fernanenity new Four We will go to the very foundation of your trouble, will remove the causes, identified and tone up the affected mem-branes, perfect the digestion, regulate and istengthen the bowls, and make you as strong and hearly asyou eser-were. We could give you testimonials by the thousand of those we have cured of stometh troubles in all forms and stayes, but they would not tell to you what the treatment will do for Yo!. The only absolute proof is in the treatment itself,

Lake Pleasant Camp, Mass.

Blinn, 61 Dartmouth street, Boston,

Harmony Grove, Cal.

The Harmony Grove Spiritualist Camp-meeting of Escondido, Cal., com-

mences July 17 and closes July 31. For

full particulars address T. J. McFeron.

Winfield Camp, 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

tages, also for programmes, write to

Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Haslett Park, Mich.

This old and popular camp opens

July 30 and closes Aug. 28. For full

programs address J. D. Richmond, sec-

Edgewood Camp, Wash.

Edgewood camp, Washington, opens

July 31, and will continue three weeks,

ending August 22 and 23 with their

eighth annual convention. For full par-

ticulars address Julian W. Smith, 1115

Ashley, Ohio, Camp.

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

Parkland Heights Camp-Meeting.

secretary, Floral Heights, Parkland, Pa.

PEATMENT BY HYPNOTISM AND

SUGGESTION; or Psycho-Therapeut-los. By C. Lloyd Tuckey, M. D., Aberd. New York: G. P. Putnam's

This is the fourth edition, revised and

enlarged, 376 pages 8vo, of a most valu-

edged authority and expert in the sci-

ence of healing by hypnotism and sug-

gestion. The method of treatment by suggestion is clearly and exhaustively

considered, and illustrated by descrip

tions of numerous actual cases in the

work will be found a valuable auxiliary

to physicians in ameliorating and cur-

ing the mental and physical ills of their

patients, and is worthy of most careful study not only by physicians, who should be thoroughly informed in the

nature and methods of curative hypno-

tism or suggestion, but also by all stu-

dents of hypnotism who desire to thor-

oughly understand the subject. It is a

valuable mine of information to all who

A Valuable Work.

tion. How to develop these desirable gifts according to the most approved

methods of ancient and modern teach

ers, together with a set of six symbols

comprising six months' study. By Laura G. Fixen. A course of practical experimental

essons, of especial value and assistance

to those who desire to be benefited by the development of powers of concen-

tration of thought, clear meditation and

"Human Culture and Cure. Part

First. The Philosophy of Cure. (In cluding Methods and Instruments.)

ery instructive and valuable work.

"Handy Electrical Dictionary." practical handbook of reference, con-

should have a wide circulation, as it well fullils the promise of its title. For sale at this office. Price, 75 cents.

taining definitions of every used elec-trical term or phrase. Price 35 cents.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly

great work of a master mind, and one whom Spiritualists should delight to

thought and patient research into Na-

ture's finer forces are here gathered and made amenable to the well-being of

humanity. Medical men especially, and scientists, general readers and students

of occult forces will find instruction of great value and interest. A large, four-

pound book, strongly bound, and con-taining beautiful illustrative plates.

For sale at this office. Price, postpaid

\$5. It is a wonderful work and you will

"Harmonics of Evolution. The Philosophy of Individual life, Based Upon

Natural Science, as Taught by Modern Masters of the Lew By Florence Huntley. A work of deep thought, carrying the principles of evolution into

new fields. Cloth \$2. For sale at this

"Discovery of a Lost Trail." By Chas.

B. Newcomb. Excellent in opiritual suggestiveness. Cloth, \$1.50. For sale at this office.

"Continuity of Life a Cosmic Truth."

By Prof. W. M. Lockwood. The work of

an entertaining story, it contains lessons which every girl should know

the Year 200," etc. A condensed state

ment of facts concerning the efforts of

church leaders to get control of the gov

ernment. An important work. Paper, 25 cents. For sale at this office,

a strong, logical thinker, on a decimportant subject. Price, cloth, \$1.

bo delighted with it.

office. -

The result of years of

Sent complete for 50 cents.

Concentration, Meditation and Inspira-

author's personal experience.

Sons. Price, \$3.

consult its pages.

superior inspiration.

Spiritualist camp-meeting at

North Fife street, Tacoma, Wash.

retary, St. Johns, Mich.

ley, Ohio.

rooms in Apartment House or in cot-

Opens July 16 and closes July 26.

secretary, San Diego, Cal.

Winfield, Kansas.

Mass.

Louis H. Freedmann, M. D., (The Australian Heater.) This Remedy will cure all Eruptions and Skin Diseases, and will correct organic weakness. L DE WGHTH MONEY TO TOU.

Do you suffer from dyspepsia, indigestion, or stomach, liver, or bowel trouble of any kind? If you do, why not let us cure you! We do not mean liftly you by dosing you with a strong, stimulating Bods and Rhubarb Compound, or patent "Dyspepsia Pill." Such things will stimulate and ease temporarily, but in the end will only irritate and further weaken the already diseased and weakend membranes.

Guaranteed Free Polsonous Druge.

Can only be had from Dr. Freedman, 618 W. Mon-roe St., Chicago, Ill. Send \$1.25, and bottle will be sent you postpaid. Send 2 cent stump for booklet and testimonial. During July and August the Doctor can be addressed to Chesteriled Camp. Judiana. WANTED.

Real Spiritualists to rent some fine flats at 1165 Colorado Ave., Chicago. E. T. JAHR.

ELTON E. HEDRICK, ASTROLOGER.—Vocation, business socialition, matrimony changes, travel, all affairs of life. Fee \$2.00. Send date of birth as near the hour as possible. Address, 2621 Reading Road, Cluchmati, Ohlo.

Mrs. J. Conant Henderson, Formerly "Bauner of Light" Medium. Trance, Business, Psychometrist, Readings by letter, \$1. Address Box 216, Kingston, Mass.

MRS. MAY A. PRICE Will teach the laws of mediumship, of spirit-heal-ing, or give clairvoyant readings by mail. Euclose a lock of your hair and One Dollar, 'Obsession cured. 51 D. Street. N.E. Washington, D. C. This excellent camp opens July 31, and continues for 30 consecutive days. For full programmes address Albert P.

Bend 50 cts. for Psychometric "eadings and in-struction for spiritual development. Your own handwriting. 169 W, Milwaukee St., Janesville, Wis.

Astrologist and Clairvoyant. Send sex, time and place of birth (hour if possible), with 25 cts., and two cents stamps for trial reading. Life reading 25.00 and upwards. THEREBE DUANE, box 87, Berkeley, Cal.

Psycho-Harmonial Philosophy, and Its THERAPY.

For full particulars address Mrs. Maud K. Gates, 133 South Manning street, The latest up-to-date healing system, will be taught and demonstrated to a class of students during the entire session of the Wintheld Camp, from the l6th to the 26th of July. Tuition within reach of all, For particulars and terms address P. PEARSON, P. H. Ph, & T., Fonca City, O. T.

TRUMPETS.

The infallible Fibre Trumpet is guaranteed better than metal. No. 1:—36x6 in.—insulated top and bottom, cardinal colored enamel, 81.50. No. 2, 81.25. 33 x 4 inches, plain, with no insulation, brown color. Pamphlet with instructions for all kinds of development will be mailed on receipt of 12 cents in stamps. Trumpets will be sent on receipt of price. Manufactured by JAS. NEWTON, 428 Dorr St., Tolede, O.

If sick write to me, and I will give you a free examination. I want no leading symptom. Nervous exhaustion and lost vigor of both sexes successfully treated. Send name, are, sex, complexion, weight and it cits. In stamps or affver, and receive a correct diagnosis, worth many deliars to you. Be sure and write your own letter. Address.

DON'T READ THIS.

FRANCES L. LOUCKS,

MEDIUMSHIP and its DEVELOPMENT, and how to Mesmerize to Assist Development. By W. H. Bach. Paper 25 cents; cloth 50 cents. The Koran Commony called the "As koran of Mohammed." The standard Arabian or Cloth, \$1.00

WOMAN: A Lecture Delivered to Ladies
the present status of woman, physically, mentally, morally and spiritually. The divine law
of true harmonial marriage, etc. Price, 10c.

FORGE and Mather By Ludwig Buchbook. A profound work upon a profound subject. Price, cjoth, \$1.00. This camp will remain open Sundays THE VOICES By Warren Summer Barlow.
The Voices contain poems,
force. They are most excellent. Price \$1.00. only until September 1. For further particulars, address Elizabeth M. Fish,

A. P. A. MANUAL A complete expose of the principles and objects of the American Protective Association. A book for all parifolic American citizens. Price, 15 cents, or two for 25 cents.

Apollonius of Tuana Identified as the wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents.

HEALING, Causes and Effects, FEW PEOPLE plied to healing. Price, 50 cents.

POEMS of the Life Beyond and Within, voices from many lands and countries, snying, "Man, thou shau compiled by Giles B. Stebbins. Cloth. \$1.

DEATH and the AFTER LIFE
By A. J. Davis.
An instructive and interesting work for all to read. Price 60 cents.

CONFLICT Between Religion and Science Just the book for progressive thinkers. A book that is very interesting to people who have a taste for the past religious history. By John W. Draper Price, cloth, \$1.75.

THE TALMUD Selections from the contents of that ancient teachings, poetry, and legends. 'Also brief sketches of the men who made and commented upon it. By H. Polang. 850 pp. Price, cloth, \$1

Man and the as Disclosed in the Bible."

Spirit World Associate of King's College, to Christian people who would investigate and learn the facts of Bible teachings as well as modern spirit phenomena. Price, cloth, §1.10.

KAREZZA Ethics of Marriage. By Alice B. Stockham, M. plea for a better birthright for children, and aims to lead individuals to seek a higher development of themselves through most sacred relations. It is pure in tone and aim, and should be widely circulated. Price, cloth, \$1.

DEATH ITS MEANING and Results.

By J K Wilson, of the Pennsylvania Bar.

An absorbingly interesting narrative relating a series of wonderful psychic manifestations occurring in the writer's experience. Cloth, illustrated, \$1.25.

PSYGHE Is the invention of a practical medium, under spirit guidance, and is designed to develop mediumship, Many, by its use, have received long communications from spirit friends, and express great satisfaction. Price, 51, and 20 cents extra for expressage.

MAHOMET His Birth, Character and bon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to-be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

THE DIAKKA, Earthly Victims. By the Secra A. J. Davis. A very interesting and suggestive work. It is an explanation of much that is lalse and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson a resident of Summer Land. Price, 50 cents.

THE SOUL - ITS NATURE, RELATIONS AND EXMAN EMBODIMENTS. Third edition now on
sale. 'Price #1.00' This is one of the best books
given by the guides of Mrs Cora L. V. Richmond.
They are really lessons, published primarily, as
a book of reference for those who have been
members of the classes receiving them. This
volume is a careful compilation from reports of
lessons, containing the bases of the teachings.

ASTRAL WORSHIP By J. H. Hill, M.D. A valuable contribution to the current discussion of religious problems. The author by illustrations and a plansiphere (a representation of the celestial sphere upon a plane with adjustable circles), traces most of the myths which lie at the base of Christianity to their origin in sun and star worship. The astronomical facts given possess great value, the illustrations rare and curious. The book is bound in only one style—heavy boards. Price \$1.

"Koradine, By Alice B. Stockham and Lida Holt Talbot." In the form of The Nemesis of | This fascin-Chautauqua Lake by the well-Price, cloth, 11.

"A Conspiracy Against the Republic."
By Charles B. Waite, A. M., author of
"History of the Christian Religion to known Author and Scholar.

HON. A. B. RICHMOND. Should be in the hands of every Spiritualist in the land. It is based on a historical fact, but through the narative is weren a psychle line of thought in the style so natural to the great criminal lawyer that one can feet the author's very presence during its porneal. It is certain-iz inversiting. Price cloth, 75 cents.

The Australian The Latest C. WALTER LYNN,

: Eminent Healer:

: Gifted Psychic.: Health Restored by Common Sense Methods.

> For the Cure of Mental and Physical Ailments.

· · OBSESSION CURED · ·

For Free Diagnosts of Disease, cend five wo-cent stamps, age, name, sex, and own hand-writing,

Readings and Business Advice, \$1, and Two Stamps.

Address 784 Eighth St., Oakland, Cal.

Annie Lord Chamberlain's Card. Dear friends, you can greatly help me care for my blind sister. Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with it, and I will try and get reply by independent writing or whise-form. Address Mrs. Anule Lord Chamberisin, Mitord Mass.

FOUND.

A medicine that will cure Kidney Trouble and Kheumatism. Contains no acids, has no injuri-ous effects, and never fails. \$1.50 per bottle. Agents Wanted,
GEORGIA GLADYS COOLEY,
117 West 14th Avenue, Denver, Col

Institute of Higher Sciences And College of Fine Forces.

Teaches new and wonderful methods of cure.
"Fast becoming of world-wide fame."—H. Tuttle Light, Color, Electricity, Magnetism, Mind, Battu, its beautiful Diploma confers title. "D. M." Doctor of Magneties can be gained at College or at one's home. Books and instruments furnished. Send stamp for catalogue to. E. D. BARBITT, M. D., Geneva, N. Y.

DR. J. S. LOUCKS

DR. J. S. LOUCKS, M. D., Lock Box 1203, Stonebaro, Mass

MILLER'S MAGIC MIRRORS Successful Road to Mediumship. A Successful Road to Mediumship. Indorsed by leading Spiritualists as developers of different phases of mediumship, especially Clair-voyanee. Our micrors are chemically treated and very sensitive to spiritual elements. With a little patience you can not fail to develop your phase of mediumship. Price, \$4.00. Horoscopes written for \$1.00. Give date of birth, year, and where born, W. H. MILLER, P. O. Box 16.5 Canton, Ohio.

SELF-HYPNOTISM.

I have proved to the United States Government (memorandum opinion No. 12) N, that I have made a late discovery which enables all to hypnutze themselves at will, awaken at pleasure, cure the ills of life, become clairvoyant so they can see all over the world, communicate with spirits and have perfect self-evidence of the continuity of life. This so-called Mental Vision Lesson will be seen AIBOLLTELY FREE to everybody, actually enabling you to do the above without any charge whatever.

LET OUR TRANCE MEDIUM PHYSICIAN Visit your home, and prepare a remedy, that will cure, when you or any of your friends need medicine, or spiritual aid. Send age, complexion, weight, and one leading symptom, and \$1.00 for trial,

SPIRITUAL MEDICINE CO., Bot 123, Seymour, Ind.

Know the value of the CO-RO-NA

MEDICATOR For Catarrh, Hay Fever, Head Colds and Other Diseases of the Respiratory

Organs. Persons desiring to try this highly recommend-

E. J. WORST, 17 Elmore Block, Ashland, Ohio.

He will gladly send the CO-RO-NA to any reader of The Progressive Thinker on FIVE days' trial free. If it gives satisfaction, send him \$1.00 (half price). If not return it at the expired time, which will cost you only 3 cents postage, and you will not owe him a penny. He takes all the risk him self.

AN ASTONISHING OFFER

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free br spirit power.

Mrs. Dr. Dobson-Barker, 230 North Sixth St. San Jose, Call



DO YOU Need And Better Excelents

Special Ican help you. I Will fit your
eyes by Clairvoyanes and
spirit assistance at your own
home with the improved melted pebble lense, to
see near and at a distance. Please write for illustrated circular, showing styles and prices. Also,
my spirit method of treating that restores lost
vision and impaired eyesight. I guarantee to fit,
your eyes, and safe delivery by mail.

BAMPLE FREE.—Sufficient magnetized Compound for four oz. cures sore eyes, restores the,
eyes to normal vision. Ten cents for postace.

B.F. POOLE.

48 Evanston Ave. Chicago. Itt

SPIRITS AND SPIRIT.

SPIRITS AND SPIRIT.

When Sydney Carton, in Dicken's great novel,
"A Tale of Two Cities," said, "it is a far, far better thing that Ido, than I have ever done. It is a
far, far better rest that I go to, than I have everknown," He gave up, his head as a sacrifice for
the thing he loved. Are you sacrificing anythingto know yourself, to be great when death ends,
your mortal life, to realize your God-given divine
powers? If you are not you are not a procreasive,
Spiritualist. Secure these books at once, Mr.
Grumbline's work is endorsed heartily by "The,
Banner of Light," because it knows the man and
his works:

CLAIRVOYANCE—Cloth-bound, price, \$1.50 (reduced from \$2.00). It leaches you how to penctrate,
the veil of sense and matter, converse with spiritis, read the crystal, see the future, prophesy and
attain illumination, and be a Yoris, "All students
will do well to study this excellent volume, —W,
J, Colvilie. "It is a revelation."—Light. "Best
work on the subject."—Mind. "Marvelone—Ep
och-making."—Lilian Whiting.
SBIRITY WORLD by Gameld, cloth, 56 cents,
AURAS AND COLORS—With exhaustive dic
tionary of color meanings. A unique book for,
unique people, Price 50 cents
EASYLESSONS in Inspiration Clairvoyance and
Psychometry. Price, 50 cents.

REALIZATION—How to concerns.

EASY LESSONS in inspiration Clairroyance and Psychometry. Price, 50 cents.

REALIZATION—How to enter the super-consciousness and be a Yogle. Price, 25 cents, DIVINATION—A Ms, series on how to divine hidden things, and lost treasures, become a Secr. Price, \$1.00.

CRYSTALS for crystal-gazing, a newlot at \$2.25

J. C. F. GRUMBINE.

1285 Commonwealth Ave. Boston, Mass.

or of the state of