## SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is at by a legitimate deduction from all the right." Pope.

"I long to know the truth hereof at idge. large." Shakespeare.

of falsehood and disease." Ingersoll. "Truth bears the torch in the search.

"Truth depends on, or is only arrived for truth." Lucretius.

facts which are truly material." Coler-

"Plows, to go true, depend much up-"Let us make truth catching instead on the truth of the iron." Mortimer.

 Let us love our cause § and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It expand more rapidly, §

## TRUTH IS IMPERISHABLE.

Prov. viii., 7.

again." William Cullen Bryant.

will only thrive, and having lungs and refusing to breathe." it will be held as a dead dogma, not a "However unwillingly a person who living truth." John Stuart Mill.

"My mouth shall speak the truth." has a strong opinion may admit the possibility that his opinion may be false, he "Truth crushed to earth shall rise ought to be moved by the consideration that however true it may be, if it is not "To have truth and not live it is like fully frequently, and fearlessly discussed

EXPLORING UNKNOWN LANDS,

Do Dogs "Telepath" Messages of Forthcoming Eventa?

The recent dog spirit incident, in which the famous novelist, Rider Haggard, claims to have been told, or "telepathed," of the death of his pet dog, etc., arouses the question as to whether dogs and other animals, birds, fish, bugs, etc., have individual spirits or not. An incident in the life of the well-known Boston artist, Mrs. A. C. Littlefield, would tend to throw a ray of light upon this much disputed subject.
Some years ago she bad a valuable

Mexican poodle which had been present ed to her by some southern friends was, I believe, during the Cleveland presidency, and the Southerners, being warm Democrats, christened the dog "Grover Cleveland." Some of the dis-tinguished psychical researchers and cccult students in the North were great admirers of the pup and called him "Grover" for short. He was a typical aristocratic dog and was held in such high esteem that a very valuable oil painting was made of him by the artist and frained in a costly. specially designed, hand-carved frame. The dog was a high liver, and his ceath was predicted by an Indian spirit, but at the lime the prediction was not believed, although later the dog croaked on time as the dead Indian had foretold. Did the spirit read the dog's mind or was it a case of subconscious ego of the subliminal telepathy of the constituency? The psychologists are now up against the real thing hard, and we will leave the puzzle for the Harvard professors to analyze. The dog died. At the same time a well-known special correspondent of western newspapers happened to be present with an Eastern school-

They both were "in at the death" of the dog, and when they supposed the dog was merely sleeping, saw the artist break out crying, saying she "had just break out crying, saying one seen the dog's spirit leaving his body," etc. The newspaper man said: "Oh, no, the dog isn't dead yet." But he was dend, as dend as a door-nail.

A Hurvard University graduate also saw the death scene, and the facts of case are capable of scientific proof--if such were needed. We may say that spirits in the next world claim that all forms of life have a spirit of some kind as an animating principle.

Exploring Unknown Lands. e famous explorations of Stanley Livingstone and others in "Darkest Arrica" are eclipsed to-day by the startling discoveries made by many advanced travelers, going far out into the once unknown lands beyond the grave It has been proved by thousands of repeople that the air, the spheres the whole universe is densely populated by almost invisible spirit life, vegetagels, etc. Some explorers say there are seven spheres around this earth, each one inhabited by apirity of different density, weight or specific gravity; that is to say, the heavy spirits walk on the earth like ghosts; then they shake of their material density by degrees and are advanced from one sphere to another much as children are from one school to another. What was once thought to be cold air in the higher re gions where balloonists froze to death while in material bodies, is now known to be thickly populated forms of spirit life. Besides the mill ions of other worlds, stars, planets, etc. which anyone can see at night, it claimed that this whole universe is

crowded with spirit life. The lower sphere or earth-bound spooks, are not to be an ignorant, de graded lot of beings not much better than the tank and file of the rabble on om whom they come. These spook infest bar-rooms, hang around peor whom they can obsern to drink er te, gamble or gratify their low séual appetite. They often control the bum class of mediums, and, as they were on earth, like to get their victims into trouble only to laugh at them. The higher spirits come down to

teach these spooks, duffers, but the lower spirits are often unable to go above their own apheres until they have outgrown their earth attractions.

Boston, Máss. ROXBURY.

#### THE MODERN SAINT.

No monkish garb he wears, no beads he tells.

Nor is immured in walls remote from strife: But from his heart deep mercy eve

In place of missals or of altar dreams He cons the passioned book of deed and days;

He looks humanely forth on buman

Striving to cast the comforting sweet

Of charity on dark and noisome ways Not hedged about by sacerdotal rule, He walks a fellow of the scarred and

weak. Liberal and wise his gifts; he goes to school

To justice; and he turns the other He looks not boly; simple is his belief;

His creed for mystic visions do not acan: His face shows lines cut there by others' grief, And in his eyes is love of brother

man. No medieval mystery, no crowned, Dim figure, halo-ringed, uncanny

'A modern saint; a man who treads And ministers to men with all his --- Richard Burton. might.

Borrow is a kind of rust of soul which every new idea contributes in its passage to scour away.—Johnson. Ovid finely compares a man of brokn fortune to a falling column; the lowit sinks the greater weight it is phliged to sustain. Goldsmith. about them.—Jeremy Collier.

COGENT THOUGHTS.

Cause and Effect Are Inseparable.

In comprehending and illustrating this divine law we are entering a realm which has been considered too sacred ids of procedure by which he has deal with the momentous questions pertain ing to his life and destiny. But to deny that there is a realm forbidden him to explore is only proclaiming a truth He has been debarred only by his ina bility to understand the facts pertaining to those questions, which will be re moved as he develops his capacity for their comprehension.

The laws of heredity and climatic in fluences are as operative with nations and races as with individual entities they being some of the prominen causes which have produced the diversi fled lines of thought manifest in the different races. The effects produced are largely shown in their religious belief and with that hold upon the intellec and conscience which makes the efforts to turn the current of national though into a foreign channel an almost hope less task. In the efforts to Christlan-ize the-old religious beliefs of India which date back long anterior to the foundation of our religious cycle, and rejecting the causes by which they were produced, and ignoring the un versal truth which underlies the foun dation of all religious beliefs, and try ing to place them upon false premises has produced the effects which are ap parent at the present time.

Assertions that they do not sympa-

thize with modern thought, and holding back the car of progress that to outward appearances is moving forward with Increusing speed, are not satisfac tory, for while accepting the belief of all religious systems in the universal destiny of the race, may they not find acceptable reasons for rejecting that which to those who are looking into the interior life is moving on a line which unless changed will culminate sults as disastrous as those which over threw the nations of antiquity. "All not gold that glitters, nor wealth that shines," and in our own country the efforts made to alleviate the unfortunates in life's battle by building asylums where they can find relief, and places of refuge where the criminally inclined can be incarcerated and society pro tected from their depredations is with out doubt prompted by feelings of kind fects as they are made apparent, and neglecting the causes which are pro-

luctive of such discordant results. When through gigantic combinations advanced in price beyond the limit which the laws of trade demand and the rights of the people rejected to the extent of robbing them of millions and placing it to the credit of the combination that manipulates the deal, where s the limit to be placed, and how will those poverty producing forces be brought under the control of the higher law of love to our fellow-man? By do nating a few thousand to the founding of asylums or to prosecute those unfo tunates goaded to desperation by want, they may think to quiet their con science and be represented before the world as ber benefactors.

"But the blood of thy brother crieth unto me from the ground" is the voice of the divine Spirit, and never before has it been with such distinctness as at the present time. We are not sounding the note of an alarmist who believe that the efforts that are being made for improvement are futile to stem the revolutionary tendencies, but whether the transition from the convulsive period of the present to the more perfect one of the coming time shall be through a peaceful educational development of an understanding and accent ance of the Divine law which says that while one being created in the imagof the heavenly father and mother suf fers hunger or cold, or has not means placed within its reach that it can use for its material and spiritua improvement society has a great pre paratory work to do and is on danger us ground until it is accomplished. O will it be as has been the changes which were wrought in the past through clashing of interests culminating in the arbitrament of war?

The pilot that is to direct buman life out of the almost interminable labyinth into which it has plunged largely through ignorance of the laws governing its life, is the divine law which says hat every effect is the result of a corresponding cause which clears away mystification that has to the exter nal mind clouded the truth and in the form of creeds and senseless ceremo nies made it difficult to understand when "the wayfarer tho' a fool need not err" in his comprehension if presented unmasked.

Geology tells us that the present forms of life retain faint traces of work ligs by which they can be traced back to the more primitive forms whence they came, and placed in their true order by the divine law of evolu tion as it has operated in the materia So in the realm of the spiritual the forms of thought which are the ef fects of a past barbaric age have lef impress upon the present, bu which is passing away through the abil ity of the soul to more perfectly under stand the truth, enabling it to discrim inate between the forces that are only transitory in their operation and those that are eternal.

While in the darkness of night, we hope for and have confidence in the coming of the morning; so in the pres ent blindness, measures are only temporary in their operation will give place to that knowledge which will go to the foundation of the social structure, placing the temple that will proving the truth of the words of the Divine Teacher, "for whatsoever a man soweth, that shall he also rear

HAMILTON DE GRAW. West, Troy, N. Y. We must not let go manifest truths

cause we cannot answer all questions

being developed along new lines, and the results thus can be no more hindrance. was at hand. The music could be heard as plainly as ready, actual spirits—not "materialized" ones.

SEEKING

if emanating from an earth-made piano instead of one Do not understand me as criticising any phase light thereon at no distant day.

ween this and the spirit world exists independent of the spirit power. derlying principles of spirit manifestations, and the both mortal and immortal. laws that govern them, and prove where the dividing

tal spirit power?

and its limit of action, independent of the body, will become of beliefs? reached, no mediums should think they have connecmind and the spirit is undeveloped, and consequently no connection whatever.

receiver.

You will probably doubt my sincerity when I tell you that independent slate-writing, one of the highest mortal spirit power cannot prove spirit communica- true spirit power tion out of the body. That must be accomplished by the spirits who have shed their earthly raiment. They can do so now, because mortal spirit has reached out and gained heights sublime, and through vibratory laws can act as a perfect receiver for manifestation of true spirit power.

We know, and spirits can prove through every law of nature and reason, that no spirit ever deturned to earth; that the space through which they manifest is unmeasured, and that spirit manifestation is a governing of the forces that exist throughout space.

Will Spiritualists with their theories of obsession and earth-bound spirits, and their utter ignorance of mortal spirit manifestation, be ready for the overthrow of their beliefs?

Will they accept proven facts' concerning spirit

When spirit power begins to operate, frauds must cease, as it cannot be imitated.

lifted above present-day Spiritualism. That is rid- the land of souls.

scientifically that we live again, and the purpose for to be, but that does not excite us; we are beyond that which we are living. We are being guided by the stage. spirit power, and as we have been guided by it these New Canton, Ill.

All progressive minds are constantly seeking the many years, we know. There is no use to make any ight along Spiritualistic and occult lines. No two announcement of our intentions, but we know now can see exactly alike on any important subject. There that we will not do any work in this part of the counwill be a divergence somewhere, hence the spirit of try on account of atmospheric conditions, and as soon toleration should exist on all sides in reference to the as out husiness affairs can be arranged, it is our depinions of others. Mr. Ward of New Canton, Ill., is sire to go beyond the mountains, where we know there

far have been very remarkable. At some of his cir- Brother Francis, we talk with spirits by the hour. cles entrancingly beautiful music has been heard on We are to see views of spirit life and conditions as the piano, when no material instrument of the kind they actually exist. We are to see, as we have al-

invisible to the naked eye-perfectly distinct to all spirit manifestation. I am not disputing any of it, present. Some of the statements made in the follow- but I say the spirits will show where the dividing line ing communication diverge from the commonly ac- lies. Is it not time? Have we not gained the right cepted opinions of Spiritualists, and we hope for more of authority when we talk to spirits as we do to mortals, when we simply sit down and hear their wondrous music, and when we are told that the work is To the Editor:-As to the development we are finished, and that-spirits are now ready to lead the pleased to say, that we are told by the unseen forces world out of darkness? No mortal mind can conceive that it has reached that point where connection be- of the change to be wrought, under the guidance of

mortal force. That for the first time in the history You are aware of the fact that we get independent of the world, spirits are able to demonstrate the un-messages; in fact, all phases of spirit manifestation,

The immortals are to prepare manuscripts for a line lies between mortal spirit manifestation and im- book, giving the law of life on this planet, also the mortal spirit manifestation. How many do you think journey through space from its beginning to where are ready for spirit teaching not blended with mortal it blends into a transparent world, with illustrations; also the beginning and end of all life forces, fully il-How many are ready to learn the limitation of mor- lustrated. When these promises are fulfilled, and spirit power demonstrated and proved to be as real as Until mortal spirit power has been demonstrated, wireless telegraphy, what will be the effect, and what

Many Spiritualists are just as far from the real tion with spirits out of the body. This is done, how- truth as those who claim nothing. The importance ever, because the governing power between the of it all lies with the spirit in the mortal, and the work will be in their behalf. They are to know at all manifestation, be it good or bad, has been charged last something of the life that animates their forms; to spirits out of the body, when the truth of the mat- of why it is here; whence it came, and where it is goter is, there is absolutely no true spirit power there, ing. Ignorance of these things is worse than their pictured punishment as it must all be learned anew, Now, Brother Francis, spirits are able to prove that before progress can be dreamed of in the land of souls. all spirit manifestation is done through vibratory Nevertheless our cause has withstood error's fearful force, and "development" is merely teaching the mor- brunt, until at last we are nearing that altitude of tal spirit how this force acts and how the mortal spirit spiritual heights where we can no longer be pointed shall gain the heights where it can act as an earthly at with the finger of scorn, for we can prove our claims to the wide world, to the great and small minds of earth. When we first became interested in spirit manifestation, our highest desire was to know phases recognized, can be done by the mortal-spirit, how the work was done, if it was in the mortal power independent of the physical body, and without any to do any of it independent of the mind and body, and connection with outside spirit force. This can be to that aim we have worked these many years, and the done, as can all other phases of so-called spirit mani-festation, independent of true spirit power. But where the dividing line lies between mortal spirit and

In these years that we have worked to the end that spirit power directed, we have failed to have any experience detrimental to us in any manner as many others claim. Our health is perfect, and our path clear, and our faith in spirit power supreme. The desire to bring others into our confidence concerning our spiritual work, save those whom we know to be sincere and ready to know all truth, has left us entirely, and we know now that spirit power works for universal good as well as individual, and the work to be done will be done at the right time and in the right place, regardless of what we do or say.

We have no jurisdiction over the spirit power that comes to us. We are not operators, simply receivers. Our practical development was finished some time ago. We are anxious for abler judges than we are, to witness spirit power.

Now, Brother Francis, you know something of our We do not eare to say what is to be done, as we claims, and Lishould be much pleased to know your know the spirits do not need us as a mouthpiece, but opinion of the effect when they are proven to be facts, notwithstanding this, we are glad that we are to be and they are facts, you will some day know here, or in

iculed because of its inability to clear the mists away. We are no longer astonished at spirit manifesta-We are glad to know that spirit power can at last tion git is a part of our existence, and to us the novlead us out of the ruts of ignorance, can demonstrate elty has worn away. We know something of what is

EMMA M. WARD.

San Francisco, Cal.

It is not until we have passed through

how much dross there is in our copy pay the driver and send for his bag-

#### MANIFESTATION OF SPIRIT POWER guides were working with her, an evil

**Bpirits Light the Gas and Cause** Trouble in a House.

A most remarkable demonstration of spirit power was witnessed by several en a few evenings ago at the home of Mrs. Clara U. Myers. On Sunday evening she remarked to her hus band how remarkably strong she felt, is she with a number of persons belonging to her class, had been away for little outing together. She retired about 9:30 p. m., and at 2:30 in the morning, she was taken with violent pain in her body, and for nineteen ours suffered the most excruciating pain that I ever witnessed. Once in a while, her little guide Rosie would control her and ease her suffering. We were powerless to help her in any way, as her guides would not allow anything to be given her, stating that they were removing the old and injecting new chemicals into her body. Every part of her body underwent a change, in order that the guides could have more power for the development of those in her classes. I wis at many mediums but have never seen one so self-sacrific-

Mr. O'Brien, Mr. and Mrs. Morris, the Balzac. Mesers Leick and myself. The guides explained to us the nature of the treat- to be purchased at the price of chains ment, then told us to feel the flesh of and slavery? I know high what course the body. It was just as though she others may take, but as for me, give people are just as glad to day as they had been dipped in water. The guides me liberty or give me death.—Patrick then left her and when she came to, she Henry. did not have a particle of pain, and on the following day was up and about the the furnace that we are made to know While this was going on and the position.-Colton.

ing for others as this dear soul is,

The Prodigal,

spirit got into the next from and turned No, my son, it isn't that the world on the gas, lit it, and burnt a towel that was hanging on the walk. Her spirit bas grown hard-hearted; it isn't that we aren't just as glad to-day to see the mother came and put the fire out (so we were told afterwards by her guides). ly anxious to welcome him home as The door of the room was closed. Sev over was anybody in the fifteenth chaperal of us smelled the smoke which had ter of Luke. It is the manner in which penetrated to the upper floors and a the prodigat of to-day frequently research was instituted, the cause being found as already stated. All the perturns that throws a wet blanket over the festivities of the welcome. When sons whose names I have previously given, will testify to the truth of what I leanging on his ear and his hands in his pockets; when he kicks the faithful I have been investigating this truth old house dog as he lounges in at the for ten years or more, but have never witnessed any grander demonstration gate; when he calls his father "guv" and the servant girl than this during all that time. "King." her guide, is one of the grandest spirits dinner?" before he has been in the when he wants to know "What's for it has ever been my privilege to come in touch with, working faithfully to help house fifteen minutes; when he gives his elder brother two fingers to shake Her many friends in Boston, New and advises him to comb the hayseed York and Chicago will be glad to know into the easiest chair in the house, that Mrs. Myers is at the present very perches his feet on the window sill, and out of his hair: when he throws himself well and faithfully working for the announces that he'll "take a tub cause of Truth. Thanking you, Mr. Ed dinner;" when he comes back announces that he'll "take a tub before itor, for space in your raluable paper. Generally forgiving air of good fellow BR. J. W. COWAN. Ship about him, and tries to make all ship about him, and tries to make all the family feel very easy and reassured. then it is, my son, that father longs to We are accustomed to judge others run and meet you while you are yet a great way off and fall upon your neck hy ourselves, and thought we graciously We were told by the guides to gather absolve them from faults which are like with a plough-line and welt you into a ground her bed at 9 o'clock, and the fol- our own, we condemn them with sover- state of becoming humility and pentlowing gentlemen did so: Mr. Myers, ity if they have noth für virtues.— tence by the time you are ready to take off your hat to the bound boy and Is life so dear or peach so sweet as crawl up the front steps to ask your

brother to shake hands with you. Good

were, my son, to see the prodigal come

home, but it does rattle them a little to

see him conie in a back and ask them to

gego. A. V., in Agnostic Journal.

Never in the known history of the world has there been such an object lesson brought before the public, Illustrating the unity of life, as is now being enacted here at the World's Fair. Ainus, Igorrotes, Pigmies, Patagonian glants, people representing every spot

The Race Question.

color, type, and idiosyncrasy.

Black, white, red, yellow and brown, mingle together like the colors in a ka-

The saw-toothed cannibal from the South Sea Islands jostles the exclusive Hindoo Jain whose vegetarian religion will not permit him to eat an egg, because it contains the germ of life. In strolling among them we notice how unlike, and yet how alike they are their difference being exoteric, and

their similarity esoteric. They all smile when pleased, frown when angry, look sad or gay, as the mood takes them; they love, they hate, hey are good and bad, with all interme diate degrees of both.

Their feligions, promising rewards and punishments, are all based upon the one central truth, though the relig-

All this points to a beautiful, magnifi cent truth, viz.: there is no race ques tion, except a geographical one.

source and the same destiny; the same hopes and fears, the same needs and Hereditary and chosen rulers, for

their own selfish ends, nave festered race hatred in their ignorant subjects religious bigotry has done the rest make this old world ween tears of blood throughout its known history. Come to the World's Fair if you want

to solve the race question or rather sec We were just talking with a fire wor shiper, who spoke very good English, being an interpreter for his tribe. His

voice rias soft, low, melodious. Said ke: "Madam, you bring me a book; it is your religion; you say it contains all there is of truth. To-morrow some one else brings me a book—his religion He says it is all there is of truth. Bome -each all there is of truth. Madam. I not read the books. I have my own. It is written here. (Laying his band on his heart.) To me it is all there is of wrong. I worship the fire; it speaks of power to destroy, that it may create again. It is Spirit, it is God."

He lifted his beautiful black eyes beavenward, a pink flush dyed his brown cheeks, and I knew God was speaking to him in words he could understand, better than any that might come from my stumbling tongue. So i turned away in reverential silence.

All the societies here, notwithstanding the extreme hot weather have received fair patronage, though not what The Cottage Tent City Annex to the World's Fair should receive better patronage from Spiritualists and New Thought people visiting the fair.

It is well equiped for meetings, rest and recreation and affords a delightful coportunity for getting together under the very abadow of the World's Fair buildings, with the privilege of searchlights from the Ferris wheel and other eminences to chase away the spooks

The Ladies' Society meeting at the Odcon Thursday afternoons bids fair to develon some spiendid speakers and mediums. The cause here can safely report progress. MRS. M. M'CASLIN.

St. Louis, Mo.

Have Animals Souls?

Again and again this question is asked, and arguments pro and con are offered in profusion. Some people, feel ing much attached to their living or departed pets, take affirmation for granted; while others, and fine logicians among them, deny such possibility, and find the idea ludicrous, that we should share our future blessed homes with argue, "where shall we draw the line? if cats, dogs, horses are admitted, the law must apply to the rest of creation, even to the insect pest; and we must expect to have nine-tenths of our future happiness absorbed by <sup>4</sup>mosquitoes. flies, fleas, bugs, spiders, snakes, scorplons, etc."

Sad logical outlook indeed! To think of all the tiny tormentors we savagely dispatched on earth, turn ng up again on the other side and taking sweet revenge in all eternity! think of all the hosts of the same ilk. loo numerous to come to an honest bite during their short earth-life, and low awaiting compensation in a new life, where we all expect a chance to work out our possibilities. Alas! what a prospect for arisen hu

manity! But, seriously. We should never draw extreme conclusions; for none of us possesses wisdom enough to offer any infallible dictum. equiped scientist, the best developed medium, can only give to us part of the ruth we crave; others must add, must supplement, stone by stone the grand structure advances, and even a fraction of a stone will count,

But shall the mighty temple ever be finished? A faint voice within me anwers, "Never! It is the endless work of endless generations, throughout eternity.

rom my subject proper! The convenient term "instinct" fo

May I be pardoned for this digression

any demonstration of animal intellience is now considered obsolete by upto date scientists: the word "intellect has taken its place, and even a psychic undercurrent is not any more out of the question.

From here to "soul" is only a short step, which I would not hesitate to venure, considering the many phenomena that have been reported from different If only one of them can be au thenticated beyond the shadow of a doubt, then the question is settled Since the truth of the existence and shed, psychic kinship with men en-

THE STORY OF SHUNGOPAVI.

The Wonder-working "Medicine Man\* Among the Cliff Dwellers at the World's Fair in St. Louis.

Ralph Waldo Emerson says that an nstitution is only the elongated shadow of one man. 'The World's Fair at St. Louis, now the greatest exhibition of human progress the world has ever seen or is likely to see again in a cenury, is also the reflex of its organizers and by the same token it may be said that the several exhibits, large and small of whatever they tell are the visible duplication of the ambitions of the men that brought them into being.

The World's Fair at St. Louis is particularly rich in the displays of the peoples of strange and out-of-the-way regions. This socalled anthropological lepartment shows excellence in variety is well as in extent. For Americans one of these divisions has more interist than the one in which the modes of life of the American Indians are exhibited by a collection of the leading groups of human beings that originally occupied the soil of what is now the United States. The Indians as they are familiarly known exist in the public mind largely in the guise of savages or semi-savages. When we sneak of indians we conjure up visions of atrocities of the Apaches, the Sloux, the Comanches, the Nez Perces and the like and the deadly struggles in which these until very recently engaged with the white settlers of the West. romance and history are full of deeds the most daring regarding the encountcis, awful and sanguinary that preceded the now no longer disputed occupancy of the North American territory by the white men.

But the World's Fair now teaches another lesson and it gives us in the peron of one strange man another record. Hundreds of years ago before the white nan came, long previous to the time hat Anglo-Saxon land-hunger showed iself on this continent, there lived in he Canyons of the Colorado river, in what is now Arizona and New Mexico, a rare race of people known as the Cliff Dwellers. Whence they came no man can tell. Only their descendants to-day, the Mokis, Zunis and Pueblos have tradition of their forefathers, and they tell us at the World's Fair in the departnent devoted to the Cliff Dwellers, that their ancestors were a peaceful race, heir priests claimed miraculous knowledge concerning the powers of the earth, and the air. They tell us further that that power is transmitted by their priests, or medicine men, as we call them, from one to the other, and thus has been handed down unimpaired from earliest times. The Cliff Dwellers have among them a wonder-worker. named Shungopavi, a mysterious man, now in the prime of life, who possesses nowers that defy explanation by any American or foreign scholar who 30 far. has been privileged to witness his marvelous performances.

Shungopavi duplicates many of the miraculous things spoken of in Scrip ture. He seems to have solved the mysteries of space and time. His feats of legerdemain are the talk of World's Fair visitors. He works entirely without apparatus. His person is engaging. The blood of his ancestors shows itself in him by a dignity of demeanor before the mixed audiences that daily see him He is truly a wonder-worker, the like of which no World's Fair has ever before presented.

Recommendation of the commendation of the comm titles the higher animal to the same

The chain of evolution drawn by scientlets, the tree of life, with man as its crowning point, is an admirable work-

ing hypothesis (though already on the point of being supplanted by others); but cannot claim infallibility. Nature's so-called laws, probably formed by necessity in the course of eons, do not always work machine-fashlon, or we could not speak of her "whims' and "freaks" that are observed in the mineral as well as the

vegetable and animal kingdoms. Man,

the "crowning point of creation," often

would sometimes do well to change places with some well trained donkey. It will not do to simply speak of man, genus man, as the "non plus ultra" of creatures, unless we have in mind the ideal man, or rather ideal mankindmen and women capable of forming high ideals to cherish and to follow, capable of highest mental and moral development; towering above the level of

average mankind. If I were a good, faithful dog, I would not desire to change places with some brute of a master, called man; if I happened to be an intelligent horse, (for instance the one mentioned above), I would not exchange my place in life against that of the average negro; still less of the low one; the yet existing savage tribes being entirely out of the auestion. •

The soul-principle is evidently a matter of degree and develops on different scales in different individuals, animals not excluded. In some human beings it is scarcely perceptible, justifying us to doubt its final unfoldment, while come animals show too much of the principle to justify doubt about future nersistency. With the majority of creatures, however, it may not be strong enough to persist, but return to what might be termed a common source: in

But we might do well to discard some of our human conceit, and prepare to meet on the other shore animals exhibiting better soul-elements than many of our human kith and kin...

MRS. HENRIETTA STRAUB. Port Orange, Fla.

Great mischiefs happen more often from folly, meanness and vanity than rom the greater sine of avarice and amsition.—Burke.

The worst enemies of law are those who would perpetuate injustice under porsistence of the soul of man is established name of law.—Sentinel of Christian Guard-Against Mental Rigidity.

## Two Remarkable Works.

Dr. A. J. Davis' "Diakka" and Dr. J. M. Peebles' work on "Obsession" are companion books, each one reflecting certain conditions existing in the spirit realms, and each one should be carefully read and considered. The work of the Diakka, veritable inhabitants of the realms above, is vividly portrayed by Dr. Davis, one of the greatest of living seers. Dr. Peebles, a man of world-wide experience, presents a vast array of evidence in regard to evil spirits and their disastrous work among all classes. Don't suppose for a moment that the work of the Diakka or evil spirits is confined exclusively to Spiritualists. They are far less afflicted by them than any other class, for they are more on their guard against their pernicious influence. Read both books, and become thoroughly posted in regard to Diakka and evil spirits.

dispel them.

viciously wicked.

streets.

Ben Zacohal says: "Demons have

he gift of speech, and they speak in

past and profess to know the future

They may be consulted in both re-

spects, but questions about lost treas-

ures had better not be directed to

ments in children. They impose upon their subjects slavish restrictions.

They like sacrifices of blood."
In the book of Zobit the demon As-

modeus is described as malignant and

Zenocrates describes the "terrestrial

demons" as a middle order between

gods and men, and that they "are like

human beings capable of inferior pas

Hesiod and Homer, Sophocles and

Euripides describe the eccentricities of

demon influences. Horace tells us of

an obsessed actor who became demon

ized and spannodic, tore his garments

In the Demonism of India we read of

the pranks and mischief committed by

tions, howlings and superhuman actions

of the obsessed who resorted to the

Madura pagoda, making the place a

The "Bhutte" demons of India seek

satisfaction for their selfish desires

and thereupon often go away. The

name generally applies to those who

died by violence, often notorious evil-

doers, ignorant and malicious, wander

ing in the invisible intermediate state,

physical and mental injury to mortals.

spirits, include drunkards, the lasciv-

ious, treacherous and violently tem-

"Pretas," says Prasad Chatterji, "influ-

ence and inflame the physical cravings

of weak girls and men by possessing

them, and assist black magicians for

the sake of offerings of drinks, flesh

With the actions and behavior of evil

and unclean spirits in the time of Jesus

all are familiar. "What have we to do

with thee, thou Jesus of Nazareth? Art

thou come to destroy us?". "And when

when he saw Jesus he cried out and

him. What is thy name? And he said,

whithersoever it taketh him it dasheth

eth his teeth and pineth away." Many

similar examples may be promptly re-

In his able work, "Demoniac Posses-

sions," Dr. Menzies Alexander says:

demons often surround houses and in-

This is especially the case if there be

The Haunting Places of Unclean Spirits.

It was said of old by the Sibylline or-

acles, "Ye shall have the reward of

our evil counsel; ye have made your

sacrifices to demons in hades, and ye

shall dwell with them." And so, too,

we are taught in the book of Enoch,

that those "who worship foul spirits

and demons are drawn down to low places to abide with them."

ing is this great lesson to the human race. Evil communications corrupt

downward and chain the soul to the

ed demoniac spirits, earthly and selfish

in the filthiest and foulest places of

city slums and hovels." Dr. Alexander

has just told us how they especially like

unclean places, and continuing, says:

Demons are more active in darkness

than in light. At cock-crow their power

begins to weaken," The "Shabrirl" are

always a menace to those who drink

As to external appearance the shape of demons "is mostly human, but they

pear in clouds of smoke.
"They infest all ill-aired places, the

atmosphere of dark swamps, and garb-age deposits are charged with them. They seek the low places."

"Shadows cast by the moon, certain

trees mossy by sluggish streams, and

dark vaults are natural lurking places

for demons. All places of uncleanness

are congenial to them. Graveyards are

their favorite resorts. Old ruined bathing places invite them. Ruins

should be avoided on account of these

In the Toga Vasishta we read of de

ceased persons "with special attrac-

tions to the houses they had lived in at

the time of their death, lingering in

these places; the consequence of which

was that their souls, being cut off

from the normal evolution from the ma-

terial existence toward the spiritual

state, were tled, or tethered, so to say

unseen foes."

to these places."

Q. Spirit of the Heavens, conjure them, dia. The inmates had been ruthlessly

water from stagnant pools.'

good

profoundly vital and far-reach-

manners. They degrade, bear

son, who hath a dumb spirit;

"I brought unto thee my

tites, and finally in taking life.

mals, gratifying

and lust:"

low, depraved appe-

the Kama Loka. Of the wild contor

and went screaming through

sions and dangerous to mortals."

They produce convulsive all-

"THE DEMONISM OF THE AGES | O, Spirit of the Heavens, conjure them AND SPIRIT OBSESSIONS."

As often repeated, "there's no end to ey flood alike libraries and city market places; and none in this pe riod of time seemingly sell like novels based upon the lower, intermediate and higher planes of thought. It is largely true that a man's library reveals both his taste and character.

Never, in my opinion, since the publication of "The Seers of the Ages," by Dr. Peebles and A. J. Davis' "Diakka and their Earthly Victims" (including the present time frauds) has there ap peared, whether within or without the realm of religious literature a book of such serious, such grave and widespread importance to the human race as the straightforward, comprehensive work here under consideration.

The mind is startled and appalled before an array of facts which at last make clear and definite some of the direful phenomena and mighty mysteries of life, and which no science has heretofore mastered and no philosophy explained. Here again has analytical Spiritualism unlocked the secrets of an arcanum forever inexplicable to mortal understanding, and warned mankind against gigantic dangers.

Astounding Revelation.

That our earthly existence is encompassed by an atmosphere replete with millions and billions of living, disembodied spirits; that we are immersed in a seething sea of spirit life; that these spirits have carried beyond the grave every mortal trait, disposition, impulse, tendency, temptation, appetite, passion and weakness that characterized and intent upon mischief, annoyance and constituted their earthly individualities; that in a sense they are yet freer The "Pisacha," another than when here to suggest and practice evil; that they can intrude their crude, selfish, ignorant, malicious, revengeful and malevolent wills upon unsuspecting delight in working confusion and denizens of earth; that they can hyp notically and magnetically influence, affect, obsess, control and finally possess living mortals; that they can alter, interrupt, divert, twist, disfigure and destroy life's plans and transform its conduct; that their physical and hypnotic powers often, for cause, transcend those of good spirits; that they can gratify their most sensual, bestial and wicked appetites through mortal perconalities; that they can and do practice every false pretense, lying, deceit imposture to effect their ends; that "dark demoniac spirits have the the demon had thrown him down in the power, either through ignorance or selfishness, to disturb or absorb the vitality, to cause nervous irritability, to partially paralyze, to infuse poisonous in the met him a certain man out of the city, tality, to cause nervous irritability, to had demons, and for a long time partially paralyze, to infuse poisonous in the had worn no clothes and abode not in any house but in the demonstration of the company into the amountage of the company into the amountage of the company into the company int auras into the emanating spheres of those they desire to injure or make ill, for some purpose best known to their fell down before him. And Jesus asked infernal selves;" that finally they have produce insanity and Legion, for many demons were entered power to kill; and that crimes of every into him." hue and grade have ever been and now are suggested, instigated, encouraged and abetted by the unseen powers of him down. And he foameth and grindthe air, comprises altogether a revelation so momentous, amazing and vital as to challenge the earnest attention

and investigation of all men. Universality of Obsessional Forces.

taries," the very learned authority, blackstone, says: "A sixth species of lies in wait for a person to fellow the species of lies in wait for a person to fell full is a crime of which one knows not fault. Their action is thus a kind of what account to give. I mean the of obsession which may readily pass into fense of witchcraft, enchantment and possession. Under cover of darkness To deny the possibility, nay, actual existence of witchcraft and sor-cery and demons is at once flatly to This is especially the case if there be contradict the revealed word of God in unclean places." various passages of the Old and New Testaments, while the thing is itself a truth to which every nation in the world hath borne testimony."

Indeed, so universal have been these influences, all tongues and times bear witness to their existence and operations. The "Lieu-chai-chiei," a work of sixteen volumes, is one of many ancient Chinese records of the subject. Even planchette is old in China. And the responses to the Vevius and other discover that to-day there is no part of the vast Chinese empire exempt from ancestral worship and demonism, side by side.

Demoniacal obsessions in India are low levels of the earth. "So evil-mind-

scripts and Vedas. They are in eviand stone records of Egypt. the clay cylinders and written fragments of Babylonia, the mountains of Assyria, the Zend books of Persia, the biblical histories of Syria and Judea, and throughout the great epics and philosophic dialogues of Greece. We know that Rabbinical demonology prevailed during and for many centuries after the Obsessions abounded and do abound among the millions of the naked races in Southern Asia, the assume various forms at will. Those cannibal and other tribes of Africa. the snake-eating Pacific islanders, the wild bushmen of Australia. After reciting what he personally saw and learned in many of the older Oriental civilizations, our author continues his study of demoniac spiritism in Ceylon, South Africa, Asiatic Turkey and Mexico.

#### The Actions of Demons.

The world beneath and about is haunted. It is full of spirits, good and had, pursuing their various errands, contending for mastery and intermingling incessantly with human affairs. And thus have they manifested some form throughout antiquity. An ancient Chaldean magic formula

is thus translated: "May the god of the house be installed.

in the house. May the favorable demon, the favorable

god, enter the house, The wicked demons, the wicked Alad; the wicked Gigiur, Conspicuous among the haunted The wicked Telal, the wicked Maskein, places of the world is the Ranjand The phantom, the spectre, the vampire, Chettrume at Permagoody, Madura, In

Question.

eliminate the error and to assimilate whatever of truth is presented to him by later teachers fand Trelacking. Mental flexibility is lost, the mind as well as its organ the brain, becomes rigid, the power of change and adjustment is gone and a state of fixedness is the result. Such a state means unprogressiveness, stationariness-"intellectual peace at the price of intellectual death." To such minds the words of tions of philosophic thought; the application of sci-Bagehot apply: "One of the greatest pains to human ence to the practical affairs of life, the utilization of nature is the pain of a new idea." nature is the pain of a new idea."

In a changing environment change in an organism is a condition of continuance. Variation is a factor in all development. It is necessary to that modification to such conditions is extinction. Such has been tions to come. the case through all the ages of the ascension of the . It behooves all to guard against mental rigidity. No higher from the lower forms of life.

province of thought.

indifferently to the old irrational creeds. Of modern individual, as it does a nation, flexible, versatile and philosophic and religious thought, of modern religious progressive.

B. F. UNDERWOOD. philosophic and religious thought, of modern religious progressive.

Dangers and Warnings to Mediumship.

Timid persons there are who profess

to disbelieve, or seek to deny, these dark

er facts of demoniacal obsession and

possession, sometimes exclaiming, "It-

very properly rebukes this manifesta-

tion of cowardice and willingness to

close one's ears to actual and eternal

facts, and rises quite to the sublime when he replies, "No truth can perish;

we all remember the outery which

Andrew Jackson Davis' "Diakka," as

though its plain confession of facts,

rather more unpleasant than ordinary.

would inevitably work the destruction

of our whole philosophic structure. But

we live and will live and flourish all the

better when we have bravely confronted the whole truth and taught the world

not only of its existence, but the human

cuty of making the most out of these indestructible facts of nature. And

spiritism (not Spiritualism) are facts,

just as absolute, demonstrable and uni-

versal as the more agreeable facts of

us of danger if such really exists, and

Sad beyond language to describe have been the obsessions, the possessions,

the delusions, the betravals, the infer-

nal psychological crimes. practiced in

all ages upon innocent, trusting, virtu-

ous, worthy, but wholly unsuspecting

media, victimized to their physical,

mental, if not moral ruin, while tens of

thousands under the delusion of witch-

craft have suffered deaths of woeful ig-

nominy and merciless cruelty.

How much of this has ever been and

is now avoidable, by a simple : knowl-

ional demonism and the laws which

should govern all communication be-

tween the visible and invisible worlds.

finally render mediumship, safer and

far more valuable to the world. For it

will ultimately clarify and improve the intermediary state through which the

two aspects of our world communicate, the one with the other. It will give us

truth for error, and exact instruction

instead of the floundering guess-work,

or wilful imposture of deceiving and

lying controls. Mediumship will now be

forever on its guard and so enabled to

protect and environ itself that no false,

or at least demoniac spirit will be able

to penetrate the medium's aura, nor in

any sense influence her phase of medi-

.It is easy to understand how this

n:ust at once redound to the exaltation

and value of all-manifestations. The

deceiving spirits will find themselves

successfully debarred. Liars, false-

prétenders, self-seekers and evil-doers

will be held at a distance, and under

such safeguarded conditions we will no

longer be misguided by pernicious ad-

vice, and no longer mis-taught by cun-

ning falsifiers and ignorant impostors

who discourse with great grandiloquence

upon themes about which they really

The book, therefore, so far from in-

juring the cause of Spiritualism, will

place to its credit the revealment and

history of new and important truths

and open to it yet another service to

mankind in teaching the timely manner

ot their highest use. Spiritualism, of

all religions and philosophies upon the

earth, should be the very last to turn

its face from any single fact in univer-

sal nature and ignore its influence up-

on human life. If such fact or facts

contain evil, then no other teacher of

men can better analyze and control it

The Exorcism of Evil Spirits.

And that these precious ends of rem-

edy and control may be unmistakably

realized, Spiritualism has ransacked

heaven and earth to find out the 'true

laws of exorcism, the best and surest

means of casting out devils and sum-

moning peace and harmony where be-fore was demoniac desolation and blighting ruin. Nor has any other re-

ligion taken the pains to do this import-

ant work for mankind since the days of

now nothing at all.

in the name of good.

These vital warnings, therefore, will

edge of the facts embodied in obsess

Forewarned is forearmed. Apprise

the brighter side.

will hurt Spiritualism."

No Authority Should Be Considered Too Sacred to criticism they have no knowledge and are influenced by it only because they are obliged to breathe the This is an age of invention and discovery: The which they can neither appreciate nor understand. common social and religious atmosphere, and are thus circle of knowledge grows larger. Old ideas, theories Representatives of the old dogmas deplore the liberaland systems have to be revised to make them harmo izing influences that are working, and yield to them nize with modern thought. The man what formed only as they are compelled to do by the pressure from opinions in his youth and is unable to modify thought the thinkers whose numbers are rapidly increasing, and from the masses who are stirred by the Timeformers, by later lessons and experiences, is necessar of thought, inconsistencies and reactions are inevrily left behind. There are many such persons New of thought, inconsistencies and reactions are inevrily left behind. rily left behind. There are many such persons. Neg- itable. Nor are they confined to the field of religious lecting to acquaint themselves with other views than belief. "Back to Kant" and "Back to Hegel" have those which they early imbibed, their thought runs in been the cries of some philosophic teachers. Back to certain ruts, as it were, and they lose both the power the philosophy of the middle ages some of them would and the disposition to accept any thought which can- have thinkers go. Others find in Plato's speculations not readily be made to agree with their predilections, all the true philosophy and real wisdom that have Even where there is no fear, such as is generated by ever been taught, while a larger number wish the superstition, to consider a new theory or to adopt a western world to accept Buddhism, and to look for new method, the inclination and ability to do so are the solution of the problems of life and destiny to 'mahatmas" of Thibet.

Meanwhile men of science pursue their investigations and make new discoveries; great thinkers continue, now as in the past, to make valuable contribudiffusion of knowledge and the quick communication between all the civilized nations of the earth, must add to the rapidity and complexity of the changes in tion required for adjustment to newly evolved condi-man's intellectual environment and call for the greattions. The penalty of inability to change in adaptaest flexibility and power of adaptation in the genera-

authority should be considered too sacred to be ques-Man lives in a mental as well as in a physical metioned. No creed should be assented to because of dium or environment. It is in this mental medium its venerableness or of the numbers that have lived that the chief changes are now occurring with a ra- and died believing it. No theory or opinion should pidity which taxes the capacity of the average mind be held as a finality. No investigation should be to adjust itself to changing conditions, to new meth- shunned because it involves doubtfulness as to the ods, to new conceptions, to new discoveries, following truth of the investigator's cherished views. The one another, in quiek succession, in almost every field mind should not confine its thinking to a few deeplyof research, to newly acquired knowledge in every worn channels. It should employ all its faculties and allow none of them to become atrophied. Diversity The mass of people still assent, immense numbers of pursuits, of studies of pleasures tends to make an

debasement, and retreat undone and casional bolts of sarcasm and irony slaughtered to the last man. As a condefeated from the pure and shining there beats no more tender, genial and sequence of this wholesale massacre, "the adjoining Brahmin quarters bepresence of the spiritual. "What have fraternal heart—a heart overflowing came haunted by the disembodied spirto do with thee," was repeatedly addressed to Jesus. Our author says; "Rabinical demonology, prevailing for its of the slain. The poor people of the egraharam were tormented by these spirits; all sorts of howlings would be two or three centuries after Jesus' time, heard in and about the Chettrume; murwould have been intolerable if the un derous sounds and groans would be londly ringing in the haunted grounds."

developed spirits had had everything only many Spiritualists are ignorant, their own yay, But all finite things but are simply undreamed of by the but are simply undreamed of by and forces have their limitations. hese demoniael influences were restricted by environments. The partial oss of the diving image through wilful perversions rendered succeeding morlives on the side of evil and misfortune tals more subject to these netarious agencies."311 '0

But the "fliving image,", the divine presence and power of the spiritual, was the power that failed not whenever and wherever manifested. We read in Mark: "And when he had called to him the building stands after the scaffold- his twelve disciples he gave them power against unclean spirits, to cast them out, and to itell all manner of sickness immediately followed the publication of and all manner of diseases." And in Matthew: "He cast out the spirits with his word." And back of that voiced word was the "I will, be thou clean" and back of this were the glorified spir these that Christ-heaven cloud of witnesses: and back of and above these

> ness, the life, power, love and wisdom of the universe." gaged by true believers, as well as by the disciples and by Jesus; as witness. Luke: "And the seventy returned again with joy, saying, Lord, even the demons

> are subject to us through thy name." And so, too, throughout the ages have demons been cast out by and through spiritual gifts, in the name of spiritual light, cleanliness, health and power Hence we find the exorcists of China India. Egypt, Judea, Greece and Rome to have been representative persons whose lives were clean, calm and order ly, elevated to spiritual planes, and thus empowered to 'demagnetize the ob sessed and destroy the hypnotic cause of their enslavement. In the palmy days of Egypt. Greece and Rome, exor cists enjoyed official dignity and were often identified with the councils of

kings and emperors. The harmonizing power of music is with this plane or condition of physical often competent of itself to break the matter, if I would then love to commune hypnotic chains and dispel the obsessing spirits. The case of Saul is strictly in point: "And it came to pass when the evil spirit from God was upon Saul that David took a harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from

Hesychius, Clement of Alexandria and many other writers refer to the successful use of music, either solely or as

uable as a text book on this subject of exorcism, or cure of the obsessed: ad. seen by me, and a certain number of vice and instruction too detailed to spirits, being now eleven in number, are quote here are given to those who seek are in such perfect attunement with self-cures, and otherwise reference is me they can manifest upon this plane made to our most prominent American of life very convincingly by playing exorcists. ;nc :::0

A Conscientious Work. All in albif Demonism of the Ages" liscovers a painstaking and profound subjective, perfectly so. But let me scholarship, and patient and thorough state right here that it is never im-research into the occult lore and religiposed, but when mutually agreed upon ious literature of all antiquity, and comprehensively carried down to the present. As in TSecretiof the Ages," and, offi of those who have become fright-indeed, in all his writings, the distinguished author never wearies in his search, not for frigmentary facts and half-truths, but for the whole truth, let it be what it may. It has been the privilege of the writer to have personally known Dr. Peebles in both public and fit, schooling me in laws and facts private life, for nearly a third of a cen which I could otherwise not have tury, and recently overtaking him, in the harness, on the Odeon platform at grandest educator on earth, if it is St. Louis, my surprise was great to find him supple of limb, strong of voice, and, though in his 84th year, with the intellectual virility of a person of forty. need of the solicitation of the author of But he was, meanwhile, as ever and always before, the same unbending man of conscience intrinsic honesty, inflexible integrity, whose honorable manhood had only ripened and mellowed into the ideal grandeur of some vener- and we know these truths are not able Nestor, regal Grecian Sage or Syrian Seer, to know whom was honor in

battle-axe for half a century and more "peace" and "arbitration in place of what it is now; surely I wonder it is var"; and he continues diligently fight-

with good will to all.
Without a trace of vanity he believed

this last book of his would stand for the higher Spirltualism, and so it will. specifies and reveals facts of which not world at large, howbeit millions of living beings to-day are suffering obsessions that began with their very conception and have influenced their whole

That the world is blind to spirit forces there is no question. And here is a great work for Spiritualism, to enlighten the world, to set it right, to place before it eternal truth and grandeur and glory of the spiritual ideal. The Living Christ, once of Galilee, is yet toiling for men, and it is the gospel and mission of true Spiritualism to join him in the world's vineyard.

JAMES V. VOLDO.

Views on Various Matters.

To the Editor:-If I may be permit ted a little space in your most valuable its of Moses and Elias; and back of ted a little space in your most valuable these that legion of angels; and back of paper, I shall be thankful, as I would like to say Hurrah! to Brother Bald win's article of September 3, "The Spirit World a Shadow of This." For Almighty God, the Central Conscioussurely it seems to me that with at least forty-five years' experience of conscious touch with the different planes and Christianity, before it had fallen to the sacerdotal, well; and unclean spirits able to add some quota of knowledge toward gaining a better understanding toward gaining a better understanding one who is a student in this line of study is anxious to do.

I believe he is correct when he says, that "Spirit is an evolution or refine-ment of matter," and not matter a materialization of spirit. By my own unnumbered experiences, I know that when a spirit first passes out from its mortal body. It seems to carry so much of the grosser properties of matter with it, that in coming to me soon after transition they can make themselves felt by tangible touch, which as time goes on becomes less and less tangible as they become refined to vibrate in harmony with more refined states of thought and feeling. If in time, and that depends on their effort to get acclimated to their new condition of life, they have become so refined as not to vibrate in unison with them by touch, I must by soul pro jection go to their plane to come into langible touch with them, a thing I am

often permitted to do. After they no longer hold gross particles of earth's matter to their spirits, se I may feel their hands upon my broy and cheek and pat my hair or feel their forms press against mine, they, many

who can vibrate on my spirit plane of consciousness can manifest by telepaan aid, in cases of exorcism.

Ity, and sometimes when the life waves or Peebles' book is most highly value are very passive they may reflect them thy, and sometimes when the life waves selves upon my soul's aura, so as to be are in such perfect attunement with upon my instrumentality as one would upon a harp, bringing not only their own voices but gesture and manner-isms in every detail. This of course is by myself and the controlling spirit; and allow me to also state for the bennever been detrimental to me in any particular, but has always been a benegained, for after all, experience is the wisely presided over by spirits of intelligence, but I am sorry to say, many times it is the reverse, therefore the fault I found with that was the author's one-sided view of the-question. And now right here comes in the need of a better education regarding psychism; touched upon in our most liberal theological colleges, and that is wherein elieve in the future of the Morris Pratt The doctor, though wielding a moral Institute, when the Spiritualists of these United States better understand in the interests of reform, is still for its mission. It is not so much just

let us hope that it will continue to can point to with pride as an institution of learning, where our young mediums can be guided by some of the pioneers in this movement, whose hearts have been torn and minds confused by getting all their knowledge by the cruel master experience. Surely as some say, it is the best teacher; that may be true in a way, if it does not destroy the physical body in order to educate and unfold the soul.

But I fear I am making this letter too long, and will close by saying that some of the Mental Scientists of Milwaukee are not fully satisfied with Mental Science. It proves they are growing, and they have invited me to speak for them while here, which will be until about the month of September, when I again take my departure for Plainview, Minn., where all mail will reach me for engagements for work during the coming season. As my mother's health has improved I hope to be kept busy, therefore societies in need of a speaker, or circles in need of a teacher please correspond with me at the above address.

CATHARINE M'FARLIN.

SPIRITUAL PROBLEMS.

Prepared or Unprepared, We Are Called Upon to Solve Them.

Optimist and Pessimist agree that our civilization needs civilizing, that the revolution now upon us is serious, and signifies a great change in physical and mental relations and expressions of all the people; causes are sought and studied

A serious question: Are our religious, political, educational, professional business and social relations resting upon a sound basis?

Are they not all trenbling, more or less, in the balance? Optimist or pes simist, liberal or conservative, all are convinced that a change that will reach up to causes, is a pressing demand.

These are times when more souls are being tried than in any former time when a "Moses," a "Jesus" is looked

Demonstration of continued life, the all-pervading, mightiest power and force in existence, is in evidence, and may be trusted to respond to all anxious souls.

Our republican form of government is thoroughly distrusted, pronounced a failure; it fails to civilize, it fails to prevent the most barbarous cruelty, burning at the stake without trial Millionaire criminals and robbers rule and control the destinies of this great nation; our laws are not executed. The diabolical schemes and practices of the medical profession keep apace with the hold-ups and crimes of the every-day in creasing number of bandits and criminals; they belong to the same class and should receive the same treatment. Is this portrayal a dark one? It is as true

Fifty years ago a materialistic God, devil, hell and heaven, with mythical and mysterious attachments, held the subjugated multitude by fear, an angly God, a yawning hell, with a roaring devil to keep the furnace hot for the sinners God had created.

Science has since taught how to extract the devil's teeth without pain, the degradation of fear has given place to an intelligent study of the problems of every-day life, and fear is being rapidly changed to courage.

One-half of the orimes of this "New Era" are the results of injustice heaped cpon the burden-bearers; justice and an orderly recognition of the rights of the negative, producing class, change, inspire, and uplift and secure results long looked for.

Is there a balm in Gilead? A thousand times the demonstration of continued life has been declared the most important truth that humanity has ever been called upon to deal with.

Is this declaration true? What proize its full significance? Why is this declaration true? Because of its infinite relations, broad and far-reaching influence; its influence is unmeasurable. It relates to an infinite universe an infinite universe was not created, and does not require an infinite God to engineer it.

Demonstrated continued life signifies we have always lived, not created, but the result of universal change and growth.

Most sublime and far-reaching; is the one declaration that is soul-satisfying, it never fails, and fully settles the ques tion of the significance of life.

All the religions of our world are the outgrowth, the direct result of this

Because of the traditions, selfishness restrictions, limitations and subjugating influences of the past, Spiritualists have not yet as a body passed the chrysalis state of growth; as soon as we reach the butterfly plane we are willing to let go of the material,-it is written Jesus let go-break the chains, remove the packs and give the worm full and complete possession of material environments; the beautiful, dazzling, goldenwinged butterfly does not require much of the material, only the fragrance and nectar of the beautiful flowers: 'the change from the present chrysalis state, to a full recognition of the significance of a demonstration of contin ued life, will dispel the shadows of the past, emancipate the great multitude from kingcraft and priestcraft, and hasten the day of jubilee.

· Ninety per cent of Spiritualists are in chains and don't realize it; they are subjugated and led by the methods and deception of a hypocritical debauched

church. : Hope and faith is a sandy foundation and unworthy of the least consideration by those who have reached even the vestibule of truth, and light of demonstration. Spiritualists are ripe for revolution inside and out, and no time should be lost in a mighty overturn.

The key: Demonstration of continued life furnishes the key to the present situation; this key will unlock all the myths and mysteries of the past and present, solve all the practical spiritual problems, substitute light for darkness

love for ignorance and selfishness. No other power or influence can be trusted to do what knowledge of life and spirit will do for humanity, when we have outgrown the chrysalis-the mate-Infinite life without beginning or end

is a mighty thought power, and inspiration towards a strong personality, an independent intelligent individuality Our weakness at this time is largely due to personal neglect, it is easy to be led and subjugated. The distinguishing feature of early Modern Spiritualism was its liberalizing personal indi-vidualism; the glory of modern civilization has ever been a fuller recognition of individual freedom.

Spiritualists have no good reason to complain; I am not complaining, but write to consider and suggest.

The crisis we are now passing social ly and hationally is a direct result of the agitation of Spiritualists and liberalists for the past fifty years; as agitaesus and his disciples. It needs no pathy so far, but seemingly plenty of tors we have moved the world; our mis-As demons love darkness rather than telling that on the platform he is inde- criticism by both, culture, and ignor take, as Spiritualists, has been in light; so do they revel in unclean moral pendent and fearless, and under his oc. ance, and since it stands up under it, adopting methods of a decaying church

and submitting to their selfish subjugattemptation of rest. furnished by the modern church has been a snare; more backbone, more character, more knowledge and personality, more sturdy every-day individuality, is a demand made upon the thinkers and leaders every

Privilege is the curse of present soclety; just how to adjust ourselves to the physical facts of the world and avoid privilege is one of the important problems, and may be solved deeper, broader conception of life and

Personal freedom to think and act, without any shade or shadow of subjugation, is the way out of the present barbarous condition, nothing is of more Importance than thought and unlimited freedom to think. Continued personal life in an infinite universe, is a profound inspiring subject, it is destined to break all the shackles and develop individual freedom; Spiritualists who are contented with present conditions are still in the chrysalis state, let them rest until the light and heat of the new life reaches them. Demonstrated continued life

sesses all the elements of life, light, love and spirit, of all religions that have tended to uplift humanity from the subjugating influences of ambition, selfishness and injustice; it is the key to the present remarkable materialistic condition, it is sure to open wide the door to life within and dispel all the shadows.

A comprehension of the power and influence involved in an endless personal life, spirit life, is the balm in Gllead, the resurrection, the sure salvation.

The spirit world, the mightiest power and force known, can and will solve all of life's problems.

DR. M. E. CONGER.

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I am somewhat familiar with the ten-yie dency in modern thought to give arts non mary place to feeling—with James' 10th 'Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book-that the soul forms its own forms by its choice -I can ascribe to -Prof. Oscar Lovell Triggs, University of Chicago.

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A VIVID PICTURE.

Illustrating Mental Laws and the Judgment Day.

We are looking into future relations of life with each other, and the condi-tions governing those relations. Vast as the subject is, I may be permitted to give a word in relation to the laws governing that condition. No one can learn all, and as each gains a little light, it seems to me that it will benefit the conditions of the human race, if each will give his or her gem of truth, kindly helpfully to aid as far as it will, to bring progress on earth, higher spirit-ual and moral unfoldment. If one has found a diamond, another a pearl, it is unnecessary to say the pearl is valueless because it is not a diamond, claim the diamond's flashing light is darkness because it is not a pearl.

I believe all mediums are being taught by spirit teachers; one may learn one lesson; another a very differ ent lesson on the same subject; lessons in between, which would; blend the whole as one, may be learned by a third, but the third needs to give his lesson and let the chain be completed, and not quarrel because the others have their links, for the three links need to be brought into relation and give brotherly love and fraternal friendship to the whole Spiritualist world.

Why need we quarrel with those who lay the Bible aside, because they have found God speaks to them, as well as to the prophets of old, and they read in the laws of cause and effect in nature's demonstration the written law of

divine command. If another still finds in the Bible that which relates to higher truths, proving that the mediums of old were also aught by those passed into the spirit world, and the laws governing their condition of life illustrated in the teachings given, must we break the cir-

cle and exclude half the family? Would it not be well for us as Spiritualists to study the law as we are able to do, and see how they relate to the illustrations given by Christ and other

In my early life I studied the Bible to learn spiritual truths. As I grew older I studied rature to learn spiritual truths. When I developed my mediumship I questioned the spirits. I sought proof of higher laws to learn spiritual truths. I felt it important to me to learn what kind of a country each year of mortal life was hastening me to-

There are so many different planes and grades of conditions in this world of mental condition governed by scientific laws, that there is no wonder that so many different stories are given explaining what we all seek to unravel, the great hereafter.

I have tested mental laws, gained the proof that persons at a distance in mortal condition, can send their thoughts to you so as to build on the atmosphere before a developed sensitive a picture of themselves. I have proved the condition by seeing faces appear before me, noting the time and learning after that the person was thinking of me at the time I saw the face in my room.

Mental laws are so forceful that they carry feelings of love or hate,illness or bappiness, to the sensitized person. The mind produces a picture on the atmosphere of any material thing it thinks of intently, so that a sensitized plate produces a picture of that which was thought of as well as the sensitized

A man who comes to my meetings often, had a picture taken to obtain spirit photographs. It was taken on Sun-When developed, not only ral faces, supposed to be spirits, were side him in the picture, but his son not in spirit life, with a wheel, was also there as plain as he himself.

This boy was in a distant town, and had never ridden a wheel that he knew of. But Thursday he received a letter telling him that the boy was learning to ride a wheel, and that Sunday he had taken a long pleasant ride: Knowing his father's interest in all that he did, he could not help thinking of him, and thus the picture was procured by tal laws. I have found many proofs of these laws, or my spirit teachers have given them to me, proving that they are more forceful in their condition of life than even with a sensitized medium.

Thoughts of past acts produce a picture of all relating to them, as real as if they were acted over again. The soul in eternity starts back from his own thoughts, for all that he has done that was evil presents itself to him. They chase him, the phantoms of the past, also the thoughts of those he has injured appear before him, and add to his condemnation by making him see

his acts as they see them. An illustration was given me clairvoyantly of a special case. A negro had committed several murders. but the last crime which led to his capture and confession was, torturing a mother and habe to learn where money was kept. The mother, tied in a chair witnessed the burning of her baby's feet by the colored fiend. When on the scaffold the man ended his life as a mortal, a Catholic priest stood beside crimes and seek salvation through the

teachings of his creed. I wondered what the man's condition could be when he awoke to the fact that Christ's blood had not washed his soul from its stains, and as I thought of his sin and wondered, the voice of one of my guides said, "Go into the mental realms, and find the man: see for yourself what eternal law gives to him. God is law, mental law; it judges, conemns, punishes and rewards.'

In a moment I saw the man. He seemed to be hastening away from all human habitation, fleeing through dark forests, hiding in caves, crouching behind great rocks: a terrible look of fear was on his face, for ever as he looked or paused in his flight, he saw the thought forms of those he had harmed as if pursuing him. Their thoughts as well as those of others who loved them. came after him like phantoms, to es cape which he sought to hide in secluded places, hastening from place to place. but could not escape the unchangeable

My guide's voice again said: "The wicked flee when no man pursueth. In that day they shall call on the rocks to The true meaning of the Bible judgment day was illustrated in the short lesson.

Thus my guides show me how much there is to learn of spiritual conditions from the Bible, but which cannot be understood save as psychic powers are developed, the philosophy as well as the phenomena of spirit life proved, and a knowledge of mental science gained The more we learn as truth the more we are able to see that Christ and offer Bible mediums were far ahead of us even in this age of advanced thought, and understood well the higher lessons we are just learning.

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"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, revelation of reserve power, etc.

## SOUL AND SPIRIT.

So much has been said in regard to the soul and spirit, and so many conflicting ideas presented, that one becomes confused and hardly knows what to

If we believe the teachings of the orthodox church, also those of many of our Spiritualist and New Thought lecturers and writers, we must conclude that man is a triune being-three individuals in one, or that he is a physical being possessing a spirit and soul, and in accord with such teaching we often hear the expression-my soul or my spirit.

The orthodox minister warns us to be very careful est we lost our souls. He does not attempt to explain what the soul is but leaves all such abstruse questions with God. Just as the preachers and the church have always wanted to do with all questions; but the scientist takes great pains to tell us what the soul is and its relation to the the body and spirit, yet often when he gets through his explanations are about as clear as mud.

A few advocates of re-embodiment teach that the soul is afar off, does not descend into matter but projects a part or power of itself into the material world in the form of the physical body. This body they call the child of the soul. But this is so vague, we want to ask where is the soul and what is it? How did it have its beginning and where? What is the purpose of its existence?

I do not pretend to know nor do I insist that my knowledge along these lines is absolute or my conclusions past controversion, but I have like a good many others a few ideas I am willing to inflict upon the public.

I believe that instead of having souls we are souls and that the soul and spirit are one. Hence I may say I am a soul or I am a spirit.

Some of the ancients said spirit meant breath. Others called that part of the individual which survived death of the body and could be sensed or seen the

Most people to-day talk of the dead as spirits, never having thought of their being spirits while in the mortal body.

So we can plainly see that all this talk about spirits has arisen from the fact that man has persisted in putting in an appearance now and then after his socalled death, and the people have named him a spirit.

It does away with a great deal of perplexity when we come to consider man as an individual—we may call him a soul, who is seeking to express himself on the different planes of life through bodies corresponding to the planes upon which he desires to operate.

For instance he builds for himself a physical body with organs and faculties adapted to his purpose of coming in contact with physical environments. While manifesting through this body here he may have many bodies, as many as he has planes of conscious-

It is a well established fact that there is a body similar to the physical called by some the astral body -by Paul the spiritual body.

This body or temple, as some have poetically called it, exists during the life of the physical and the soul employs it for its expression the same as it does the physical body.

No one ever sees the soul, the real man or woman, but only a manifestation of same by and through a

Clairvoyants see the spirit, they say, of someone still in the earth life. They see but an expression of the individual, viz., one of his bodies, and when a decarnate person is seen it is a material body (much attenuated) and not the soul.

The idea has prevailed that there can be no freedom of the soul from physical conditions until the death of the body, but we hold that the soul in the ultimate is free and that its range of operations, planes of consciousness and grasp of knowledge far tran- unfoldment of the soul. scends anything thought of by man in his cramped physical expression.

of the scope and grandeur of life flashes upon him. He seems to know the mysteries of being, to remember the past and be able to read the future. No wonder he is loth sometimes to descend again to the narrow limits of life in the physical.

Then how much we feel that never finds expression here. Every man, woman and child carries within songs sweeter far than any they can sing, and we are all poets, painters, musicians, orators, philosophers, philanthropists and lovers, yet we let the world know but little about it.

And sometimes we forget the fine emotions that lie buried within the depths of our being until perchance we listen to a grand lecture, a song or sweet symphony from some great soul, then we are stirred, lifted, rejoiced, baptized with light from the eternal vorlds, and we are amazed at ourselves.

The greatest writer has said but a small part of what was in him, and the famous productions of the master musicians are but fragments from the infinite depths of song.

Victor Hugo after having written for more than fifty years in every style imaginable and upon every subject that claims the attention of the human mind, declared that he had not said a thousandth part of what was in him.

Life is a unit. One life, but different expressions of individual entities on the different planes of consciousness; and we are really never separated from our dead, for while we sleep or even while awake we may be with them on the plane of vibration they occupy in the body corresponding to their "spiritual bodies."

That we are not conscious of this while conscious to whether it consciously knows or not.

We may remember a part an experience and call it drea mor we may not remember at all.

A man was thrown from a vehicle and his skull crushed in on the brain. After his recovery he could emember nothing that occurred prior to the accident. although he learned readily and was otherwise normal.

After twenty years he had an operation performed and the piece of skull raised from off the brain. He immediately remembered all he had known before the accident but knew nothing of what had taken place

This proves that a person may be in possession of knowledge and have experiences of which he is not yourself to where you are. cognizant.

I am often asked if insane people will be sane after the death of the physical body? Naturally, yes, as shall be, nor ever will you be a disembodied spirit, the loss of the mind as it is termed, is but a derange but always a conscious, loving, aspiring soul, clothed mene of some part of the mechanism of the body upon with a body adapted to your new condition of through which the soul is trying to express. The life. soul or real self remains intact, and unhurt, and when There is no mistaking the grandly unfolded souls. freed from the imperfect body will go on its way re- Majestic in bearing, broad-minded, tolerant and pro-

Looking at it in this way life does not seem such a earthly existence, and the very highest indication of a hideous nightmare, such a grand farce, for where a great soul is its tender sympathy and loving considersoul fails to accomplish its purpose in any embodi- ation for all creatures that like itself are struggling ment and its bark goes down in the dark waters of upward towards the light. its earthly existence

It cannot be lost nor injured, For the Father's hand will guide, And within the love unfailing It must evermore abide:

I was, I am, and ever shall be. This every soul can truthfully exclaim. I am not caring about trying to save my soul from destruction, for I know that I am and shall ever be, and that all the forces in the universe cannot destroy me. From the eternal past I have come, no matter how, but judging from what I know of life in this expression it has been through degree of comfort and profit from their persistent effort to-adjust myself to my surroundings, to overcome obstacles and master my every situation.

"No man-made laws can alter facts" and all the creeds in Christendom cannot damn me, for I am a law unto myself, and above, beyond, and superior to any law except that written on the tablets of my being by the hand that brought me into existence .-

The idea that a soul has its beginning with the physical body gives one a very narrow, contracted view of life, and it is not strange that confusion arises in the mind when we undertake to deal with the problem of life from this standpoint.

I have no way of proving that the soul has had an existence prior to this, but it seems reasonable to me that it is so. I cannot think that within the short space of a human life-time the soul can acquire all its wonderful knowledge and power. I believe that not only man but every form of life expresses itself continually in one way or another through matter. The beautiful rose we admire to-day is but the expression of the soul back of it. -

All creatures on the lower planes of animal life are souls and in a way immortal.

I do not hold that the rose always remains a rose, but in accordance with its nature it will seek higher, better conditions for its expression.

The animal seeks, though unconsciously, higher and more complicated forms of development, and thus comes on up the scale of being. Some of our Spiritualists claim that animals hold

body and an existence for a time after death. May it not be possible that they soon find expression in some form of physical life again? Naturally that most needful for them. If as scientists declare, man is the product of evolution, is it not possible that the process of evolution

may be some such as suggested above? And the soul continues to clothe itself again and again in materiality until it has had every experience and advantage earth life can afford it. When such time comes it will go on into higher expressions of life, free from and master of all earthly conditions. Many Spiritualists argue that re-embodiment is unnecessary since the soul can go on obtaining all that

is necessary for its further growth and unfoldment in the spirit world. At the same time they will tell you we are now in the spirit world the same as the dead except that we have our physical bodies. This I believe is true. Now if the so-called dead do not have need of this life, why do they linger here seeking to get control of the physical bodies of mediums?

Some will say for the good of humanity, for the development of the medium, etc., but we know that the person controlled is not always benefited and often the guides as they are called, will tell us they remain with us for our mutual good. Thousands are controlling mediumistic people because they need earthly experiences and must have a form of expression.

So I have come to the conclusion consciously here. the same no doubt I have myriads of times before, that if it is necessary for me to operate on the physical plane through a physical body, it is infinitely better that I build one of my own. It will serve my purpose better and will not be an imposition on another.

What is this for? For the individualization and

What is unfoldment of soul? In my opinion it means the development of faculties corresponding to spirituality be shocked and the inquirer This is partially proven by hypnotism. When the every branch of knowledge. These to be so strong subject is freer to a certain extent and he begins to be and so perfect that in every possible condition or enlifted out of his prison house, so to speak, something vironment of life we shall know without the effort of acquiring knowledge. For instance every faculty must be as perfect as was Handel's for music or as is the natural mathematician's for numbers and calcula-

tion. Also that the soul may become calm and selfpossessed, fearless and free, and master in the realm of its being, perfect in knowledge and perfect in love. The Christs have been souls thus unfolded who have come to earth with a mission, knowing from

whence they came and whither they were going. It may seem like a slow and tedious process, this being born again, but we have all the time there is, and if we have infinite possibilities we also have endless

life in which to unfold them. So let us not be discouraged even though, like Helen Keller, we lack the most important avenues of communication with this world. Let us not be in a hurry, nor worry and fret, but rest in the sweet assurance that all is well with the soul.

"I stay my haste, I make delays. For what avails this eager pace; I stand amid the eternal ways And what is mine shall know my face."

That a soul can be lost is a most absurd idea, since the very aim and object of life is individualization. Everything is exclaiming I am, I am, I am! If not in the musical tones of the present day New Thoughtist, then by its everlasting persistence in self-development, its determination to be.

There is no sin except the transgression of some law of our being, and no hell except the punishment that follows as a natural consequence. Neither is eternal, for the soul shall eventually triumph over all error, physical life does not disprove it. The soul knows make reparation for every mistake or wrong and obtain complete happiness by attuning itself to the rhythmic vibrations of the universal life. of In the very . p. .: att. .... nature of things this is so.

Do not imagine, then, that when you lie down in the cold embrace of death your spirit, as you, call it, will be floating about without form, and intangible, elusive indefinable something; for you cannot die, and the death of your body does not change you.

You are a centralization of nature's forces. For countless ages you have been rising to higher and higher states of being, pushing on up the spiral stairway of knowledge and love.

Contesting every inch of the way, you have with dogged persistence and from stern necessity brought

Now what are you going to do? Go out into nothingness? lose your identity? No! You are and ever

gressive, they are the beacon lights along the shore of

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the Minds of Many That There is a Certain Sacredness Involved in Conversing With Departed Friends." In all lines of human endeavor those

There is a Well-Defined Conviction in

best fitted to endure the various vicissitudes incident to their particular work survive longest. The survival of the fittest is merely the triumph of purity. The pure, therefore, realize a greater endeavors. The average employe must be free

making habits, for the modern employer cannot afford to employ any one who is known to be a victim to habits which will eventually dim the mind and destroy the body. The cigaratte-smoking youth is not wanted in business life. The beer drinking man finds, sooner or later, in

from health-wrecking and bankrupt

lis pay envelope, the eloquent words. "Your services are no longer needed." He finds himself supplanted by the clear-brained total abstainer. The public is a kind and generous employer, in a way, and is slow to wrath, forgiving much and hoping for

better things of its employes.

The medium is an employe—a trusted one-of an employing public. It there fore behooves the medium to be above reproach with regard to habits and personal cleanliness.

There is a well-defined conviction in the minds of many that there is a certain sacredness involved in conversing with departed friends, in spirit lite. is quite shocking to their finer sensibilities to detect the odor of whisky or tobacco upon the medium. The idea of ab solute purity is inseparably associated in their minds with that of spirit communication. This is natural, and it should be encouraged by the purity of the medium's thoughts, deeds and daily The writer well remembers a certain

medium who was in the habit of puffing clouds of smoke from a cigarette while on the street and even while in the seance room. He said the smoking of a cigarette "steadied" his nerves, seeming to forget that nothing is better for the nerves than an abstemious life. The writer has carefully observed countenances of those present at the seances of this man, and almost with out exception surprise and disgust were found to be depicted there. Although this medium was well developed both the inspirational and materializing phases, and in charge of a flourishing church, his downfall was gradual and

No one can wreck a body and benumb a spirit with impunity, expecting to escape the results of a violation of natural laws. We must merit reward in or der to receive reward, and a medium cannot hope to report to the public for duty with a tainted breath and a clouded soul and expect continued employ ment at a high wage.

A discerning public places the seal of its approval only upon those who live purely-for the others it has only tol-Competition in this age of the world's history has fixed a standard of competency, and absence of injurious and offensive habits is an important factor therein: for virtue has become more than Its own reward.

Modern commercialism recognizes department of sentiment, and it employs mediums in that department, for without sentiment we are stoics; and stoics have no need of industry as we, to-day, understand the term. When de-parted relatives are mentioned, the acive element of sentiment possessed by that great mass of people called "the public," is at once aroused. It is the first step for many on that never-ending path of knowledge which Spiritualism has helped many timid feet to tread On this initial tour of investigation must the conceptions of purity and of turned backward by impurity?

Mediums who mirror in their daily life the truths of Spiritualism are moderately well paid, experience no ill ef fects through the exercise of their psy chic powers, are surrounded by triends. and are happy; but mediums who are victims of alcohol, tobacco, morphine cocaine, immorality and insincerity, usually perish miserably. Many learn too late the fact that purity and true mediumship are inseparable. Too truth is not made superior to all else and the mad desire to gain money overbalances the desire to be a real force for good in the world. It is then that the mercenary medium seeks to give only such facts and results which will 'please the customer," and the sten toward the ruin of that medium's

psychic powers is made. The writer has always contended that mediumship should not be depended upon as a sole means of gaining a liveli hood. A trade, or a profession enables the medium to remove mediumship from the corrupting influence of money and creates an independence in which the desire to help humanity, to uplift mankind and to remove error and su perstition shines forth as the most important motive. The necessity of independent means of support is particularly applicable in the case of the inspirational psychic: for the advice given by a great medium to his pupils. whom he sought to develop, should be remembered: "Take no thought how or what ye shall speak; for it shall given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit which speaketh in

In this connection the writer would give it as his opinion that a calm clear, dispassionate statement of spir itual truths is desired by the truly in telligent audience in preference to the most elaborate embellishments consisting of windmill-like swinging of arms and stamping of feet that can be devised by the most athletic or inventive lecturer. The day of the gymnastic lecture is past. It has gone the way of the sermon that was accompanied by a stamping as of many horses, and a pounding on the stout oaken readingdesk like unto the noise caused by a full dozen pile-drivers. The proper place for the control that seeks to substitute muscularity for intelligence is in a boiler factory. All things have their time and place, but the forum is certainly not the place for monkey-like contortions and sky-scraping gestures. Truth is naked, but sne requires neither the arts of Delsarte nor the strength of Vulcan to make her more

Let us have more facts and less fuss: nore purity and less putridity; more reason and less rapacity.

Let us encourage the "higher criti-

cism" if it tends to eliminate the nonessentials. That impure habits and personal uncleanliness are non-essentials to the well-ordered life is quite well recognized.

"This trio you should cherish: Knowl-

The writer has often pondered upon! Columbus, Ohio,

AN IMPORTANT VISION.

With the Spiritual Lesson Derived Therefrom.

Last night, or rather this morning, had a very clear vision on the vibia tory system in nature and man. I have had many visions in the years

past, on these lines of the science of nature and man, but this time another view was presented to me and I could not only see man's powerful action in all of these operations, but I could understand rightly while seeing. As a result, the following was penned by spirit aid after I arose:

It is with a sense of pleasure that we announce that you have gained another true idea concerning universal operations, viz., that really the electrical workings combine the full science of man and nature. Thus, man's commit-tals and his rescue therefrom comes, must come through that system wisely governed for purposed results.

Therefore, to write and to talk on

this, the true science of life, is in order, for the time is come when it can be not only comprehended by the studious of earth, but also demonstrated, Man has learned that connections can be made or formed between the earth and elemental electricities and magnetisms, that there is this radiant power of life flame in nature, also in man, and which, in man, is nourished from and active in these natural force and substance activties; that man being the conscious entity in the employ of Supreme Wisdom, is rated as the governing power on his planes of expression and has these rights of rule supremely vested in him. But thus far he has viewed things wrongly, and has aimed to dominate his weak brother man whom it is his duty to aid in performing his parts in these as sociated labors of force and substance regenerations, and thus in the general progress of men and things. Had these simple and self-evident truths been beheld and adhered to by man the appointed Master in creation's scheme, he would now he on the lofty planes marked for this cycle and world age. Alas! he is found far below required vibratory average, hence the necessity of these heaven-enforced helps during the crisis through which all things are passing at the present time.

Therefore it is not a thing to be wondered at that the immoral and deficient in true soul development now found on earth and those sent out from Earth in such deficient form, should mingle for undesirable results. It is done to bring the mass of humanity to their senses and to recognize the true status of the race in the connected life of divided planes of life's expression and so take steps to educate all classes of so-called criminals, insane, feebleminded and generally deformed. Thus alone are these wrongs righted and a redemption wrought from these states of mind and soul slavery to ill forces and their compulsions to acts of harm to the perpetrators and their intended ictims

This vibratory system in man and nature is for regenerative purposes changing crude into refined substances, but man being wrongly active in desire. thoughts and deeds, becomes a debtor thus to others whose conduct is thus affected and universal rules then, must, in the name of justice and equity pun ich all such offenders.

From such righteous punishments, for effecting self-restoration to true usefulness, none can be relieved, only as they are capable of seeing their condition and undoing the wrongs, first by a true desire to aid where before they hindered pursuits of others in common welfare, then by active thought and labor to help in such ways. This at first sight seems like an unsurmountform, but when it is considered that as they thus try to undo the wrongs they have done, help is given them in due proportion, so it is not of themselves alone that this redeeming task is accomplished, but at the same time it cannot be done for them unless they are the principal actors in true, honest efforts as indicated.

plan of man's redemption and thought thereon is invited.

Psychical and Physical.

Among such experiences, one a few ears ago impressed me greatly. It was about nine o'clock one evening, I was sitting in my room, when I felt a peculiar sensation of joy and sadness pass over me. At once I was clair. voyant and saw in the street before the house a company of heavenly Sir Knights mounted on white horses and in full regalia.

They passed on, keeping the middle of the street until they reached the home of a prominent physician, a Sir There they halted, made a salute, then turned and marched out to the cemetery, still keeping the middle of the street.

One week later the doctor's funeral occurred, which I attended. The Knights Templar had charge of the service, and lo! they marched in the street as I had seen the heavenly ones doing. It was an impressive ceremony for the reason that more than earthly interest was manifested therein. I have often wondered why it is, but

I see the nigher order of Masons or Sir

Knights frequently attend the last rites of their earthly brethren. I see also others receiving such attentions, but not to such a marked degree. Is this evidence that the Mason's creed to assist one another, etc., is acceptable in heaven's sight? Or is it merely the deference shown the order?

At any rate it is a mark of honor. MRS. M. KLEIN. Van Wert, Obio.

SUNSHINE THOUGHTS.

This world is not so bad a world As some would like to make it.' There's warmth in every wintry soul, If you can only wake it. word of cheer, dispelling fear From sad hearts in sorrow, Sets notes athrill in heart and will—

God's promise for to-morrow.

In every weary soul we meet, A kindly word may lighten Their lives to rosy sunshine sweet. By just one word to brighten. So as we go, let each bestow A friendly word of cheer, That dewy flowers of love may grow

This old world would brighter be, If each would do his part To shed on all a genial smile, And kindliness impart: and hearts powed low in deepest woe Would find joy's richest treasure,

In by-ways far and near.

By just one little word of cheer, To make their lives a pleasure. BISHOP A BLALS.

Summerland, Cal. 

the saying of the ancient warrior above

quoted, and his found a world of mean edge, Reason and Purity. The greatest ing in it. Study it well, and you will of these is Purity, for it is a crown of find the truths of a thousand years of blessing upon the possessor of the two experience concealed in a few words. F. M. SNARRENBERGER.

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# Lise In the Spirit Realms.

ship of Mrs. Carlyle Petersilea.

My Dear Friends and Readers of The Progressive Thinker:-I feel sure that you will all be glad to hear from me, although I was not accustomed to write for this particular paper. But all papers that give forth great truths to the people are very dear to me.

The old Banner of Light was and still is exceedingly dear to me; but The Progressive Thinker is a young giant, and really I would like to stand in the shadow of its mighty arm.

I occasionally control another medium when writ ing for the dear old Banner; but why not write for both papers, now that my powers are increased an hundred fold? While I was still with you in the form I read with a great deal of interest books written by the spirit Franz Petersilea, also the one written by the lovely und progressed spirit, Mary Ann Carew, former wife of Franz and mother of Carlyle. These books seemed to turn for me the key that unlocked

the secrets of creation. I had read and thought most deeply of evolution; but the more I traced it up and thought of it, the more bewildered I became. It seemed to lead upward to a dreary waste, simply peopled by men, women and children. According to the law of evolution not a

thing could be immortal but mankind. I often expressed my thoughts to friends, telling them that the theory of evolution did not satisfy the indwelling spirit and soul, and I thought there must be a lack, for my soul reached out after something more, and I was sure that if the soul craved something more there must be something more to complete

its joy and satisfaction. A friend advised me to read the books of Carlyle Petersilea, written by the spirit of his father, and others. I obtained and read them, and was perfectly delighted. Here was the food that my soul had longed for. I had all along felt that there must be truth in evolution, and could not give it up entirely, but like my own being, there seemed to be an incompleteness about it, and these books gave me that which I sought: Involution and Evolution. Hand in hand they must go. Evolution led to dreary wastes, but hand in hand with Involution led to all that was most lovely and satisfying—that all life whatever was first involved from the spiritual germ, where evolution took it up and carried it into the spirit realms. Thus the spirit realms held all life and beauty that the earth's produced, intact; and I could not disbelieve it if I would. It satisfied my soul and made me happy and I know it was the truth.

Yes; all life was immortal! and now I am here in the spiritual realm and know it to be correct, for I am surrounded by the flora and fauna that the dear old earth has sent hither. She nourished all life close to her breast, for a season, and then sent it hither to make glad the spirits of men, women and children.

I had never met Carlyle Petersilea, nor his revered father, face to face when in the material form; and when I heard that Carlyle also had come to this life, I longed to see and talk with him. I found him engaged in his legitimate business, that of instructing the young. Already a beautiful conservatory of music was in full swing. I think swing is a very good word to use here, although the medium somewhat objected to it, but if you could hear the rhythmical swing of the volumes of harmony that are sent forth into the sublime ether, you would think the word quite appropriate.

I found Mr. Petersilea a genial, polite, noble-heart ed gentleman, very glad to see me indeed.

Ah! Miss Judson," he said, "how glad I am to think that you feel interest enough in me to seek me out. You are just the lady I want to meet. One in whom I have always felt the deepest interest. - My dear wife has talked of you to me for many years, and now I am sure you will be one to aid me in controlling her to write, that we may together hold up the Banner of Truth."

Now, this was the very opportunity that I was seek-

ing; and I said:

'Mr. Petersilea, you make me very happy. This life is an exceedingly beautiful one, but I want to do more for the world we have both so lately left. I have found it rather hard, thus far, to find mediums who are willing to give me their time free-mediums who will write for me hours at a time without expecting or looking for reward. Is your wife one who will give me her time and attention?'

'My wife is one who would give her time to anyone whom she thought good and worthy, and if, thereby, it would please me."
"You and your wife were very happy and truly

united?" I said.

'Yes," he answered. "We sincerely believe that we, together, form the perfect whole. She is now in deep grief, but I hope soon to be able to soothe and comfort her more than I have yet been able to do, and you will help me, I know, Miss Judson?"

'I surely will, and make myself happier by doing

"Miss Judson, I think my wife is about the only medium through whom you can give the true and perfect law of involution and evolution, and so let us clasp · hands in unity and friendship, and aid each other all we possibly can. You have not started another Seminary for young ladies?"

"No. I do not think that is now my particular work and mission—for, Mr. Petersilea, I am not now alone as formerly, but have found one as dear to me as your wife is to you; and we also think that we form the perfect whole; and we are exceedingly happy in our union. Old maids do not forever remain

old maids," I continued, laughing.
"So it would seem," he replied. "I congratulate you with all my soul; and have you formed a home here?"

'Oh, yes; a very beautiful home, and you must visit us there.'

"I shall certainly do so," he replied. And he has kept his word, and we have entertained him as well as we were able, but I think that we have to thank

him, for his exquisite music entertained us far more. and carried our souls up into loftier regions of bliss, if that were possible. No; my work does not lie within the walls of a seminary, but it is with and for humanity in general. To-

gether with my beloved I join with others to do all the good possible, and give truth, as I find it, down to

"Your home is yet with your wife on earth?" gaid.

"Yes." he replied; "and will be until she too leaves the body of flesh, and then, like yourself, we will form a home to suit her taste, and whatever suits her will be to my taste also. This is as it should be."

'Yes; and those pseudo-philosophers of earth must and ought to learn that true marriage answers more purposes than one or two; that it not only answers the purposes of earth, but those of heaven

'It is supposed by some of those who think themselves very wise, that marriage cannot enter into the true; but I did not remain with them after my loved understand that if a germ first exists within the other heavens because, forsooth, marriage does not bring one was brought by them to me. Dear friends, I forth children; as though that were the only end and failed to be united to that dear one on earth. The exist within the other as a developed entity, and when aim of the marriage relation; whereas, the truth is, joy and completeness still remained in store for me, once this great truth is accepted, then the spirits will that true marriage answers very many different pur- I could write out all the sweet details of our court- have no difficulty in describing this life as it really is

Letter From Abby A. Judson, Through the Medium- on the earth or in the heavens, that true marriage does not answer. One might fill a large volume with the purposes of the marriage relation. It develops life itself, and then responds to every known purpose in life, both on earth and throughout the heavens.

"Miss Judson," said Mr. Petersilea, "you have expressed the very truths that my wife and myself labored to make the world understand because we lived

"And I never fully comprehended it until after I had read your books; and you may perhaps, never quite know the comfort and joy they gave me. You wish me to control your wife to write up the fauna and flora of this beautiful world?"

"Yes," he replied; "for my own mind and time are so much taken up with music that I do not feel compeunder strict spirit control."

"I was deeply interested in all this for many, many years before leaving the body, and studied them carefully, and since coming to this life I am more deeply interested still, and have spent a large portion of my time in the study of them. I have also attended many lectures, given by most eminent men and women here, and it is a never failing source of interest and pleasure to me."

'Have you your little dog, still?" asked Mr. Pe-

"Cortainly," I answered, "My little Daisy is with me as of yore. I noticed, as I entered here, a large, beautifully spotted coach dog lying near the door; to whom does it belong?"

"Thereby hangs a tole," answered Mr. Petersilea. He belongs to me, however, but I left him in his material body with my wife. A cruel-hearted man poisoned him shortly after my so-called death, and my poor, grief-stricken wife was obliged to witness his his agonies for a number days, until the end came; and here he is with me as you see. Coupled with her home I have all things that are beautiful and useful. great sorrow it nearly drove her to despair; and, really, I wonder her brain is not turned, for she is a woman of strong, deep feelings and emotions. Now, dear Miss Judson, allow me to take you to my wife."

"Nothing could delight me more," I replied; and we started; and now, friends, in controlling Mrs. Petersilea to write, I shall endeavor to give you nothing but the truth; but I will say that by a natural law, which is well understood here, that the man who poisoned that beautiful dog, thereby doubly rending the heart of an already broken-hearted wife, will, through a just law of recompense and strict justice, suffer al the agonies himself that the dog did, and the cruel act will follow him throughout eternity. Does this when I call, and their great lovely eyes thank me for sound strange to you? It would not if you were here all I did for them when I was down below; and they and understood all about the ether. An act of any kind is like a pebble dropped into the placid waters of a lake or pond; the act vibrates throughout had been used for the purpose of vivisection; slowly meets it at all times and places; it is also plainly discerned by all other spiritual beings; he cannot wipe it out if he would; and so of all other acts, be they good or bad, as he goes on he meets the good acts evpiness; the bad, as he meets it, returns to him evil and | be said of those who committed these crimes against

So be very careful, my dear friends, and do only that which is good, merciful and just, if you desire to and gamboling with my little children, and they are be happy, for this is the only way, and all desire to be las happy and beautiful as spiritual. dogs can, be

Now, dear friends, all life is immortal; and animals here are exquisitely beautiful. They are very beautious are not so here, for they do not need this power as a defense as they cannot be injured or killed. Man also cannot slay his brother man as he does on earth. neither can he slay an animal, bird, or fish. All exist in their beautiful, perfect, spiritual forms within the millions of miles, until a point is reached where the earth no longer holds any attraction for them, and then they exist as perfected entities within the allpervading ether. Farther than this I am not able to tell you, but thus far I can and do tell you the truth; yet cons of ages pass before this exalted state is reached. As it is with animal life so it is with vegetable and floral life. All rise up to their proper altitude, one year after another, in their lovely, spiritual forms and condition, to surround us with beauty and

I felt sure after reading Mr. Petersilea's books that this must be true-that it was the natural resultant reason on no other premises and come out right. If one reasons on evolution alone one comes out all wrong. That brings the spirit of man into a spiritual life where nothing exists but himself—that is, he, as a spiritual entity, would roam through the boundless ether surrounded by nothing but ether and other spiritual beings. What a dreary thing to think about. Never a tree, shrub, flower, bird, fish, or animal. No water, no land, nothing but boundless ether. What object could man have to live at all? He might. rest within the ether and exchange thoughts with other spirits, but what would they think about?

I often sat in my own little home on earth and thought deeply about it. What an awful, dreary waste it must be, simply to look for all eternity into the ether and see nothing else; and this is what it must be if one follows out evolution alone and nothing immortal but the spirits of mankind. What would or could there be to interest babes, children, youths, and young maidens, simply to roam around and look forever into the dreary ether. O, my dear friends. This is not so; but the spiritual world is filled with all the forms that exist on earth, in their spiritual state!

Everything that grows, or has life, develops within the material, and after throwing it off, just as man does, rises up, just as he does, into the spirit realms, that man may be surrounded by all that he has loved and admired on earth.

O. my dear friends. I really shouted and clapped my hands for joy when I found that these things were true. I wish that every man, woman and child on earth could read the book entitled Mary Ann Carew. for it shows up, in detail, all the beautiful things that are here, shows just how children are cared for and taught. The book was written by the spirit of Carlyle Petersilea's mother, and is true in all its details.

own particular life here in the spiritual world? That I joined my parents directly after coming here is reasonable ground; and, when he once can be made to

er would not care to publish them, enough to say, that I missed, as a young girl on earth, the delightful life with parents, and the sweet joy of being a wife and mother. I was deprived of all the little details that go toward making the life of a young girl happy. Now, shortly after I had entered the spiritual home of my father, and had Maited that of my mother, for I must tell you that my father and mother are not united here in this life, as you all must be aware that my father, when on the saith, was married to three different ladies, and my own mother was united, not very long after coming here, to one whom she loved; and that union still holds good; but, in the home of my mother, all that I had missed on earth was here righted, and I lived out the joys that I had lost there. I was once more, in spirit, a sweet young girl, playing with my little dog and gathering flowers. My hair was long and thick, my eyes large and bright, my skin clear and white, my form perfect, supple and graceful, and if you will believe me, I had an organ, which seemed to be a counterpart of the one I so much tent to write about them. I see these things all loved on earth. I glided in and out of my mother's about me, to be sure, just as I did on earth; but, when | home, happy as the lark that met me in the dewy in the material I had no time to study them, and all | morning; and I visited much back and forth between that was written about them in my books was written | my father's and my mother's homes; and, then, my love came and courted me, and we married as they marry here in the spirit world; not just as you do on earth, for we do not unite ourselves here unless we are sure that we belong to each other right of natural law, and, by natural law we are united.

As there is no propagation within the spirit realms, in order to be a mother. I must take to my breast some little dead born baby of earth, or one who had lived but a short time within the material body. And this I did, so that I might know the joys of a mother, for my soul cannot be rounded out until I go through all the natural experiences that belong to the first plane

Yes, I have now a number of dear little children in my home, little ones of earth that left their natural bodies behind. So, now, I have a lovely home, overlooking a beautiful, winding river, whereon little boats are dencing, going and coming, filled by happy children. My home is on a slight elevation, with a wide veranda running the whole length of that side of the house overlooking the river; and within my Near my home are many stately elms and oaks, green lawns, beautiful shrubbery; and the whole bright with parterres of flowers; and I want you all to understand that I have my dogs, all of them, and my cats. I mean all that have left the body of flesh; and, now, laugh, ye who may; but when you get here the laugh will be on our side. I have a large number of horses, not wild ones. They are as beautiful and perfect as horses can be, and as happy as they can be also; their eyes bright, their necks beautifully arched. They gallop and canter and trot over my green lawns and out among my trees, and I watch their beautiful motions with delight. They all love me and will come know, as well as I do, that I tried to save them from being tortured when there. A number of these horses the ether forever, and as the guilty one goes on he and miserably tertured to death, or until their unhappy spirits left their bodies. Others of these horses were poor, miserable creatures, that had been starved, overloaded and beaten to death. Yes; I took the most miserable and unhappy ones that I could find, erywhere, and they return to him goodness and hap- and, behold, they are recompensed. But what shall

them? Well, I had a goodly number of dogs playing about Many of these were, on earth, deserted, starved, or kicked and beaten to death. O, yes. I am gathering up stray waifs now just as then; and, remember, al ful even on earth, but here, like man, they are far of you who read this on earth, that when an animal, moré perfect still. No life of anykind is propagated | or child, or bird, or even a man or woman is extremely within the spheres. All life is propagated upon the unhappy, starved, beaten, or abused, that Abby A earths and at so-called death rises up into the spirit. Judson will be there in spirit, for her spiritual cars ual realms to fill those realms and make them exceed- are ever open to the cries of distress and misery, and ingly beautiful. No creature here is able to slay an she will help them, and if she cannot do this she will other and has no desire, for material hunger has take their suffering spirits, as they leave their bodies ceased with it. All reptiles that on earth are poison- and bring them to her beautiful, spiritual home, and care for them until they can be made happier and better somewhere else.

Mr. Petersilea says, that I must add a piano to my home, and he will come and occasionally give me a lesson. Thanks to his great, noble, generous heart! and spheres which surround the earth for millions upon I shall surely avail myself of his kindness. I play some, but not as well as I might and ought, and would like to perfect myself in all branches of art and music as well as take care of all miserable cats, dogs, and other animals, together with wretched men, women, and children.

O, there is enough to do here, you may be sure, and you who have known me on earth must know me well enough to know that I shall never sit down in a lovely home of any kind and enjoy myself, for I could never be happy unless I were doing good and relieving those who suffer.

The world is anxious to know some of the details that go to make up the life within the spiritual and sequence of all life, and how gloriously happy I | realms, and this medium is one through whom we are felt when I found that he and I were right. One can able to give these details, and in giving the details truth will be made manifest. Spirits, who control most mediums, have not, thus far, been able to give the details concerning this life; and the reason has been prejudices and preconceived ideas that the lower world is slow to give up; and many Spiritualists are just as bad; but there are some who wonder that long lectures can be given, and thousands of them, for years, that deal simply with the abstract and philosophical, ignoring all details whatever, and thousands of spirits, when questioned as to their life in this world, have not, thus far, been able through their mediums to-say much more than that they are very happy, that this life is very beautiful, and so on; but, when questioned as to the details, it seems to many that they are wholly unable to tell anything: and it has come to be said: 'If the spirits can give long lectures, and thousands of them, why in the name of all that is good and true cannot they tell us something of their lives there?"

Well, friends, one great reason has been, that it these same spirits were to tell about this life as it really is, very few would hear them at all. Knowing this, they have avoided doing so until the time should come when one or two, more advanced, bolder and more courageous than others, could be used for the purpose. One great obstacle that has stood in the way, has been acceptation of evolution standing by itself alone. This gives no immortality to any other than mankind; whereas, nothing can be more errone ous. So, when spirits try to tell of this life as it really is, thus far, very few would hear or believe them.

When an evolutionist undertakes to say that all possibilities are latent, or exist hidden within the lowest forms in nature, he is at sen, and will never be able to land anywhere; but, when he once understands that the germs of all life whatever exist within the other, Now would not some of you like to know about my and involution is taking place at all times and with all things in nature, then he will arrive upon firm and in an undeveloped state, after development it can also poses. In fact, there is no purpose whatever, either ship, but perhaps the editor of The Progressive Think and giving all the details concerning it. But when that the mind is weak or makes it so. Cowper.

you are told by the evolutionist, that animals have no existence after the death of the body, then of course nothing below the animal can; and it lands one into a great void, where nothing exists but mankind; and, of course, spirits could do nothing else except to roam about within this boundless other without aim or object. Yet it is said by these same ones, that man progresses eternally—that is, he is continually being wiser and happier. But if there is nothing for him to observe except ether, how is it possible for him to

Now, is it not reasonable to suppose that we have far more here in the spiritual realms than you do on earth instead of less? and that we must necessarily have all that you do there in a higher, more subtile and refined condition? and all life whatever has traveled onward and upward to a more perfect state.

Well, all that I, Abby A. Judson, can tell you, is that it is so-it is true; and, consequently, that we have all that you of earth do in a more refined condi tion, more perfect and beautiful.

The lamb skips and plays; the horse, with arched neck and beaming eye, trots and gallops about; and thus of all life whatever, ethereal, perfect and beauti-

You mourn because the earth and its products are not perfect, forgetting that they are simply developing up to perfection. Now, if all life is not immortal, then man is not immortal. It is a great mistake to think and teach that man alone has an immortal spir-think and teach th not perfect, forgetting that they are simply develop-ing up to perfection. Now, if all life is not immortal, it. It is spirit alone that gives life and shape to anything, and all spirit is immortal, and all entities that have form and shape are immortal. Matter is also immortal, but not intelligent, and exists, simply, to clothe the immortal spiritual entities.

Very few can realize what a satisfaction it was to me to find that I had been right in my ideas of the persistence of animal life after the dissolution of the material covering.

Many of you say that even if the life of an animal persists after the disintegration of the material, it does not prove that animals are immortal—that their life soon fades away and is merged into the universal ether. Well, how do you know this? If the life of the animal fades and merges into the ether, then man's must do the same; for if one single identity is lost, then all are; for no great universal law ever breaks. The breaking of a law would render tha law imperfect; and there are no imperfections in the laws of nature. There are no imperfections in the laws of attraction, repulsion, or gravitation, neither in the electrical law; if there were, then all things would go to smash-worlds would collide and chaos reign generally; therefore I am sure that the identity of all entities persists throughout eternity; and why should I not feel thus sure? I am here, surrounded by the identical creatures that I loved. I have not faded in the least, but quite the contrary, and if possible, I am more identical than ever before. My identity has become larger, grander, broader; and so of all the creatures below me in the scale of being.

Oh, how I do wish you all could see them. My horses are more gracefully, grandly beautiful, without imperfections or blemish, and so of every other creature here, and so of all other life. The grass is greener without an imperfect blade anywhere to be seen; the trees the same; the flowers more brilliant. showing no sign of decay; the singing birds trill in ecstatic joy; the shining fish leap from the waters, glistening with lovely coloring in the sparkling light of this glorious world.

Now, this is either myself, Abby A. Judson, who is writing this through the medium of Mrs. Carlyle Petersiles, or it is the reflex action of her own mind. or the subconscious self of the lady who is acting as my amanuensis. Now I assert that it is myself, Abby A. Judson, who is doing this writing and not the reflex action of the mind of the lady or her subconscious self. Dear reader, which would you prefer to have it! Would you like to think that it is reflex action or subconsciousness? If so, you can think so. No one and Ethics of Science." can take that right away from you; but that will not alter the truth of the matter one iota.

I have taken particular pains to seek out, and make myself known to Dr. Hudson. He was glad to see tween Moses Hull and W. F. Jamleson. but looked a little crest-fallen.

"I want you to come with me," I said, "and see the thrange. harm that you have done to the world through your | Magic," "The Next World Interviewed" writings: and after that, I want you to make amends and "A Wanderer in the Spirit Lands," by controlling a lady-Mrs. Petersilea-to write. and the "Occult Life of Jeaus." You are an honorable gentleman, and I know you will do this.'

"I will do what I can, madam," he replied. "I ers for \$3.35 (postage prepaid)—a price certainly do not wish to remain in error of any kind, | never before known in ancient or modand I will try to undo the wrong which I unwittingly did." And so Mr. Hudson himself will control the medium to write, one letter at least, and he may like it so well that he will gladly control the writing of more.

Now if you wise men and philosophers of earth want to roam around in the limitless ether, without homes or even bodies, where there is nothing, not even a green tree, shrub, or flower, no water, no life of any prise! kind except that of the spirits of mankind-they may he able to do so. I cannot say; but the women, girls, little babes and small children, of which there are vast numbers here, are not able to do this. They must have homes. They must be surrounded by sweet, natural objects, such as pet animals, birds, flowers, trees, and shrubs, and water they must have or perish and go into oblivion. If water, then little fairy boats and so forth. As for being broken up into many personalities, I, for one, beg to be excused. Thus far I have never been, to my knowledge, other than Abby A. Judson. That I was once in the form of an undeveloped, spiritual germ is also true; but that I can ever return again into an undeveloped spiritual germ is not true; my development must continue on forever, as far as I now know, and if one can find an end to forever, let one try it; or if one can find an end to limitless space and ether, let one try it, and if one finds it. then let one jump off into-where? what? Why, space, filled by ether.

Now if you want to know where the germs come from, first find out where the ether came from, for germinal points are co-existent with the ether. The ancients called the ether God, for within it all things exist that ever were or ever shall be; and if you want to know-like the little child when told that God made her, asked, "Who made God?"—who made the ether? why, answer that question as the teacher did the child: "God never was made. He existed always." The possibilities within it never were made. It has always existed and always will exist. ABBY A. JUDSON.

Mrs. Carlyle Petersilea, Medium, Garvanza Station. No. 1. R. F. D., Los Angeles, Cal.

The custom and fashion of to-day will be the awkwardness and outrage of to-morrow. So arbitrary are these transient laws.—Dumas

When a man has not a good reason for doing a thing, he has one good reason for letting it alone .-Thomas Scott.

Philosophy, when superficially studied, excites doubt; when thoroughly explored, it dispels it .-Bacon.

Can it be true, as is so constantly affirmed, that there is no sex in souls? I doubt it exceedingly.— Coleridge.

To dally much with subjects mean and low, proves

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

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

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

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

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

Captain Geo. W. Walrond, of Denver, Colo., the well-known lecturer and platform test medium, will begin his coming winter spiritual and occult services on the first Sunday in October, and will continue the same every Sunday and Wednesday evening from October to June next inclusive, at his new meeting hall, 1512 Glenarm street, Denver, Colo., to which address all letters and communications should be mailed. Captain Walrond, we are glad to hear, has completely recovered from his recent paralytic and nervous ailments.

Will M. Kellogg, of New Boston, 111., writes in reference to the Clinton "We have had a very fine meeting, and one most encouraging feature is that fully one-fourth were strangers, and all expressed the intention of coming again. We leave for New Boston, Ill., (our home) in a couple of days."

Mrs. Catharine McFarlin is engaged to lecture for the Chicago Englewood Union for the months of October and November. During the rest of the season she is still open for engagements. Her address until October 1 will be Plainview, Minnesota.

Lawrenceburg, Ind.—Following a declaration to his mother that the spirit of his dead friend, Henry Witte, had appeared at his bedside during the night and had told him that he was lonely without his company, William Maloney, 23, lapsed into a decline from which physicians are unable to arouse him. The young man, who is the son of Michael Maloney, ex-county treasurer, a few days ago was a close attendant at the bedside of the young man who he said appeared to him in a dream. Witte died of typhoid fever and young Ma-loney was one of the pall-bearers. Maloney's parents tried to impress upon his mind the fact that the apparition was nothing more than a dream, but he insisted that the spirit of Witte had told him that he would soon follow him to his new home. His condition is crit-

Mrs. C. H. Mullins writes: "At the Band of Harmony social, Sept. 1, the book entitled "The Aristocracy Health' was raffled. Nine was the lucky number. F. W. Coen of Roger's Park,

was the winner." The Spiritualists of Washington and British Columbia have closed their annual gathering and camp-meeting at Surprise Lake, nine miles from Tacoma. The following officers were elected for the coming year: President, A. R. Little of Seattle, first vice-president, E. L. Nicholson of Seattle; second vice-president, Mrs. French of Spokane, secretary, George E. Knowldon of Tacoma, treasurer, J. A. Kinton of Puyallup; trustees, George H. Head, Mrs. E. G. Benson of Seattle, J. C. Richardson of Hamilton, Mrs. E. J. Hammond, E. B. Estes of Tacoma. A permanent camping site at the lake has been purchased by the association, and several cottages will be built before the next annual gathering .- Seattle (Wash.) Post.

Emma Moore writes: "On Sunday, September 11, the Spiritualists will commence their meetings for fall and winter, in G. A. R. hall, Bishop Block, afternoon and evening. Mrs. Emma M Nutt-Moore will be the speaker and medium. Friends visiting in the city will receive a cordial greeting. Not having contributed to the Open Court column yet as a Spiritualist and worker for the cause, my best wishes go out for the upbuilding of our glorious truth, and that the garden may be rid of the weeds, and thistles, is my sincere wish."

Rev. Cora Benton, trance speaker and message giver, will be glad to hear from societies wishing a representative of the highest spiritual forces. Address 1714 Adams street, Toledo, Ohio.

Thomas E. Mooney, of Brockton, Mass., aged 27, a shoemaker employed at the W. L. Douglas shoe company's No. 2 factory, in the gang room, committed suicide at the home of his sister Mrs. Annie Dee, 65 North Montello street, by shooting. Mooney had for-merly been confined in the Taunton insane hospital, but was discharged from there two months ago as cured. For some days he had been complaining that he heard voices telling him to shoot himself, but he told his sister he would not obey them.-Boston Globe.

Mrs. Freedman, the well known psychic, has returned from the East and is now located at the Hotel Florence, 606 West Adams street, where she can be consulted. Phone Seeley 3268. Dr. Louis Freedman, the Australian healer, has his offices at the same number.

Mrs. Emma F. Jay Bullene of Denver, Col., prominent as a lecturer in the ranks of Spiritualism, is now in Chicago, arranging for the publication of a book entitled, "Psychic History of the

Mrs. Isa Wilson Kayner will go to Winfield, Kans., on Sept. 15, for one woek, and then on to Texas, where she is to fill a number of engagements.

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 nto 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.

E. J. Schellhous writes from Kansas City, Mo.: "Spiritualism is making good progress in Kansas City, Mo. Mr. Aber's seances are excellent and well sustained, many people coming from a distance to witness the manifestations and converse with their departmedium, of Topeka, comes to this city once a month and gives seances. Mrs. Fred Cross is being developed as a trumpet medium, making rapid progress. This is commendable, as it is a family circle-one of the most efficient and satisfactory methods of the propaganda. Mrs. Powell, a trumpet medium, lives seances once a week. Mrs. Shackelford is a trance medium who deivers lectures from the platform every Sunday evening. Upon the whole, the outlook here is encouraging." The annual camp-meeting of the Indi-

ana Association of Spiritualists came to a close yesterday. The attendance on the closing day was not so large as the ordinary Sunday crowd. The meeting this year has been a successful one from a financial standpoint. While the attendance has not been so large as last year or the year before the association was able to make some money out of concessions which were this year under the control of the association. There has been a gradual decrease in attendance the past three years, while the number of people living in the camp ground this year was the largest in the history of the association, but the Sunday crowds have been smaller than usual. Camp Chesterfield is essentially a Sunday camp, owing to the large towns that are located within easy reach of it. There is no other camp in the country that turns out the big crowds to be found at Chesterfield on Sunday, but there are other camps that have a larger number of dwellers. Two years ago the attendance at the camp footed up 55,000. Last year it dropped below that figure and this year it will reach about 40,000. The association will clear about \$2.000 on the meeting and after paying out \$1,600 spent on building new cottages this year, will still be \$400 to the good.—Anderson (Ind.) Bulletin. Sans Germaine, who is also known

as "Professor Arago," appeared before Justice Martin yesterday afternoon charged with obtaining money by a confidence game, because of his inability to make one of his clients rich by finding for him a chest of hidden treasure. He is said to have collected as a retainer \$1,000. When his client learned that the treasures refused to be found he followed Germaine to Chicago and caused his arrest. Henry Behlen, a railway engineer, of St. Louis, admits that his trouble was caused by his belief in a legend current in St. Louis that fortune is buried hear Mount Olive, Ill. He had no hope of finding it until he met Germaine, who advertised himself as a hypnotist and clairvoyant. Behlen called on Germaine to consult the ment fact that he had \$1,000 deposited in a The mention of the \$1,000 is said to have reminded Germaine of the hidden treasure of Mount Olive. He said he could find it by exercising his occult powers. "I can find that treasure for you if you will but follow a few simple directions which I will give you." Germaine is quoted as saying to Behinto a cataleptic state, in which he could see in his mind just where this treasure was buried,"said the engineer. 'The only condition mentioned was that give him \$1,000, over which he was to pread sand to make it magnetic. With this in his hand he would lead me to according to his story.." After some discussion the roll of bank notes was counted out. The following day Ger-maine left St. Louis with the money. Behlen waited patiently for the return of the clairvoyant and his fortune. "A short time ago I learned that he was in Chicago," said Behlen, "and sent detectives after him and caused his ar-

rest.'-Chicago Chronicle. With farewell exercises last evening, the annual meeting of the Indiana Association of Spiritualists ended an eight' weeks' session at the Chesterfield camp. W. J. Colville and Mrs Gillespie were the speakers. Mrs Gillespie was rob bed of her purse, containing \$50, a gold souvenir and her return ticket to San Francisco, when her cottage was entered by burglars during her absence.-Indianapolis News.

Doctor and Mrs. Carl A. Wickland will open Sunday afternoon-meetings at 1629 N. Clark street, corner Fletcher street; beginning Sept. 18, at 3 p. m All cordially invited.

W. A. Wilson writes that Mr. J. Davis, of Alexandria, Ind., is at Kokomo, holding seances, and is meeting with good success and the work is pro gressing very nicely.

The friends and relatives of Mrs. India Hill, an excellent speaker and medium, gathered at her home, 1205 North Church street, Decatur, Ill., Thursday evening, to celebrate her fifty-fifth birthday. The evening was spent in a most enjoyable manner, consisting of music and light games. Among the numerous presents received was a eautiful mahogany rocker. The pres entation speech was made by F. G. Schmitt. It was responded to by Mrs. Hill in a most touching manner. At a later hour delicious refreshments were served and the party dispersed assuring Mrs. Hill that all had spent a most delightful evening and hoping that they would have the privilege of enjoying a like occasion for many years to come.

Dr. Beverly writes: "Dr. Brooks of California will be with us Sunday evening again, to give a lecture from an illustrated chart. His lectures are very spiritual and uplifting. They explain in a scientific way the science of life, and the signs of the times are made advanced thinkers to lead the people in the way of truth. No one can afford to miss this treat. Special music has been provided and the best mediums will demonstrate the nearness of our doparted friends. The Spiritual Science Society is making great preparations

use a pen or typewriter.

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

northwest corner of 31st street and Indiana avenue, which will take place October 1. We invite all to come and help and encourage this grand work. The hall has been nicely decorated and every convenience you will have for an evening's enjoyment."

Mrs. Alice Baker writes from Dallas, Texas.: "I left here August 11 to fill an engagement with the Delphos (Kans.) camp. Upon arrival there I was greet ed by whole-souled people who at once made me feel that it was good to be there. Delphos camp is situated in a beautiful spot where nature in all her glory sheds its rays of sunshine. Upon my return from Delphos camp I stopped at Wichita, Kans., for a week, ministering to the good people there. I was met there by Judge Tucker who escorted me to the home of Brother and Sister Givans, where we were royally welcomed and entertained. I found in Wichita a good society composed of noble, earnest souls. There was an earn est desire manifested by these good people for me to remain during the month of September, and when the good-bye had to be said, I felt loth to depart, but my plans for returning South were such I could not tarry longer, but hope that in the near future I may be permitted to visit the Sunflower State again. I have again taken up our work in Dallas, Texas, and only that the angel world can use me as an instrument for the accomplishing of much good while here." C. W. Slayton writes from Hart,

Mich.: "This would be a nice location for a good medium. No society at present organized, but plenty of good material. I believe a good medium located here would do well; also build up a itualism." flourishing organization. Inquirers may write me for particulars. Our village numbers 1,500, with country around; a the best fruit belt in Michigan."

Mrs. L. LeSieur writes: "The ninth benefit sociable was at the home of Mr. and Mrs. Mulling, Thursday, Sept. 1 Mrs. Haire read some fine selections in the afternoon. Mrs. S. J. Ashton was the speaker of the evening. The answers to questions were particularly interesting. Mrs. Richmond will be with us at our next meeting, Sept. 15, at our Band of Harmony rooms No. 512 Masonic Temple. This meeting will be a reception for Mr. and Mrs. Richmond after their long absence. The ladies will bring cake and we will serve coffee and ice cream."

Mrs. F. E. Beach writes from Ambridge, Pa.: "This week's Progressive Thinker is the best ever published, or at least seems so to me. One of the articles that I think best is by J. S. Love-land. He writes on a subject that has een a great study with me ever since I how much is psychometry and telepathy. I have often been in halls when articles were read from, and heard their secrets disclosed, and I felt quite certain that they would never have been told by a spirit, and such a one as was described giving the message-a beautiful spirit that had passed out some years before, and had grown in knowledge and wisdom—to come back and give a secret in a public hall, is a little too much for my imagination."

Mrs. S. T. Allen writes from San San Francisco, Cal.: "Miss Mae Hunt's meetings continue in interest and large attendance. Sunday, Aug. 21 we listened to a grand address on 'The Laws of Mediumship,' by an ola Egyptian philosopher, Hermes, whose very presence seemed a spiritual benediction to those present. Miss Hunt is developing a ballot test phase which will be ready for the public before long. An interesting feature of these meetings is the singing of little Vera Randall, a child of ten who has a beautiful voice and who is herself conscious of the presence of spiritual beings. Taken all in all these meetings are very spiritual and uplifting, and are conducted wholly by the spirit."

Mrs. P. J. Gillette writes from Buffalo, N. Y.: "Being a reader of your valuable paper, which gives food for thought pro and con, I must add my experience at Farmer Riley's seances. remained there two weeks. He held a sance there every evening. They were unusually well attended, as he charged no fee. I consider him an honest, genuine medium for materializing. I saw S. S. Jones, editor of the Religio-Philoin life. I approached him and he smiled. I asked, 'Do you recognize me?' He bowed, 'yes,' but did not speak. He remained ten minutes, then slowly vanished from sight. I saw many during the dominating factor of our church." that time but not any that I knew."

J. Wagner writes from Allegheny, Pa.: "The Psychic Research Society held a picnic and dance at Vermont Park, Millvale, Pa., Aug. 31, followed with tests and speaking. Rev. S. M. Oles, Sr., and S. Oles, Jr., gave splendid messages. A minister of the gospel, Mr. John Thresher, spoke very forcibly in favor of our cause. Your humble servant gave a short lecture on 'Spiritualism, Its Relation to Natural Law. This society is doing a good work. Mr. Oles is a perfect gentleman, earnest in the work. May the angel world spare him and his son and co-worker for many years to come.'

F. T. L. says: "Spiritualism as undertood and practiced must divest itself of many of the crudities and absurdities Christianity has discarded the crudities and absurdities so unreasonable which credited God with less justice than an ordinary justice of the peace. Spiritualism must call for the most honest, thorough and critical investigation of its claims and rid itself of the impostors who pretend ability to do impossible things before it can claim the sincere attention of the masses of intelligent people. The time is coming when the truth will be known, when the cardinal principles of intelligent Christianity and intelligent Spiritualism will be accepted as substantially the same; when the two, hand in hand, will conquer the degrading influences of atheism and materialism. Amos Steckel of Bloomfield, Iowa, a

prominent Christian orthodox lawyer, writes: "I think that the body of the Bible is of divine origin. There may be immaterial errors. In each edition of your paper are truths, but also contra-dictions or conflicts between different writers, who claim to believe in the same Spiritualism. Everything that comes from God to man through man blunders on the way. There is no serious conflict between the backbone and spinal column of the Bible and the rational claims of Spiritualists. I am orthodox, but can receive and reject, from any other source. The universe of truths belongs to free men."

C. H. Mathews writes: "The Banner of Light files were sent to Mrs. H. L. Farrington, 4542 Cottage Grove avenue, for their next party, at Arlington Hall, | Chicago, Fiat 1, that lady being the first

Md.: "I began my labors for the First Spiritual Society of Baltimore, Sunday, September 4. The attendance in the afternoon was small, but the evening audience was good! I am located at No. 811 North Fremont avenue, to which all mail and telegrams should be sent. I will respond to calls for funerals and some week-night meetings within a reasonable distance of Baltimore."

J. H. Moon of Little Rock, Ark., writes that he has with his wife, investigated Spiritualism, and seen spirits ma-terialize in his own home. He thinks a good medium would do well in the "City of Roses."

Mrs. Henry writes: On Wednesday evening, Aug. 17, at the residence of Mrs. Blondin, 2903 Groveland avenue, the Ladies' Auxiliary connected with the Universal Occult Society held its social. About fifty attended. It was a little too cool for a lawn social, so we took possession of the house. Our president, Mrs. Davenport, called upon Dr. Cross, who made a few very appropriate remarks, as did our pastor, Mr. Gilray. Prof. Caldwell and daughter furnished some very fine vocal music. Mrs. Vaughn gave spirit messages. Prof. Leon and Pror. Verne gave readings; also Mrs. Waggstaff and Mrs. Henry, in her gypsy costume. Ice cream and cake furnished by the ladies for ten cents. Everyone seemed to enjoy the evening On Sunday evening, Aug. 28, our president of the Ladies' Auxiliary, Mrs. Marian Hunt Dayenport, was ordained as a spiritual minister. At the close of services at the Universal Occult Socie-Warne, president of the Illinois State Association. Mrs. Davenport was dressed in white, and she carried sunflowers and had one in her hair, as that is the emblem of Spiritualism. After receiving the congratulations of her many friends she invited most of us to her home where she refreshed us with ice cream and cake. We feel she will be a shining light in the cause of Spir-

J. F. Mitchell writes from Arkansas "The Progressive Thinker has got better with each year for nine years. We handsome, lively village in the midst of | think the premium worth more than the cost of both paper and book. We now have all the premiums, and don't want to miss a number of either."

T. A. Thompson writes from Wichita, Kansas: "I cannot afford to be without The Progressive Thinker, it is so full of instruction and encouraging communications, and can be obtained at so much less than its real value, some single copies being worth the cost of a year's subscription. I wonder so many Spiritualists try to get along and keep alive as believers in its noble teachings, when it can be had so cheaply."

T. W. Wisner writes from Caro, Mich.: "The Progressive Thinker is the best paper on earth. Caro has about 2,500 citizens, and seven churches to show them the way to 'heaven,' and seven saloons to show them the way to 'hell,' but in my twenty-three years residence here I never have set foot in any of them. I have no use for poor whisky believed in Spiritualism—how much or poor religion, and it is hard to tell comes from the spirit side of life, and which has been the greatest curse to the 'things' called men."

L. S. Burdick writes that he visited Camp Chesterfield, and enjoyed the same very much. He was particularly pleased with the lyceum presided over by the gifted teacher, Mrs. Gillespie.

Mrs. Hamilton Gill has returned to the city and will resume her Sunday and Thursday night circles, also gives private readings at her residence 522 W. Monroe street, Mrs. Gill spent several weeks at Vicksburg and Grand Ledge camp-meetings, where her controls did excellent work, both in public and private seances. The results were very gratifying to the presidents of both associations.

Jesse H. Bickford writes from Habana, Cuba: "I have visited all the Spiritualists I could find in Cuba. At will hear from this society before long."

T. W. Prichard writes from Pitts-burg, Pa.: "We desire to call your attention to the prosperous condition of the First Spiritualist Church of Allegheny City, under the pastorate of Rev. Clinton Day. Four years ago our church was run down and in debt. The trustees thought it was time a change should be made and extended a call to Brother Day. He accepted, and his work has been more than successful. The old debt has all been paid, and the church newly renovated and enlarged. The present church will no longer hold the people and we are making arrangements to erect a new Spiritual Temple. Brother Day is an earnest worker and is loved by all who knew him. His lectures are scientific, and appreciated. The Ladies' Aid Society and the Mite Society are both in a very prosperous condition. Harmony and true love is Chas. H. Green writes: "Sunday, Sep-

tember 4, the regular monthly experience meeting of the Rising Sun Spiritualist Mission was held at its hall, 378 S. Western avenue. A number of our mediums and members related incibecame Spiritualists and believers in our doctrines. Their arguments were interesting and convincing. Messages by a number of our mediums followed. The evening lecture was by Rev. Mrs. N. E. Hill, the pastor, who although limiting her remarks to a few minutes, held the closest attention of her auditors, and commanded the greatest respect with her words. Mrs. DeWolf-Kiser also addressed the congregation with a few timely remarks, after which Mrs. Jaquet spoke. Mrs. Weaver again favored us by giving a few convincing spirit messages. Spiritualism, as it was, as it is, and it should and shall be, was the fundamental portion of the discourses of our various speakers. Sunbe by Mr. John M. Clarke. Dr. C. Burgess will give a special lecture that evening with a listory of Indian life, and describing the relation of the Indian to mediums in material life as guides. Both lectures will be followed by spirit messages. Saturday evening, Sept. 17, we will hold our second annual package party and entertainment at our hall, 378 S. Western avenue. Admission will be free, those attending only being required to bring some kind of a package, which will be auctioned. All are invited."

J. A. Smith writes: don the fourth Thursday of this month Mrs. M. A. Burland, pastor of the Light of Truth church, will hold a basket picnic in Jackson Park. The friends will meet at the German Building. I hope the members of the societies all over the city will take this opportunity to have an outing and get acquainted.'

Mrs. Henry writes: "On - Saturday cvening, September 24, the Universal Occult Society will hold a social at 2903 Groveland avenue, the residence of Mrs. Blondin. We hope to have a number of good test mediums present, Mrs. Vaughn, Mrs. Isa Gleveland, Prof. Leon and others, some good elocution ists, and vocal music by Professor Caldwell and daughters, and expect to have

rophesics the success of Mr. Rooseveli at the coming election.

T. W. Sherk writes: "Mr. E: Dierkess speaks next Sunday evening at the Church of Spirit Communion, 4308 Cottage Grove avenue. Mr. Dierkess is a medium and inspirational speaker, and will be heard with interest. We would like a larger attendance at our meet-Many preparations are being made for an aggressive season's work. Next month Moses Hull will lecture for us two Sundays, and other able speakers also have already been engaged for early dates. A fine musical programme s being provided for, while Mr. Coates is always present to give messages. Come and help us."

E. R. Fielding writes from Washing ton, D. C.: "Owing to the cool weather the Ladies' Aid Society has discontin ued the meetings at Marshall Hall down the Potomac river. Mr. F. A. Wood, president of the First Spiritualist Society, has returned from his vacation. The Ladies Aid met Mr. Wood to greet him. After the business session Mr. Wood was presented with a beautiful houquet of flowers. Mrs. M. T. Longley was selected to make the presentation. She found in each flower something sweet and appropriate to remind Mr. Wood of his loyalty to the cause. Among the home arrivals was Mr. Pay-son Longley. Mr. Longley responded to the roll call by singing, 'Only a Thin Veil Between Us.' Many new features are to be added to the different societies; one is a dramatic and literary club. Mr. Hinkle, Mrs. Duell and Mrs. Congdon urged the endowment of beds in the different hospitals for the sick. Mrs. M. T. Longley endorsed the idea, as she had had some experience in getting sums for the benefit of the worthy mediums. With donations from one cent up, they hope to realize quite a sum. All Spiritualist societies ought to be able to own one or two cots in the bospitals where their members will have care. The next meeting will be held at Mrs. Dr. Butts, 1402 L street N. W. Mrs. Congdon will address the meeting followed by tests by Mrs. Hinkle. Mr. E. Noble holds meetings every Sunday evening. Mrs. Price holds meetings in the same hall Mon-day evenings." Dr. Beverly writes: "Please remem-

ber that the Spiritual Science Society at Arlington Hall, 31st street and Indiana avenue, have a free reading room and library at the hall, open every Sunday from 2 to 10 p. m. We also have free literature for distribution. Send us books, new or old magazines, and they will be cared for and used by the people who come and are so hungry for food on New Thought and Spiritualism. Our next party will be Saturday evening, October 1. Bring your friends and enjoy something fine. Sunday after-noon and evening will be filled with rich things for all."

Thy Hyde Park Occult Society, which meets at No. 319 E. 55th street, has the pleasure of announcing that there will be a mediums' meeting held at its hall on the evening of Sept. 18. Mediums are particularly invited to be present, as this meeting will be theirs exclugively, and a rich treat will be in store for those who attend and desire a communication from their spirit friends.

C. T. Schneider writes from 132 Mulberry street, Williamsport, Pa.: "I am home from Lily Dale, N. Y., and will be pleased to hear from societies or from persons wishing to form a society. I give tests and am an inspirational speaker. I will remain any length of time agreed upon.".

O. E. Kropp, recording secretary, writes: "The last regular monthly meeting of the Chicago Spiritualists League was held at the hall of the Hyde Park Occult Society, 319 East 55th street, on Monday evening, Sept. 5, 1904. The regular routine of business 1904. was transacted, and upon motion it was decided that the League secure a hall Sagua la Grande, a fine little city on the north coast, I found a harmonious so-October meeting. On motion a commitin the central part of the city for our clety. Its president was at Lily Dale, tee of three was appointed to look after N. Y., when I was there. The world a hall said committee are Mrs. Hilbert d committee are Mrs. Hilbert. Mr. J. C. Thoran and C. Kirchner. Commiteee on arrangements for our next meeting are: Dr. Geo. B. Warne, Mrs. Isa Cleveland and Mrs. Nora Hill, and due notice will be given later. A list of two hundred and ninety new names was added to our already long list of members, and we are in hopes of adding as many more names to the list at our next meeting. On motion a rising vote of thanks was extended the Hyde Park Occult Society for so kindly giving us the use of their hall.'

Mme. Florence Montague and Mrs. Belle Lewis from London, are expected to arrive in Montreal on Allan-steamer "Ionian," which leaves England Sept. 15. Mme. Montague is already very well known in America, particularly in California, as an excellent speaker and gifted secress. Mrs. Lewis has lived all her life in England, but as she has achieved a wide reputation as a mental realer and teacher of mental science. and is moreover a member of London Spiritualist Alliance, and frequent contributor to "Light," she comes well credentialized. W. J. Colville says he has personally known of numerous instances where she has been phenomenally successful in difficult cases and also in helping young people to pass examinations and public performers to conquer stage fright. He has resided in her house and had abundant opportunity for testing her work, and most cordially introduces this newcomer to the American populace.

W. J. Colville's work in St. Louis is progressing very favorably in the Temple 3515 Pine street, close to Garrison avenue, of which Thomas Grimshaw is regular pastor. On Sunday, Sept. 11 five services were held in the Temple: Lyceum, 9:30 a. m.; service with lecture by Thomas Grimshaw on "Scientific Proofs of Immortality," 10:45 a. m.; meeting for messages, etc., 2:30 p. m.; meeting of the Universal Peace Union, addressed by Alfred Love and Prof. Bachellor of Philadelphia, and W. J. Colville, 4:30 p. m.; service with lecture by W. J. Colville on "The Coming Co-Operative Commonwealth." 7:45 p m. Attendance large at all sessions. World's Fair visitors avail themselves of the library and reading room, open daily, where The Progressive Thinker and other excellent periodicals are always to be found. W. J. Colville is conducting a course of instruction in Spiritual Science oaily at 3 p. m., and delivers lectures on great popular topics every evening at 8, Wednesday excepted, when clairvoyance is demonstrated by local workers.

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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 as-sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is slways 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 HUDSON TUTTLE.

Student: Q. What book is best for yn understanding of the Bible?

A. Probably for the student and gengral reader, there is no book better than Moses Hull's recent publication, "Our Bible, Who Wrote It, When, Where and How?" It is an impartial, common-sense view and that of one who has made a life study of the Bible. The author began by accepting the scriptures as the sacred, inspired word of God, and by the critical study of the text itself, evolved to the broadest field of free thought. In this respect his work differs from that of those who, equined with scientific learning, approach from without, and attack with the forces of destructive criticism. He works from within, outward, and if he shows partiality, the reader is conscious that he inclines to the old belief, and would have it true were it possible to sustain it. He only discards it because he finds i insupportable. The book gives the of "higher criticism," and the voluminous investigations of German scholars, without the tedious prolixity, which almost debars the public from reading their works.

R. D. Bradley: Q. What is the organic strength of Spiritualism? A. In reply the following editorial from a leading daily, is presented, not only for its completeness, but as showing the tone of the secular press.

'Is Spiritualism on the increase in this country? It would seem so from the annual report of the National Spiritualists' Association of the United States and Canada, recently issued. This association was incorporated in 1893 and has its permanent headquarters in Washington. Its objects are the organization of the various Spirit-Canada into one general association, for the purpose of mutual aid and co-opexction in benevolent, charitable, educational, literary, musical, scientific, religious and missionary purposes, and enterprises germane to the phenomena, science, philosophy and religion of Spiritualism.'

According to the annual report of this directly. association, there are at the present time 650 local associations in the sociations and 52 camp-meeting assoclations, devoted to the interests of the degradation of disfranchisement as Spiritualism. A bona fide membership of 150,000 is claimed for these associa-The report further shows that 250 lecturers ministers and platform mediums are now engaged in promulgating the doctrines of Spiritualism, and that "the number of psychics now before the public for various phases of chenomenal, manifestations is 1,500. while some 10,000 persons utilize their mediumistic gifts In their homes." The Spiritualists have 82 churches in the United States and value their public buildings, camp-meeting property and real estate at \$1,250,000.

The foregoing figures would seem to indicate that, all things considered, Spiritualism, notwithstanding the furi upon it, is not not only holding its own, but gaining ground."

Mrs. McArthur: Q. Can thoughts veracity he personally vouches. be photographed? What influence has the mind over the

Jacob Fulmer: Q. What are the

"N"-rays? A. It has been claimed that thoughts may be indicated on the sensitized film, but the results said to have been obtained have not been readily reproduced. It may be possible, but it has by no means been proven. As the surface of the photograph films is prepared for the reception of the actinic rays only, it is not probable that they are affected by the "N"-rays, a name given to unknown vibrations, beyond

the "X"-rays. The influence of mind over the body is exceedingly great, but not as supreme as is taught by a certain school. The true statement is that during earthly life, the spirit and physical body are he visits great cities, attends grand remutually related, and so perfectly interdependent that they appear inseparable Sometimes the body dominates the spirit, and again the spirit is in the as- through the heavens they visit and in cendency. If there are instances where the spirit triumphs over physical conditions as of pain and disorganizing disease, there is constantly presented alistic and thrilling to the last degree. cases where by disease or age the spirit

Eyersham: Q. What is distinctively the Spiritual Idea?

A. The basic principles of what may be called the New Spiritualism, Modern Spiritualism, as distinguished from the introduction in the book, in which he old, may be thus presented: That beneath all the fleeting phenom

ena of the world is the realm of pure thor believes, and those who have spiritual energy, out of which and by force of which all existence flows. If most for his high intellectuality, integ-the body of man may be likened to a rity and nobility of purpose." fragment broken from the world of The book is printed in fin matter, so his spirit is a fragment bound in best cloth. Price, \$1.

broken from the realm of spiritual force, and enabled to sustain its iden It is not from "matter and its attributes." but from the infinite spiritual energy that creation flows as an outward expression of an inward concep

CAN STATE OF STATE OF

Modern Spiritualism is distinguished from that of the past by its acceptance of the doctrine of law; that the spiritual realm is governed by laws as fixed and determinable as those which rule physical matter. The spiritual manifesta tions of the past were regarded as for-tuitous or dependent on the wishes of irresponsible agents and varied in-degree of presentation from Divine Inspiration to witchcraft and voodooisn Modern Spiritualism unitizes all these varied and often conflicting manifesta ions by reference to common and fundamental principles and laws, thereby liminating miracle, and furnishing data by which judgment may be formed. From a vast number of observations made by competent and impartial investigators, which may be verified, it ac cepts the statement as fully demonstrated that the intelligences which control mediums are departed friends, as they claim; spirits who once lived on earth, and who return because held by the strength of their love, or desires.

The methods of communication vary the physical manifestations being quite anonymous letters. Full name and addistinct from the psychical. In order dress must be given, or the letters will to have such manifestations, a medium, If the request be made, or sensitive, has always been held nec the name will not be published. The essary. In preceding ages the seer correspondence of this department has priest, prophet and magician stood be The essary. In preceding ages the seer, become excessively large, especially let tween the spirit world and man, and reters of inquiry requesting private an ligious systems were based upon their wers, and while I freely give what swers, and while I freely give what utterances, or thereby supported, ever information I am able, the ordinary courtesy of correspondents is expandent of these surpassed the modern medium, but there is abundant proof that the present phase, by its clear and compreensive grasp of the whole, exceeds the past as much as chemistry does alchemy, or astronomy, astrology. better understanding of these laws and conditions has yielded, and will conlinue to yield a higher, better and more trustworthy order of sensitives.

If death makes no change except of condition, the individuality being perfeetly preserved, communications must be like their source, good or bad according to the moral status of the controll-

ing spirit. Man is a spirit, flesh-clad, and as such walks the courts of Heaven, and stands n the presence of the Universal Spirit, in earth-life, as much as he will after death. Hence the knowledge, attainments and experience of that earth-life form his character for the future existence. As a spirit the powers of a spirit are his, incipient, but when he acquires the knowledge, capable of wonderful chievements.

The individualized spirit is the reality and highest type of creative energy It is divine, is endowed with infinite capabilities, and thereby all mankind are united in brotherhood with a common destiny. The object of Spiritualism is the complete cultivation of man, physically, intellectually, morally, spiritually.

Woman's Influence.

Louisiana has been having a local opion contest and the Courier-Journal

savs: the day was the presence of a corps of women workers at Frankfort avenue and the railroad crossing. The women wore American flags pinned in their belts and buttonholed the voters as they appeared. The women worked valiant ly all day and were greatly disappointed ualist societies of the United States and when they learned the election in their precincts had gone against them."

The presence of women on such occasions is a feature that is growing less and less "unusual." Women realize that every political question at stake in an election concerns them more or less vitally, and if they cannot influence an election directly, they will do so in

The women who stood all day at that voting precinct are to be commended for their patriotism and good citizen ship. But I wonder if they did not feel they "button-holed the voters," and begged them to vote for the interests of the home, which is "woman's sphere. Some day women will learn that the easiest, the most dignified and the most effective way of influencing politics is through the casting of a ballot, and when she once performs this act—as simple as the mailing of a letter-she will wonder that she ever opposed suffrage for women

LIDA C. OBENCHAIN.

"IN THE WORLD CELESTIAL."

"In the World Celestial," by Dr. T. A Bland, is a most valuable contribution to the literature of Spiritualism. It reads like a beautiful ous attacks that have been made skeptics will so regard it, but the author says that it is a true record of the act ual and most wonderful experiences of a well-known literary man for whose cepting it as true, it verifies the proverb, "truth is stranger than fiction," and the love romances of earth are tame as compared to those enjoyed in the celes The heroine of the book, Pearl, passes

from earth while yet a girl, leaving her sweetheart, Paul, to mourn her as dead. Many years pass. Paul becomes a scientist and literary man, and he is an agnostic. He is then induced to in vestigate spirit phenomena. Pearl ap her. His skepticism gives way, and his psychic powers unfold. Pearl now has him entranced by spirit chemists, and leaving his physical body he visits her in the celestial world, returning after ten days with perfect memory of all that he saw and heard in that realm of the immortals. With Pearl as his guide ceptions and listens to lectures, ser mons and speeches by famous men of After an extended tour spect the hells or purgatories. His descriptions of heaven are transcendently beautiful, and those of the hells are re With Pearl still as his guide,

is depressed, and almost completely ob- spends the tenth day in a visit to earth. as a spirit. He attends two seances witnessing trance control and also ma terialization from the spirit view-point. This is very interesting, Rev. H. W. Thomas, D. D., the world-

famous liberal preacher, has a brilliant says, "That the beautiful story given in this book, is in substance true, the auknown him longest and best esteem him . The book is printed in fine style,

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LILY DALE.

Notes of the City of Light Assembly. Mrs. C. Fannie Allyn's discourse on Thursday, Sept. 1, was based on "The Signs of the Times," given by her audi-

In the evening the Willing Workers neld their last social and sale of articles remaining from previous exhibits. Psychometrists and mediums gave volunteer readings of ten minutes each, and were all crowded with eager applicants anxious to invest a dime for what they might receive.

Sales proceeded slowly, as it was understood that everything would be "sacrificed" a little later by a celebrated auctioneer. Chairman Lillie took the new role with the same genius and aptitude with which he does everything else and the rare combination of busi-ness tact, with his usual joyial overflow of good spirits, produced a vast amount of merriment as one by one the curious wares passed under his dexterous hammer, carrying promised luck to the purchaser and the coveted coin in unexpected measure to the coffers of the Willing Workers. Mrs. Cadwallader, president protem, read a most flattering

report of the season's work.
On Friday evening at six o'clock they served an old-fashioned New England boiled dinner, which was generously patronized by the hungry multitude and pronounced a decided success in as much as everything in the line of eatables was disposed of.

Friday was Grand Lyceum Day, and given over exclusively to the children. Mrs. Tillie Reynolds, state superintendent, Mrs. Cadwallader of Philadelphia, together with Mrs. Peterson and Miss Green of the City of Light conducted the exercises.

Mr. Barber of Titusville and Mrs. Moore of Buffalo, made stirring speeches in behalf of the work in which all Spir-itualists should be interested. Miss Green talked of the need of co-operation on the part of parents and the encouraging success that had attended the efforts of Mrs. Peterson and herself dur ing the summer season here. Conneau and East Aurora were also represented

Mrs. Cadwallader and Fannie Allyn spoke entertainingly to the children An interesting letter from John W Ring of Galveston, Texas, was read, full of valuable suggestions and a desire to co-operate in the most, effectual, way and by the adoption of wisest methods for carrying forward the lyceum work and the education of the children.

Mr. Ring fills the position of National Superintendent and is editor of The Progressive Lyceum, a bright little paper which was liberally distributed among the children and read with interest by the older ones. Thanks to Mr Ring.

The march of the children and teach ers around the grounds, carrying beau-tiful flags and banners, and led by the brass band, was a pleasing feature of the occasion. It is hoped that another year arrangements will be made at an early date for a grand convention of ly ceums from different cities—a demonstration that will not only afford encouragement to present workers, but exert an influence in favor of greater effort on the part of societies where lyce ums do not already exist.

An entertainment was given by the children in the evening, under the direction of Mrs. Cadwallader and Mrs. Allyn, and the little folks astonished and delighted their audience by the quality and variety of their remarkable productions." Money was contributed to give them a treat of ice cream and cake on the following day, which was greatly enjoyed and duly appreciated. Saturday Mrs. Reynolds gave her last

ecture to an interested congregation. The dance in the evening, the last of the season, under the auspices of Profs. Lillie and Zebley, was a joyful occasion, and largely attended by people from the outside.

On Sunday morning a beautiful revo lutionary picture of Betsy Ross' making the first American flag, daintily framed by President Pettengill, was presented to the lyceum by Mrs. Cadwallader, and formally received by Miss Green, our lyceum teacher, who invited Mrs. Allyn to voice her acceptance, which was most eloquently done. An American flag was used for veiling the picture, and after it was removed, an old soldier in the front row, asked the people to rise and salute the flag, and every heart responded while the stirring strains of the "Star Spangled Banner" from the orchestra, floated out, on the still

morning air.
Miss Edna Grant, who has been very enerous with her songs, and who has a voice of exquisite sweetness, favored us with two solos.

Subjects presented for Mrs. "Allyn's lecture were "Reincarnation." "The Origin of the Soul," "The Aura Which Surrounds Us," and "Conditions Existing Between Mortals and Spirits." After a poetical invocation she handled the different subjects in a manner surprising and satisfactory, with great versatility of thought along the varying lines. Her subjects for improvisation were 'Red, White and Blue," "Betsy Ross, The Newsboys," and "Patriotism," all of which were dexterously combined and rhymed in magical fashion to the

great delight of her listeners. Sunday afternoon a: flute solo was the prelude to Mr. Wright's lecture and the weet bird-like notes will echo long in our memory. The speaker dealt with 'The Value of Phenomena in Spiritual

On Sunday night the crowds, who vent to the station to say good-bye to the outgoing multitude; mingled glad anticipation of reunion another year with their farewells and robbed them of their sadness. Returning at the sound of the auditorium bell, a goodly congre gation gathered for the final love feast Mr. Lillie presided and gave a general invitation to all who had a parting word to say, to come to the platform, to which the friends readily responded Heartfelt recognition of the services of our new chairman, and the deepest appreciation of the efforts of President Pettengill which had led up to the splendid success in every department of the work, was voiced by every speaker. It was the general verdict that this had been the happiest and most satisfactory season ever enjoyed at Lily Dale. That every possible endeavor should be made to strengthen and sustain our worthy president, not only by a concentration of good wishes and sympathetic thoughts but with financial support as well.

President Pettengill came forward with her soul shining in her counte nance and thanked the friends for the spirit of loyalty and devotion so universally expressed, and for their hearty cocperation in the labors that had achieved such satisfactory results. Frequent and prolonged applause greeted her remarks and her friends realized that with all her extreme modesty she has splendid ability to talk to audience. Chairman Lillie conveyed his gratitude to the people by the expression of similar sentiments, and while he claimed that the gift of talking was cen-tered in the other half of his family, Chesterfielg Camp.

On the morning of August 5 my son Byron, daughter Lillian and myself boarded the train for camp, and after a five hours' ride through heautiful country scenery arrived on camp and after locating in a cozy two-room new cottage in a quiet but convenient location, took

The grounds are spacious, about 40 acres of finely wooned rolling land, the large trees afford apple spade.

It had been ten years spice I occupied the platform there and marvelous changes had taken place. A large, the large trees and taken place and had been to be a large, the large trees and taken place. finely-ventilated auditorium had been built, with good accoustle finalities and seating an immense clowd, and on Sundays it was more than filled with people from far and near. On one Sunday was informed twenty seven hundred passed through the gate and many

umped the fence at various points. The big crowds were perfectly or lerly and I was told that without a poceman or watchman no theft had ever been committed there, showing that as ou trust men they become trustworthy. The president everyone looked up to

they had to-he was six feet and half'tall. Judge Mock was dignified when presiding, but a jolly good fellow when off the platform or "fidding" for an impromptu dance. He said he was not a violinist, but "simply'a fiddler." They had an orchestra play for the reg dar dances, camp dance Tuesday evening, public dance on Thursday evening which were largely attended.

The secretary, Mrs. Jessup, worker, superintending nearly every thing in a pleasing manner. The

boarding-house was well kept. Mrs. Gillespie was an all-round work er and the society showed wisdom in engaging her for the season. Beside her able lectures, she took charge of the lyceum and conducted 'it on lines, teaching physical culture, facial and voice expression and general de portment, as well as intellectual culti-There were over sixty children enrolled, I was told, It met ever morning at nine o'clock.

She also had charge of the weekly entertainments, which were good, espe-cially the "old-time concert," in costume, which was most excellent, ending with the Virginia reel.

The conferences were held at 10:30, at which were discussed the various practical questions of the day. Father Mendenhall was usually present, and added much to the interest of the diseussions.

There were a greater number of me liums on the ground that I ever knew it any one camp, and a most unusual and delightful harmony seemed to prevail among them. I heard good reports of their work. :31:

I only had one sitting which was with trumpet medium. I had never at trumpet medium. I had never at key.

The Pere Marquette rallroad stops its of the grounds. The tended a trumpet seance, as all I had een cognizant of required darkness trains right at the grounds. and I dislike dark scances; but Maggie Vestal gave them in the dight. I engaged a family sitting; we had perfect daylight. Maggie held therlarge end of the small end was at my ear. The first many years I spoke there. He talked of the old days of our work and on occasions would laugh a lord test of laug one coming was Dr. Sterer who was of the old days of our work and on occasions would laugh a loud ha! ha! My daughter having heard some claim it was ventrilouism, closely watching her lips which did not move, remarked, "No one can laugh like that without opening the mouth." Vafious spirits talked with me, finally my mother, and I asked her, "Who has laughd you recently?" She replied, "Abble, and she wishes to talk to you." Abble was a sister of whose transition. I had restricted the samp-meeting is a needed factor. sister of whose transition. I had received news only the day previous. She then spoke in a weak voice—the others could be heard in any part of the room. said to her, "I am surprised at your coming so soon, not believing these things possible." She replied, "Mother had been her companion from childhood. She continued, Poor James, he sits there so lonely. This was her aged and feeble husband. I had mentioned the matter to no one. I might write much of this truly wonderful se-

The platform tests were good, given by Marian Carpenter, and her lectures leasing. Maggie Waite is well known and always does good work. Frank Ripley gave fewer but more terse and He acted as chairman in the president's absence with good accept-ance and was a very useful all around man on the platform. Off of it he was a big boy, not "old boy." Moses and Mattie Hull spent a day there working for the Pratt Institute Of their our cess I did not learn. I also listened to the lectures of Harry Moore and was delighted to observe his growing radical tendencies. His lectures evinced study sincerity and a braver spirit than many possess. He is a growing young man with a pleasing personality. Mr. Colville spoke the last day of our solourn. but I need not speak of him. All Spiritualists know him. He is himself a

spiritual phenomenon. I was employed to fill a vacancy on the platform and also held a reception in the auditorium which the campers seemed to enjoy. I answered questions from the audience after they had lisened to songs by Lillian and Byron's recitation of some of the poems both cpiritual and comic selected from his new booklet, "Fun and Philosophy in Verse," which created a big demand

We left camp with regret at leaving friends both old and new, having had over two weeks of unbroken pleasant fellowship with congenial spirits.

JULIET H. SEVERANCE, M. D. Chicago, Ill. ... 11 34

osition he fills with so much credit to position he has wings much cream to himself and to the association.

The Monday morning train for Buffalo was late and the happy throng gathered at the station improved the delay with an ovation, a general expression of popular tomage to C. Fannie Allyn, who had spiddenly become a public favorite following the short to the station of the spirits of the station of the station of the station of the spirits of the station of public favorite following her short week of activity at the City of Light.

great bed of cardinal geraniums bloom just as brilliantly, the snowy liles in rich profusion send out their subtle cdors and fill the atmosphere with a delightful fragrance; the mammoth hydrangias are at the meridian of their perfect beauty; the birds sing in the branches overhead, the sun shines and the air is soft and balmy, but the preachers and teachers have vanished, the auditorium is empty; the musicians and children have gone. The rustic seats are vacant, the grounds are de serted, and a sense of solitude and loneliness broods over the place. Only the memorles remain. Blessed memorles of the truths to which we have listened, of the brief season of nearness to hearts that were dear, and these will abide through all the years to come

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MR. AND MRS, E. W. SPRAGUE.

N. S. A. Missionaries' Report for July and August, 1904. During July we visited Clyde, Del-

We organized two good societies, one at Clyde, Ohio., with Mrs. A. B. ic growing, that our organization is be-French as president and Miss Kittle coming more thoroughly established; Delphos, Ohio, Mr. A. C. Pratt, presisocieties have first-class officers and the successive year. membership is composed of earnest Spiritualists. These societies will grow strong and become permanently established if they are properly cared for by the state association.

The N. S. A. missionaries should not be expected to become responsible for the continued growth of the societies they organize. The state associations should attend to that, and have state missionaries and state officers visit them often to encourage them. The Ohio State Association, through

and ten dollars charter fees added to its treasury, free of cost. At Van Wert the weather was extremely warm and the audience consequently small. Mrs. J. W. Dull, the

president of this society, did all she could to help us make the meetings a At Southworth, O., the meetings were

well attended, a lively interest was created and much good accomplished. At Jackson, Mich., we held two meetings with the society presided over by Dr. Julia M. Walton. Only a small audience greeted us in the afternoon, but in the evening a fair-sized audience was present. The society had adjourned its meetings for the summer and many Spiritualists were out of the city, some attending camps and some at other summer resorts, which of course made our audiences smaller than usual. This society is doing a good work for the cause and is loval to our organization. We arrived at Snowflake, Mich., July

30, and the opening services at this camp-meeting were held by us on the following day. The weather was fine and considering the fact that this was the opening day of this year's session, and that it is the youngest camp in the state, we were pleased with the good audiences that were present at both meetings.

Snowflake camp is located on three miles from the former and five I only had one sitting which was with thirty miles south of the city of Petos-

steamboals, naptha launches, etc., stop at the camp dock. It is a beautiful spot, One part of the grove was once a nurthe trumpet on the palm of her hand, set in rows. Another part of the grounds, next to the lake, has a natural ing with an attendance of about 700.

in the work of Spiritualism; it has a natronage. There are no other camps camp-meeting should be well patronized since. by the people of the northern part of Michigan and from the great cities of things possible. She replied, mother told me and helped me come. I want the south, and it will be, more and more, as the people become acquainted with in Lewiston, Idaho, August 5, age 51 it, and the camp improvements are made to take care of all that may come. the truths of Spiritualism for thirty Anyone wishing to know more about years. this camp-meeting can get particulars by addressing Mrs. Ruth Eastman, sec-

retary, Mancelona, Mich. The first Sunday in August we began camp-meeting where we met many dear triends who are faithful workers for the all who knew him. A Methodist said to success of this camp. We have filled engagements at this camp-meeting from time to time for years and can ruly say it is one of the real Spiritual camps. It is presided over by that energetic, thorough-going and spiritual voman, Miss Jeannette Fraser, who is the whole thing-president, secretary, treasurer, and the full board of truste combined in one little body weighing ess than one hundred pounds. She is a decided success in filling all of these offices, as the success of this campmeeting proves.

Vicksburg has advantages that some other camp-meetings have not, viz., it s located at the crossing of the Grand Trunk and the Grand Rapids & Indiana railroads, and the G. R. & I. railroad runs Sunday excursions from Kalamazoo to the camp grounds. One Sunday there was one thousand people on the grounds and the following Sunday the number exceeded that. Taken altoether this was one of the most successul meetings.

We next-visited Haslett Park where we filled a six-days' engagement. We have also served this camp association for several seasons and know something of the great work it has accomplished. It has had its adversities and its suc cesses, and we are glad to say that it now has brighter prospects before it than it has had of late. Arrangements have been completed whereby the association has come into possession of the west half of the park and all the buildings on the old ground. 'I'hey own it in fee simple and free from debt. Streets are being laid out, lots leased for building cottages. Buildings will be moved and other improvements made. Another year we may look for a trans formation of Haslett Park. New enthusiasm has taken possession of the cld veterans of this camp, and the results will surely be beneficial to the cause of Spiritualism.

August 20, found us at the Ashley camp-meeting, where we filled an engagement of two Sundays and week days intervening. This was the fourth consecutive season that we have served this camp association. We thoroughly enjoyed meeting dear friends each year many of whom were the pioneer workers in the camp at Ashley. This association, like Haslett Park, has never been favored much by the railroad companies. No train stops at Ashley on Sundays, and consequently the attendance is not as large as it should be. The grove is beautiful and the audito-

rium is one of the finest in the state.

There is a mineral well on the grounds the water of which has good medicinal qualities. People come many miles for This camp-meeting should - supply the spiritual philosophy to thousands each Sunday, where now it furnishes it to hundreds. There is an electric line urvey across the camp grounds and it s said its building is assured. When t is completed it will open a direct line from Columbus which is only thirty niles from the city of Ashley. This camp, like others that have an election ine, will then be a greater success.

The reader will easily see by the foregoing statement of facts that all of these camp-meetings are doing excellent work for our cause and that there is much promise of a still greater work for them in the future. Each of the above named camps has a camp society phos, Van Wert and Southworth, Ohio; chartered with the state association, also Jackson, Rockford and Snowflake, which shows they are loyal to our or ganization.

Evidence is plentiful that our cause Grover, secretary; the other one at that the wheat is being sifted from the chaff, and Spiritualism is being accept dent, and Jessie Pratt, secretary. Both ed and applied more and more each

Address during September, No. 11 Beach street, Battle Creek, Mich. E. W. SPRAGUE AND WIFE, N. S. A. Missionaries

PASSED TO SPIRIT LIFE.

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

Harlow P. Smith of Northampton our efforts, has two more good societies township, while at work Monday afternoon on a straw stack at Harry Carter's at McArthur's corners, dropped dead, aged 79. He was a man of more than ordinary ability and well read. Conversant on almost any subject and a fluent talker. His friends were legion and he will be greatly missed by all who knew him.

The deceased was an old and able Spiritualist, having accepted its truths over fifty years ago. The funeral was held at his home, September 1, Mrs. Marian Carpenter of Detroit officiating The address was beautifully consoling to the mourner, aspiring to the believer and hopeful to the unbeliever. The floral offerings were beautiful and pro-O. M'ARTHUR. fuse. Cuyahoga Falls, Ohio.

Mrs. Wellington W. Payne, aged 51 ears passed to higher life from home, Ashtabula, Ohio, on July 26, 1904. after a long illness. She was one of Ashtabula's most noble women and a devoted wife and mother, and has only gone on before to await the coming of her loved ones.

She was a true Spiritualist and will be greatly missed by all. The comforting lines that came to the bereaved husband as he stood by her casket was a great solace to all those that had em braced the knowledge, and to those that west shore of Central Lake, which is a lived on faith without the knowledge beautiful sheet of water some eight or made inquiries as to the source they nine miles in length. The camp ground came, as they were read and explained is between Central Lake and Bellaire, by the writer, who officiated. The deceased leaves to mourn her loss, a husmiles from the latterplace, and about band, son and daughter, six brothers thirty miles south of the city of Petos- and two sisters.

MRS. CARRIE FIRTH CURRAN.

Passed to spirit life, at his home, 1326 Rebecca street, Allegheny City, William Carson, on Saturday morning, Aug. 27. He was a true and earnest Spiritualist The funeral services were held in the Lome of the deceased on Tuesday even-Church of Allegheny. Subject: "If there is a spirit body, there is life, and if there is life, there is intelligence, and a communicative force." Mr. Day's discourse was grand and opened the eyes of many of the church people, and made many converts to Spiritualism. T. W. PRICHARD.

Pittsburg, Pa.

Passed to spirit life, Mrs. Sylvina L. Woodard, wife of Oliver Woodard. She was born at Guilford, Me., Sept 26, 1824. large territory from which to draw its She and her husband investigated Spiritualism soon after the Rochester rapwithin two hundred miles of it. This pings and have been firm believers ever

Margaret E. Dorris, a devout Spirit-

Mr. Horace Bigelow passed to the life beyond, Aug. 15, at the ripe old age of 80 years. He was one of the pioneers filling our engagement at Vicksburg and promoters of the town of Shepherd. He was held in high regard by Mich. the writer that he-was a good man and a kind neighbor. What more can be said of any man. He was an ardent Spiritualist for fifty years, and derived much comfort from its beautiful philo ophy. He leaves a wife and four children, to mourn his demise. They will feel the loss of a loving father and affectionate husband. Services wereconducted by the writer

MRS. MARIAN CARPENTER.

Asahl Powers has passed to spirit ife. He may be justly classed as one of Michigan's pioneers, having been a resident of the state sixty-six years. He was well known and highly esteemed throughout the entire community. His ife having been one characterized by kındliness and fair dealing with his fellow-men. He had been for many years an ardent Spiritualist and found it a great consolation in the gathering twiight of old age. The funeral services were held in Union Hall, at Scotts, and was one of the largest in town for many years. Peter Johnson of Battle Creek, officiated, assisted by C. E. Dent of Vicksburg. C. E. DENT.

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We are glad to announce that the Kola Plant, recently discovered on the Congo River. West Africa, has proved itself a sure cure for Hay-Fever and Asthma as claimed at the time. We have received the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous, curative power of this new discovery.

Mr. A. L. Clark, Springfield, Mc., writes Jan. 2nd, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every rall but Himalya (The Kola Compound) completely cured me. Rev. F. P. Wyatt, the noted Evangelist, Abilene, Tex., was permanently cured of Hay-Fever and Asthma after eight years suffering. Filss D. A. Roff, Mowequa, Ills. writes May 2nd, was cured of Hay-Fever, and Asthma after several years suffering although physicians said a cure was impossible. Hundreds of others give similar testimony.

To Drove to your heyond doubt the

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 Asthma. This is very fair, and we advise suffers to send for a case. It costs you nothing and you should try it.

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#### A TWENTIETH CENTURY WONDER.

A Spirit Materialization Under Most Extraordinary Circumstances.

To the Editor:—In your headlines to the article by Eva A. Cassell, you say that Spiritualists generally want nothing but the truth. This is just what I want. In response to that article I wish to say that in my experience and efforts to fathom the mysteries and manifestations of psychic phenomena, I have not been defrauded by any phase of mediumship, except, perhaps, in that of pretended clairvoyance, by traveling impostors who were using such gifts, either genuine or pretended, for the sole purpose of getting money, just as other people in other lines of money-getting use their special qualifications for that same purpose. I may be one of those "Old gray-headed men in my second childhood who yearn for the embrace of a lovely female form.

If I am, I am not conscious of having a single, solitary yearn. Why should I when there are many lovely women in the earthly form, and younger by many years than I, whose loving sympathy and gracious kindness are generously bestowed upon me now in near to my seventieth year, and who fain would be to me sweethearts or wives, were I to ask them, yet in all my life I never have by word or

thought suggested any impropriety.

And yet, when I have been alone, in the quiet of midnight, I have been suddenly awakened from sound sleep, in a room the door of which was locked, and only two other people beside myself were in the house, and those were in a lower chamber entirely disconnected from the one in which I slept, and they much older than I, when a beautiful, lovely spirit (without any warning or premonition, and most certainly without any auto-suggestion) of a dear girl whom I had known in my young manhood, before my going away into the army of 1861, came on a cold winter night and materialized under the covering of my couch, took my right hand in hers and carried it over her living form so that I held her in my embrace; then putting both her arms about my neck drew my face closely up to her own and kissed me time after time; and this in response to my request to her that I made instantly on awakening, to come and kiss me, as it was my last request to her when I bade her "Good Bye," on going away to the war.

This was not a solitary instance, but is in a manner often repeated, even when I have been far away from the busy haunts of men, traveling by stage or train, in open wagon in severe snow storms in the high mountains of the north-west. Perhaps your corre-

spondent cannot believe this. I could not without having had the actual experience, and until this experience I could not have believed it true if anyone else had told me that such had been their experience. Hence, I say that I could not believe such stories even in the life of Jesus had not such things come to me. Perhaps your correspondent, as others do, believe in these stories that are related of Jesus, and if they are true, what do they

Only this: that Jesus was a psychic, a medium, a sensitive through whose unusual psychic powers and physical organism the spirit of the old prophet Elias, and perhaps many others manifested.

How infinitely more comforting it would have been for him had it been the spirit of a lovely maiden. I! would not exchange the thrilling ecstacy and the soulful happiness of those few moments, nor the sweet recollection of them for all the gold in the

United States mints. This was geal, genuine materialization, a conscious being, possessing a soul of love attracted to me through the law of soul-love, that I feel very certain prevails and obtains in the spirit realm and through the life immortal.

Jesus in his earth life was first simply a child of earthly parents, coming into life under the same rule and law of nature that has brought us all into the earth life. There never has been any exception to this law. If there has been, then it disproves the law

Then he as boy, and man living the life of a recluse, the very hest life to develop his psychic powers of clairvoyance, clairaudience, and fine materializations. He lived in an unscientific age and among an unscientific people. He looked up to and worshiped (as was common in that day among the Jewish people) a spirit. In his case it was the spirit of the the old prophet Elias. He thought it was God, and undoubtedly expected that spirit or that God to save him in his last extremity, and when the crucial test came and death was inevitable, he called (Eli! Eli! lama sabachthani). Elias! Elias! why hast thou forsaken me?

Perhaps Eva Cassell yet says with all so-called Christian denominations, that his trial and death was only the fulfillment of the law in establishing the 'great plan of salvation." I say that it was a crime, a great wrong against this "just man," and yet it was only what might have been expected in that day and age of the world, for even yet there are those in the Christian denominations who would fain put me to death for entertaining the thoughts and beliefs which are a part of my life.

What do we hear from the pulpits?

Only last February I sat in a church and heard priest tell his congregation that because of "Adam's fall" all mankind sinned, and would be lost—all damned to eternal torture had it not been that God thought of a plan of salvation."

This is the plan as told by the priest: "That God would create a woman who was to be perfectly pure and so he created Mary, who was to become the mother of Jesus." And how did he create her? By causing a woman to bear a child which should have no earthly parent, except a mother (no father, mind) the concept of God in the womb of a woman, and this God-conceived child was Mary, who was blessed in this way above all women, and yet not proud of her celestial parentage and birth. She married a carpenter, only a carpenter, who became the father of Jesus, and through him the father of God. Does any one believe this story who has ten grains of scientific sense? It is the silliest kind of twaddle, and yet the whole Christian and sectarian world profess to believe it.

I do not. It is simply a rehash of the old tradition that has come down from ages more than six thousand years anterior to the time of Jesus.

The story of the double incarnation and immaculate conception of the God of the Buddhists, the Buddhists of ancient mythology, brought down through pagan times and engrafted on to Christianity through the influence of a survivor of pagan history, the Romish PAUL DESTEN.

Great men are the true men, the men in whom na ture has succeeded.—Anon.

Nothing can bring you peace but the triumph of

principles. - Emerson. I say that no man can be greater than the man who actually sacrifices his life for the good of others. No man can be greater than the one who meets death face to face, and yet will not shrink from what he believes

to be his highest duty.-Ingersoll. Like children who are sorely disappointed when they discover that Santa Claus is but a myth, so it is with those who find their long-cherished dogma to be no more real; yet but a short time clapses and neither sould return to his old belief, -H. C. Morse,

# The Progressive Thinker.

It Leads In All Things That Pertain to Spiritualism and Psychic Laws.

## Unparalleled Prosperity Has Marked Its Gourse for Fifteen Years

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

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 Hail, 1546 Milwaukee

avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium; The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent available will be secured for all meetings. To aprend the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland,

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

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

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 Haisted and Clybourn; and every Thursday evening at their new hall; northwest corner Sedgwick and Moliawk streets. Mr. Frank Joseph, medium.

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

Isa Cleveland.
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.

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

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.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 2 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

Church of the Soul Communion holds

Church of the Soul Communion holds meetings every Wednesday evening at a p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds it is meeting. holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and indiana avenue. Admission to after-noon meetings, free; evening aervice, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer.

Dr. Beverly, president, No. 44-East 31st A Spiritualist Temple has opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sun-day and Thursday evening at 8

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noon and evening, the Hon. Robert Git-ray pastor. Good mediums to give messages. Conference at 3 p. m. Reg-ular service at 8 p. m.

Spiritual meeting, Van Buren Hall, corner Madison street and California avenue every Sunday. Inspirational lecture and extemporaneous inspira-tional song by Mr. Cooper Walker, and free tests by prominent mediums at 10 a.m. and 2:30 and 8 p.m. Everybody

Occult Scientists, St. Peter's Church, No. 3665 Indiana avenue, corner 37th street, 7 30 p. m. :Lectures, "proof positive tests," etc. Mrs. W. Brockway, psychic. No fee charged, at the All are welcome.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. Services every Sunday at 11 a. m., 2:30 and 7:30 p. m.. Tests, spirit messages and mental telepathy under blindfold conditions through William Fitch Ruffle, psychic, assisted by Mrs. Marie Jacobsen, Danish palmist and

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells

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#### o'clock. Tests and musi, at every per-"The Majesty of Calmness, or indi-vidual Problems and Possibilities." By The Universal Occult Society holds its meetings at No. 77 East Thirty-first | Wm. George Jordan. Another valuable street, Hall "C," every Sunday after little work. Price 20 cents.

Awake! Arise, Ye Spiritualists!

There is work for you to do for your cause.

The camp meeting season is over now, and while

you are imbued with the divine inspiration of the

# soul harmony infused by your "closer walk with God" (the spirit) in the beautiful woods, by the hand-to-hand and soul-to-soul greeting with old friends upon both spheres of life, and by all the new and elevating things you saw, heard and sensed, now is the time to let your radiant enthusiasm beam upon your fellowmen. The Progressive Thinker, in the meantime, has been extremely busy and has nothing to be ashamed of, nothing to regret. It has been endeavoring to raise the standard of true mediumshp, of higher education and unadulterated Spiritualism, that we may stand abvoe all other religions in the confidence of the world. The Progressive Thinker is the paper for thinking Spiritualists, for Spiritualists who love the truth, the whole truth and nothing but the truth. Such Spiritualists will keep posted in passing events, in the trend of Spiritual and Occult thought throughout the world, by reading The Progressive Thinker, and in no other way. Now, we advise all to look out for our Fall and Winter Campaign, which has commenced in earnest. It will be of thrilling interest. It will be of thrilling interest. It will raise you to a higher altitude and The World's Styteen Saulors.

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Boston Mass.

HERE ARE PROBLEMS

For Spiritualists and Non-Spiritualists to Solve.

To the Editor: - Spiritualists as a class are the most progressive people in the world. They are found on the picket line of every reform movement. At least that has been so for fifty years. I think the same may be said of them in the future. I wish, in this article, to present some statistics, and call the attention of Spiritualists to the industrial situation and ask what is their remedy for certain troubles that seem to be

About the time Modern Spiritualism was born a marvelous age of invention was ushered in. Since that time improved machinery has increased the productivity of labor forty fold. The late Mr. Gladstone said: "By the aid of machinery the manufacturing power of the world doubles every seven years."

During the past fifty years the machinery of England performed the work of 700,000,000 men, as they worked a century ago.

According to the census reports of the United States, the aggregate manufacturing power in 1900 was 11,300,081 horse power, as compared to 2,000,000 horse power in 1870.

The late Senator Hanna said: "The production in the United States is one-third larger than our consumption.

Senator Chauncey Depew, in 1900, said: "The American people produce \$2,000,000,000 worth more than they consume, and to find foreign market for the surplus production of all civilized countries, is why the guns are thundering at foreign gates.'

Discussing this subject Professor Huxley said: "If this wonderful productivity of wealth is not to be used in bettering the condition of the working people, but is to continue to pour into the pockets of the rich, then I would haif the advent of some kind of comet that would sweep the whole thing away.'

Quite recently, Thos W. Lawson, late partner of John and William Rockefeller, says that in one single deal last year, they made a profit of \$39,000,000.

Now let us inquire how the working people are prospering. According to the most reliable statistics it is found that the annual average product of each worker is \$2,450, while the average wage he receives is but \$437. Since 1897 necessaries of life have advanced thirty-nine per cent while wages have advanced but ten per cent. To get \$1 for himself, the worker must create \$6 worth of value.

A statistician who has made a patient investigation of economic conditions the past fifty years, says: "In 1850 the total wealth of the United States was \$8,000,-000,000. The producers' share was 621/2 per cent. The non-producers' share was 371/2 per cent. In 1900 the total wealth was \$100,000,000,000. The producers' share is ten per cent; the non-producers' ninety per cent. Dr. Spahr says: One per cent of the American people own 54 per cent of all the wealth.' According to the abstract of the 12th census, there are 16,000,000 families in the United States; of these 8,365,000 families own no homes, while 4,700,000 families live in mortgaged homes.

DURING THIS FIFTY YEARS CRIME HAS IN-CREASED 600 PER CENT AND INSANITY 700

Rabbi Hirsch, the able orator of Chicago, alluding to the great wealth of the few and the poverty of the many, said: "The powerful of earth should realize By Byron D. Stillnan, is a neat little volume of quaint humor and spiritual philosophy, interblended with tender pictures of bone and heart life. It is declicated to his "devoted motion, Juliet H. Severauce, M. D.," well known to the public as a ploneer worker in the ranks of progress. It contains many of the pieces so highly appreciated by the sociolies where he has recited. Price. 50c. Address, BYRON D. STILLMAN, 578 East 60th st., Chicago, III. that we are in the midst of the same conditions that existed in France which brought on the revolution. The rich and powerful classes in France refused to take warning from what was going on about them, and relied upon the power which they fancied they, A had. The revolution came like the eruption of a vol-cano and we in America should take warning. Right now we are standing-over a volcaso which may burst malist, and possesses a brilliant mind in a body that unfortunately has many in-firmities. He has been deprived of forth with all the fury of a Pelee.'

Now, Mr. Editor, in the face of the facts above hearing, is totally deaf, and is now scarcely able to walk. Those who buy given, is it not about time for Spiritualists and all other lovers of peace and humanity to be casting about for a solution of this problem of capital and labor, which is at out very doors for adjustment? Now, I venture to say that it were better for nations to do fuller justice to the working man in the matter. of compensation for his labor, instead of building great warships with which to bombard other nations that we may create a market for our surplus goods. Let us go to-work and establish a co-operative state and nation in which the people collectively, shall own the public utilities, and the workers with hand or head in all honest industries, shall enjoy the full product\_of their toil. There is danger to this republic not far away, unless the progressive people, the humanitarian people, bestir themselves and inject more of the co-operative, brotherhood spirit into our indusfrial and political system.

"Am I my brother's keeper?" Yes, you are and you will rise or fall as your

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Stranston Ave., Chicago, Ill Spiritualism and the inventive era came into the world at the same time. They were heaven-sent. Spiritualism lifted a load of religious superstition from the minds of the people. Improved machinery, was intended to lift the worker from physical drudgery, but it has not done it because scheming speculators have got control of the machine, and the few, reap the benefit intended for all. The law of evolution is pushing us hard. It demands that the nations adjust themselves to the new conditions. If we refuse to do it, existing systems of government and economics will be ground to powder and civilization will be sent back that the people may learn anew the lessons of life.

"Let the nation own the trusts." Let the two billions of surplus be distributed back to the people who created it. Let ficrce, selfish competition cease, and co-operation be adopted. Instead of the motto, 'Every fellow for himself and may the devil take the hindmost." let us emblazon on our national banners, 'An injury to one is the concern of all." If we do this, strikes, and bloodshed, and war will cease, and the felestial messengers will again greet us bringing glad tidings of great joy to all the world.

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Do you sit in the dark? Do you close your eyes to see clairyoyantly? Do you belong to crelea? Are you afraid of the trance? I will show you the better, sye, the best way to develop, and without losing your normal condition. Many years of paychical experiences, and as a psychic and teacher, for I have experienced, all the planes and kinds of mediumship. Davo qualified me for the good I am doing. Thousands of finitering testimonials to that effect. I take the students and psychics who fail. If you are a beginner, better start right and obtain results that are genutine. My system is without a parallel, and has had many had initiations. Send, at once, enclosing a stumped, addressed envelope, for Standard Occult Literature. CLAIRYOYANEE—Cloth-bound, price, 81.80 treduced from \$2.001. It eached you how to penetrate the veil of scues and matter, converse with spirits, read the crystal, see the future, prophesy are altin illumination, and be a Yogia. "All students will do well to study this excellent volumn."—W. J. Colville. "It is a revelation."—Light. "Best work on the 80 vicet. "Misted Marvelous—Excellent volumn."—W. J. Colville. "It is a revelation."—Light. "Best work on the 80 vicet. "Misted." Marvelous—Excellent volumn."—W. J. Colville. "It is a revelation."—Light. "Best work on the 80 vicet. "Misted." Marvelous—Excellent volumn."—W. J. Colville. "It is a revelation."—Light. "Best work on the 80 vicet. "Misted. "Marvelous—Excellent volumn."—W. J. Colville. "It is a revelation."—Light. "Best volum you can be propher. Frice 50 cents.

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ERBALLZATION—How to equer the super-con-This is not alone an industrial question. moral, an ethical question also. It is of little use to preach to those who are hungry and naked and their children crying for bread. R. A. DAGUE. Alameda, Cal.

As long as the majority of men will cringe to the very earth before some petty prince or king, what must be the infinite abjectness of their little souls in the presence of their supposed creator and God !--

Have courage to use thine own understanding; become a man; cease to trust thyself to the guidance of

others.—Kant. Prayer is a confession that God does not know what he should do, or that he is not willing to do it without being asked. If God made this world he ought to know enough to run it without the help of man-Ma

Babcock: What we call moral feeling has its origin in the social instincts or habits which each human (or animal) society develops, and must develop within itself, if it is not to perish by its own incapacity. Morality, therefore, is evolved from sociability, or the faculty, for living in a community, and it changes according as the particular idea or necessities of any given society changes.—Buchner.