

<p>"My mouth shall speak the truth." Prov. viii., 7.</p> <p>"Truth crushed to earth shall rise again." William Cullen Bryant.</p> <p>"To have truth and not live it is like having lungs and refusing to breathe."</p> <p>"However unwillingly a person who</p>	<p>has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth." John Stuart.</p>
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No human being can control love  
no one is to blame either for feeling  
or for losing it. What alone degrades  
woman is falsehood.—George Bernard Shaw



## A Most Excellent Spiritualizing Work.

Among the many excellent humanitarian efforts, not the least excellent and praiseworthy are those whose object is to raise to higher moral and mental conditions those children who, because of unfortunate surroundings, have become truants. To take these unfortunate and give them education and the benefits of moral influences, tends to expand and spiritualize their minds, and fit them for good citizens and useful members of society. Such is the laudable work of the Parental School.

## THE PARENTAL SCHOOL.

## How Truant Boys Are Managed.

For the length of time it has been in existence the parental school has been the target for more adverse criticism than any other institution.

The majority of the taxpayers have a vague idea of it, derived generally from the accusation that it is one of the fads of the board of education, a fad rather more expensive than usual. They think of it as a place where boys are forcibly detained against the wishes of their parents and subjected to the most revolting and cruel punishments; a place where unnecessary cows and pigs of the most expensive kind are in constant requisition by the superintendent; a place where food, unfit to eat, is supplied to poor defenseless, friendless children.

If one really wants to learn the facts and see the workings of the institution, let one take the Elston avenue car and ride through a part of the city ranging from busy Milwaukee avenue to the great prairies covered with black-eyed susans, daisies, clover and purple thistle. One will find truck farms where women dressed in the costumes of their native countries are doing the work. A short ride on the 40th avenue car, and then a walk on the Elston path (pointed out by the car conductor, who takes a personal interest in the school, its faculty and visitors), which leads under magnificent trees, over a bridge spanning the north branch of the river, and through the beautiful Bohemian cemetery to the school gates. Wide open they stand.

If you are early enough you will find the boys playing, laughing, shouting, disputing and thoroughly enjoying themselves. If they stop to notice you at all they will salute you respectfully and then politely ignore you. Near by, apparently paying no attention to the players, sits a gentleman usually reading a newspaper, or he may be having a game with the boys. He is the family instructor in charge of the cottage. Each cottage has accommodations for thirty-three boys and is in charge of a family instructor and an assistant, usually husband and wife, who look after the boys before and after school. The corps of domestic help is strong, and loud and emphatic are the arguments as to which has the best ball players, the best "drillers" or the best general officers. Each one has its special point of pride and this feeling is encouraged.

"Geet!" said a large boy, reported "perfectly incorrigible" by his parents. "I wish Blank would be put in some other cottage or sent to the John Worthing school. He doesn't care for anything. He's a fright!" and the boys, resting on their heels—it was during the field hour—nodded a solemn assent.

"We never have any boys in the lock-up," proudly answered another.

"Well, who have you got in your cottage that's tougher than you?" asked the "Grandfather." "You bet your life if you had such tough kids as Smith and Brown you'd have some one in there."

The boys do the work of the cottages under supervision. They make the beds, set the tables, wait on the tables and help in the kitchen. None of these tasks except the kitchen work interferes with the school work. To be assigned to the kitchen is deemed an honor, and with the kitchen list for the month is to be made out, as only a small proportion can be selected, and is such a straitening of backs and opening of eyes, which is the way children have of showing anxiety to obtain a privilege, that the new teacher is at her wits' end as to which to choose. The kitchen work is marked and the boy who receives a compliment from the cook feels as proud as if he had received the Victoria cross.

"The cook doesn't like little boys like John," said the big boy upon whom the choice had fallen.

"He said it was brains, not how big you are that counts," said John indignantly, "and I got 100 last time and James, that's twice as big, got only 70."

The beds—well, think what a novelty a pretty, clean, white bed must be to many of those boys!

"I can't understand why George ends every composition he writes with 'and we have such nice beds.' Boys usually tell about what they eat," said one of the teachers to the trustee officer, who had brought George in.

"You wouldn't wonder if you saw the pile of rags on a table that he slept on at home," said the officer.

The food is appetizing and nutritious. The teachers who bring lunches, and for some inexplicable reason have not the privilege of buying a hot lunch, look with longing eyes at the meat and potatoes and fresh vegetables supplied from the farm.

The table cloths and napkins are fresh and clean, and any breach of table etiquette is corrected by the family instructors who dine at a table near by. After the meal each boy is required to clean his teeth.

At 8:55 the boys of each cottage are marched into the assembly hall where the roll is called and the school ranks are formed. The boys come into school smiling and prepared to work.

They receive marks for disobedience, disorder, neglect of work, destruction of material, improper language and going beyond the school boundaries. The number of marks given by the family instructors, drill master, school teacher, horticultural teacher and manual training teacher determine what division they are to be placed in and more important still, what table they are "on," as they persist in saying. The first division sits at the first table, where desert is served twice a week, and to the specially fortunate ones who have been placed on the roll of honor three times. No desert for the second table, bread and milk for the third. An able bodied boy can stand the thought of no desert with equanimity, but to be in the same room and to see the teacher boys partaking of it is the "finest" possible incentive to better behavior in the future.

"Did you say we might eat a carrot?" demanded a breathless boy who had run from the end of the field.

"Yes, I did," said the teacher, surprised.

"Well, this is my pie week and I didn't want to get into no trouble with

nobody, so I thought I'd be sure," he explained, munching the dainty.

The whole spirit of the school is that good work and even an attempt at goodness will be rewarded by privileges prized by boys. In the public schools it is the bad boy who is propitiated and given privileges to keep him in good humor. The boys at the parental school are never allowed to think themselves disgraced in any way by being inmates, but they are encouraged to try to get out as quickly as possible.

"Squats" about which so much has been written, are performed under the supervision of a drill master, who, from a physical examination of each child, knows exactly what his condition is and punishes him accordingly. The hands are placed upon the hips and a rhythmic rising and falling of the body is gone through. The boys do not enjoy it but they enjoy the dignity of the drill, the boys who take delight in twitting the victim after the operation. The "bulling" is the act of going around an assigned space in the open air. The promenaders on an ocean steamer walk the bulling hours every day and consider themselves greatly benefited. A substitute teacher at the school out in the field with her boys may two of them pacing up and down the paths, each with a hoe held behind him. "What's the matter with Bennie and George?" she asked.

"They are doing punishment for pulling beets when they were told to stop yesterday," said an officer.

"Well, then, I'm under punishment every day from 11 to 12 o'clock," she said.

The idea of the boys at the school is that as she went up and down the paths some laughing boy would ask: "How do you like the bulling, Miss Blank?" or would remind her, if she stopped to rest on an upturned basket, that the "solitary" was before her if she stopped long.

The greatest punishment inflicted is a term in the "solitary." In his night clothes the culprit sits in a well-ventilated room with a window commanding a view of the surrounding country, and is fed on bread and milk three times a day. Visitors may see the boys at "squats," walking the bulling or in solitary confinement at any time, everything being done as if the whole community were present.

The attitude of the pupils toward the teacher is ideal. There is a familiarity which never degenerates into contempt. She may be asked to give her whole history and the cost of every article she has on, but so respectfully is the questioning done that no offense could possibly be taken and if she thinks a lesson upon the etiquette of personal questions necessary she gives it some time afterward, so that no one's feelings will be hurt. This public school teacher who substitutes there is thankful to find thirty-three boys obedient, industrious and anxious to please. The great relief of feeling that behind her commands is something to enforce them causes her to have the strongest feeling of affection for each of the little fellows. So she exerts herself to the utmost to teach them, so that when they return to the public school they may be advanced. Teaching there is so satisfactory. Having so few she knows exactly where each one needs help and she sees from day to day the progress they all make. Having little to interrupt the kitchen work, she becomes so gentle and amiable that she surprises herself.

"It takes but a short time for a new boy to become initiated. The school is old enough now to have traditions, and he soon knows that if he does not come to time quickly the boys in his cottage will leave him a helping hand and tongue. To be socially ostracized, so to speak, is the worst that can befall a boy, especially a boy among strangers, so the newcomers usually fall into line quickly."

The substitute teacher told a boy who had fallen in his spelling to do his work "at home." The next morning he had the school teacher's head on his wall. She went toward the table to put down some marks, when she noticed such a depressed look on the face of the most cheerful boy in the room that she stopped to ask if he were sick.

"No, but that kid makes me tired," he said. "Every boy in our cottage told him he had to write words. When he said he hadn't no pencil I told him I'd lend him mine." (Pencils are forbidden outside of school, but stray stumps are sometimes found in hidden corners.)

"Then he said he hadn't no paper and the officer said he'd lend him a sheet his pa had brought him; then he said he didn't care."

"What difference does it make to you if he gets mad?" asked the teacher, somewhat bewildered.

"Our family instructor is away and we're trying to see how good we kin be till he gets back, and that there kid has to go and spoil everything."

Here was a dilemma. The teacher solved the problem by sending the boy to be punished and giving him no marks, and she has not yet decided whether she did right or wrong.

The same boy came to her in two or three days, asking to be placed in a lower room as the work was too hard.

"You do your problems very well, your reading is good, your language good, and emphatically you must learn your spelling. Don't ever let me hear you mention a lower room. After that he was dreaming no more. He had learned that laziness would not be tolerated."

The progress he made after his awakening surprised even himself, as a letter in which he remarked naively that "he never knew he could be so smart," proved.

On if we of the public schools could enforce our commands and have some disinterested person to administer punishment, what a pleasure teaching would be!

The boys who are in the same cottage and the same room in school help each other with the school work. One boy in attempting to help another found that the latter was not so proficient as he had thought, so he came to the teacher for pointers, as he called them, telling so definitely what he did not understand that she was delighted.

Stories are their delight. Breathlessly they listen to anything read or told them. No boy there is at all backward about doing what he can to entertain

## Astounding Statement

## Made by a Prominent Presidential Candidate.

**TOM WATSON IS THE POPULIST PRESIDENTIAL CANDIDATE. HE IS FEARLESS IN HIS EXPRESSION OF WHAT HE CONCEIVES TO BE RIGHT. OF COURSE HIS UTTERANCES IN REGARD TO THE CATHOLICS WILL CAUSE ALL THE DEVOTEES OF THAT RELIGION TO VOTE AGAINST HIM IN THE COMING ELECTION, AND THAT ALONE WILL BE EQUIVALENT TO HIS DEFEAT. HIS ARRANGING OF THE CATHOLICS WILL BE READ WITH KEEN INTEREST AT THE PRESENT TIME WHEN THE FRIENDS OF EACH CANDIDATE ARE STRIVING FOR VOTES. VERILY, MR. WATSON HAS DONE WHAT NO OTHER PRESIDENTIAL CANDIDATE WOULD DARE TO DO. THE FOLLOWING APPEARED IN HIS ORGAN, THE PEOPLE'S PARTY PAPER, APRIL 23, 1897:**

We think we state the exact truth when we say we are free from bigotry upon the subject of religion. We have no prejudice whatever against a citizen because he is a Methodist, Episcopalian or Catholic—we being of the Baptist faith.

But the difference between one church organization and another, may be a matter of extreme political importance, and we cannot understand how any student conversant with political history can be indifferent to the peculiar hierarchy of the Catholic church.

No other church organization claims and exercises the right to say what books its members shall read; no other church openly takes part in political affairs; no other church sends and receives ambassadors; no other church holds a court at which royal ceremonial is observed, embassies from foreign governments received, and far-reaching questions of international policy debated and decided.

There is not a government of the civilized world at whose capital the Catholic church is not represented by a resident representative. No question of national policy, which may directly or indirectly affect the Catholic church, is decided until the Pope has been heard from.

Throughout the civilized world run the threads of papal diplomacy, and the most prominent feature of recent political progress has been the wonderful success of Catholic statesmanship.

Spain, Portugal, France, Italy, and Austria are as loyal Catholic now as in the days when the Jesuits and the Inquisition met and turned back the Reformation of Huss, Wycliffe, Calvin and Luther.

Not only has the Catholic church held its own ground, but it is invading Protestant territory, and stamping out Protestant influence.

We state this without passion and without malice; we state it simply as a remarkable fact which challenges attention.

Protestant Prussia, under Bismarck's lead expelled the Jesuits in 1870. The Catholics have patiently struggled to reverse that policy and they have succeeded. The law of expulsion has been repealed, and the Jesuits have re-entered Protestant Prussia.

In Protestant England, the Catholic church is now in power behind the throne. The most powerful members of the aristocracy are devoted Catholics. In social and political influence the cardinals of Rome wield vast power. When Bayard, the U. S. Ambassador, gave his grand feast to the nobility of Great Britain, not a single Protestant divine was invited. Catholic cardinals were there upon equal footing with the Prince of Wales, but no man of God, tainted with the touch of the Reformation, was present.

In Protestant America, the strides of the Catholic church to political power are not less gigantic.

Time and again Congress has bent before that invisible and invincible force. Our politicians are so mortally afraid of angering the priest-led vote of the large cities that they dared not instruct the State of New Mexico to teach the English language in the public schools. The English language would carry with it the English Bible; and the Catholic church did not want any Protestant Bibles in New Mexico. By teaching Spanish in New Mexico, the Catholic church preserves its monopoly; and our cowardly statesmen voted as the priests demanded.

McKinley's cabinet was partly Catholic, and the influence which the Pope exerted during the administration (through Mr. Odell) is shown by the way in which the War Department hastened to grant to the Catholics a portion of the national domain at West Point. The Catholics asked for some of the government land to build a church on—and they got it. Other denominations outnumbered the Catholics at West Point, but these other denominations have not been able to get any of the national property.

Wherever the Catholic church controls it persecutes. No Protestant can preach or sell Bibles in Spain, Italy, Portugal, South America, or even in Cuba, except at the risk of his life.

In the Philippine Islands, not many months ago, the priests tortured some captives in the same manner as millions of Protestants were tortured in the Middle Ages.

The Literary Digest (N. Y.) copied last year an article from a leading Catholic paper in South America in which the Inquisition was eulogized, and the holy work of the rack, the wheel, and the stake was hysterically praised.

In Canada, within the last three months, the Catholic priests became so enraged at a liberal Catholic newspaper, which opposed the church policy on the school question, that they compelled the local postal authorities to throw the offending newspaper out of the mails. The government did not dare to punish the priests who had thus violated its laws and destroyed its mail.

In this growth of power in the Catholic church (of which we have given a few instances) it is to be noticed that the radical Catholic is crowding out the liberal Catholic. The extremists are in control, and these extremists have secured the Pope's endorsement to the doctrine that the Protestant religion is not better than no religion at all. The orthodox Catholic doctrine is that Protestantism must be uprooted and cast out as wholly damnable heresy.

What we have stated is truth—plain, unvarnished truth. It seems to us that these claims are deserving of serious attention.

Where a church claims and exercises the right to exert political influence, it behooves good citizens to study the history of that church and the tendency of its teachings.

To judge a tree by its fruits is a fair rule. Now that the Catholic church is likely to take such a controlling part in our national affairs, it is well that we should ask ourselves a few questions.

When and where has the Roman Catholic church done anything for the masses of the people—for the sacred cause of freedom, of labor, freedom of vote, freedom of speech, freedom of thought, or freedom of conscience?

When has it ever failed to side with enthroned tyranny against reform—from the days of Philip II,

when it burnt one hundred thousand men who dared to think for themselves, down to the day in 1896 when the Pope's blessing was breathed upon the Spanish flag and his prayers went with the troops who were to burn Cuban houses and fields, torture and slay Cuban patriots, insult and outrage Cuban maids and matrons, and make a smoking hell of a country whose people demanded no more than the Catholics of Ireland demanded of Protestant England, and upon far better grounds.

To the very last, the Catholic church stood by the institution of slavery, and was the last to give up her slaves. To the very last the Catholic church opposed freedom of conscience and of worship. To the very last it opposed the separation of church and state. To the very last it opposed the general education of the masses, and is to-day the mortal enemy of the public schools. To the very last it opposed self-government by the people, and is to-day the staunch defender of the "divine rights of kings."

A very particular reason why the people of this country should be concerned about the startling growth of Catholic power, is that the Catholic church boasts that it never changes. The good Catholic claims to-day that the Pope is infallible and that all the popes have been true and worthy viceregents of Christ.

He claims that the Protestant is a heretic, and he believes that it would be a mercy to said Protestant to bind him upon a jagged iron wheel, and beat said heresy out of him with a club.

He believes that his priest can pardon sin, and that the money liberally spent in buying prayers can lift the sinner out of hell.

He believes that the wine of the sacrament is the actual blood of Christ, and the bread the actual body.

We are all prone to believe that which is constantly said and never denied. The profound policy of the Catholic church is to cut off its converts from the world and keep them from hearing, reading, or thinking anything which might encourage doubt.

The Catholic church waits its converts to have faith—blind unreasoning faith—in the priest, faith in the church, and faith in the Catholic statement of every case.

To reach this result, the Pope dictates the books which shall be read, what newspapers shall be patronized, and what pictures shall be used.

Pope Leo XIII. has just revised the list of "forbidden books." He says that the new rules on the subject are so mildly formulated that it will be easy for good Catholics to obey the new rules.

What are these new rules which a good Catholic must observe in choosing his reading matter?

1. "All those writings which were prohibited previous to the year 1600, except where special decrees have since made exceptions, are prohibited now."

2. "All books written by apostates, heretics, schismatics," are forbidden.

3. "Away goes your Milton and your Shakespeare, your Burns and your Byron, your Cowper and your Wordsworth, your Tennyson and your Scott! They were all heretics."

Macanlay must not be read, nor Humé, nor Gibbon, nor Hallam, nor Froude, nor Carlyle.

The good Catholic must not drink the pure delight of Goldsmith's "Deserted Village," nor must he ever hang enraptured over "The Grecian Urn" of Keats, nor must his eye grow dim as he reads Byron's verses to his sister. He must never walk the rich fields of Charles Reade and Charles Dickens—never laugh with Thackeray nor sigh with Hood; never soar with Shelley, dream with Coleridge, nor view the gems of Walter Savage Landor.

All the golden fruits of genius, choicest apples of literature's Gardens of the Hesperides, is fruit forbidden to a good Catholic—for when God lit the lamp of Genius in the minds of those wonderfully-gifted heretics and touched their soul into celestial music, he forgot that the Pope would measure all the mental universe with the contemptible little tape-line of denominational intolerance.

To be a good Catholic all the eloquence, wit, wisdom and patriotism of American history is a lost land, for the deadly brand of heresy lays upon the whole of it. Excepting Charles Carroll of Carrollton, and a baker's dozen besides, the whole outfit, from Washington, the Episcopalian, to Jefferson, the infidel, and Thomas Paine, the Deist, were rank heretics, deserving to be burnt.

What sort of intelligence would a good Catholic have if he should obey the rules which Pope Leo says are so mildly framed?

What sort of knowledge does any man have when he is forbidden to read on both sides of the case?

What better scheme could be devised for putting power into the hands of the priests?

How could a good Catholic ever be anything, mentally, but a child, if he denied the privilege of reading, thinking, comparing and judging?

But the rules which Pope Leo XIII. has so mildly framed, do not stop here. They forbid the good Catholics to read any book on religion except those written by Catholics. They forbid good Catholics to read any edition of the Bible except the Catholic editions. Books which criticize the popes, cardinals, priests, church doctrines and usages, are forbidden. The amiable Leo does not wish that his people shall be told a great many things which ought to know. He wants them to know nothing beyond what the priests see fit to tell them.

No good Catholic must read any book, or other publication, which treats of religious subjects, without submitting said book or publication to the judgment of the priests.

Such rules as these sound strangely out of place in this age of progress and of research.

If a creed is sound, why should it fear investigation?

Conscious error could not possibly show more guilty timidity in screening itself from honest inquiry than the Catholic church displays in these rules which command good Catholics to read no books excepting those which have been inspected, tagged, and branded by the Pope.

Of all the slavery in this world the most degrading is mental and spiritual slavery; and we look upon the huge growth of the Catholic church in political power as an ominous fact, because the natural tendency of its creed is to make the people superstitious, intolerant and priest ridden.

But while our politicians continue to be cowards, and our Protestant ministers continue to be dupes, Catholic diplomacy will march onward triumphantly, until the day will come when Protestantism will have to fight for dear life in a land which its blind devotees believe is dedicated forever to free speech, free thought, and free worship.

T. E. W.

Political men, like goats, usually thrive best among inequalities.—Londor.

the others. Good singers are not rare among them and a solo, to afford a little diversion, is of course given. Every Wednesday, accompanied by the piano, they sing for half an hour. The songs include patriotic songs, school songs and popular songs. They make the welkin ring and so thoroughly enjoy themselves that it is a pleasure to watch them.

Visitors, if teachers, almost invariably say, "What beautifully behaved children!" Mothers say sometimes with tears, "What a pity!" Everybody says, "What pleasant, pretty boys!" and they are pleasant because everything is done to make them happy, and they are pretty, being healthy and well fed.

Manual training receives a great deal of attention and as the little articles made are given by the children to their parents great care is taken to have them well done.

During the summer months every other day a swim in the enormous tank in the front yard is a part of the programme. If to be deprived of dessert is a calamity to the child of a swim is a tragedy. On the field of swimming day, the observations are mostly about the weather and answering anxious inquiries about the probable rise or fall of the temperature or the prospect of rain keeps the teacher busy in her progress between plots.

In their bathing suits, many of the more prosperous being supplied with "wings," a better-looking set of boys could not be found. Swimming races, diving for keys or pebbles or an occasional penny which is always politely handed back at first, are in progress in a short time. Many of the family instructors swim with the boys and the boys swim over them like bees, diving from their shoulders, and when they come to races and playing with them as if they were of themselves, as they are.

They see the big boys floating the little ones, the good swimmers teaching the others, and everywhere good will and helpfulness are worth the trip of an hour required to get to the school from downtown.—Mary E. Fitzgerald in Chicago Daily News.

## THE MINNESOTA CONVENTION.

## Harmonious and Successful in Every Respect.

The convention of the Minnesota State Spiritualist Association, which has just closed was one of the most harmonious conventions on record, and as the writer's experience with such gatherings is concerned, everyone seemed determined to avert any storm of whatever character that might threaten to arise, and the result was a good fellowship that it is a credit to Minnesota and Spiritualism as well.

The outside talent strove to make the meeting a success, and when the work was done and the delegates had got their heads together and spell harmony and success with one accord there is sure to be something doing—and something of a nature calculated to cause the smiles to broaden, and the hearts grow lighter, too. The visiting workers were Rev. Moses Hull of White-water, Wis.; Miss Lizzie Harlow of Haydelville, Mass.; Mrs. J. J. Orth and your correspondent. Aside from these the Morris Pratt Institute had another representative at the convention, in the person of its talented teacher of oratory, Mrs. Alfa Jahnke.

The sessions began with the usual reception on Thursday evening, which furnished ample opportunity to get acquainted and to voice the light and "dark" in the most approved fashion. The program which preceded the dance was especially noteworthy for its excellence. Among the most commendable features were select readings by Mrs. Jahnke, and the inimitable violin playing of Prof. Zeldner, from whom the writer has never seen a more thorough master of that wonderful instrument. The feature which probably elicited the most applause was the wonderful club swinging by Mr. Roy Gage of St. Paul. Mr. Gage demonstrated his thorough control of these clubs in a most fascinating manner; after having swung them for a number of minutes in a manner calculated to inspire the greatest admiration, and to give one the idea that the clubs were alive, the lights were turned low, and Mr. Gage appeared before the audience with a pair of clubs upon which were flaming torches. With these the most wonderful effects were produced, and the audience readily gave evidence of its approval.

Miss Lily Swanson, one of Prof. Zumbach's most promising pupils, rendered a vocal solo, showing a fine knowledge of the voice, also what Prof. Zumbach can do in the short space of a year with a pupil who is willing to learn. Mr. Cuyler Follett, the genial secretary of the state association, and Miss Nellie Whitwell of St. Paul and several others did their share in adding to the pleasure of the evening, through their good work in song and instrumental numbers.

Friday morning found a goodly number of members and delegates in their places, and then the work began in earnest. Soon all was business, and stenographer, committees and officers were delving into their various duties with a will. Notwithstanding the amount of business that was accomplished, there was still time for conference work, and many substantial thoughts were given forth by those who were in attendance. Morning and afternoon were given up to business and conference work—with a few moments devoted to the phenomenal slide, and then the audience, after the short intermission during which a large number partook of the substantial food prepared by the ladies of the auxiliary, assembled for the evening meeting.

The auditorium was packed with eager seekers after truth. After the musical program, which was prepared and rendered by the Zumbachs—which is sufficient guarantee of its high order—Miss Harlow gave the address of the evening, and this was followed by messages from Mrs. Murtha. During this session, owing to the absence of Mayor Haynes who was slated to give the address of welcome, Mr. J. S. Maxwell welcomed the visitors and delegates to the city of Minneapolis. The response was by Moses Hull.

Saturday was another day of business—exchange of thoughts, debate and general good will. During the afternoon session occurred the annual election of officers, which resulted in the re-election of the president, vice-president, secretary and treasurer, who are J. S. Maxwell, J. P. Whitwell, Cuyler P. Follett and D. G. Griffith. The board of five trustees was elected, as were all of the officers. In I believe, every instance by acclamation, with the exception that the people of Minnesota were ready to rally around the standard of those who were trying to further the cause of Spiritualism, and show to them that their methods were approved of.

One amendment that deserves mention, and which will show something of the progress of the cause, is that the work done, was that which abolished the system of issuing personal memberships to persons in localities where there were regularly chartered auxiliary bodies. Too much cannot be said in commendation of this action.

(Continued on page 8.)

## The Wisdom of Passion

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The extraordinary merits of "The Wisdom of Passion" are the copiousness of human insight and content in the way of fact and argument with which the book is crammed. I believe the thesis I agree with.—Prof. William James, Harvard University.

I have found "The Wisdom of Passion" to be a book of powerful erudition and fine intuition. I would be happy if in a certain sense I had inspired it.—Prof. Cesare Lombroso.

Here is a man who sees and says things which are new, and which are conventionalities. He is not retelling things with wise sayings. I believe the thesis is sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover.—Abner W. Small, Head of Dept. of Sociology and Director of Affiliated Work for the University of Chicago.

I am somewhat familiar with the tendency in modern thought to give many places to feeling—with James' "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 a new form of its choice—I can ascribe to.—Prof. Oscar Lovell Triggs, University of Chicago.

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## SOME THOUGHTS ON OBSESSION.

Sometimes Suggestion is a Very Important Factor.

Too much light cannot be cast upon the dangers and cure of obsession. I believe more people are obsessed by morbid than by decaurate spirits. We know there is danger from both sources. I have had patients who were driven to the verge of insanity by suggestions from some adverse source. Their systems were depleted by disease, which caused them to yield more readily to wrong influences.

One lady, a devout Presbyterian, listened to a sermon by her pastor, on "Foreordination." The thought lodged in some cell of her brain, that, if she was foreordained to be lost, nothing she could do, however pure her life, would save her from such a terrible fate.

She was fast drifting into insanity when I first saw her. By careful manipulations and strong suggestions, she was restored to health.

Another lady was made miserable by an adverse thought that seemed to arise in her own brain. She believed that until her reason was impaired, and she made several attempts to suicide. She was placed in an insane asylum for two months, but gradually grew worse. She was taken home, and our methods restored her to a normal condition. She had a beautiful character.

Another, a young lady of a lovable nature, but lacking self-esteem, was possessed of the idea that she was not attractive, and could not make friends. Her mind became so erratic that she lost a good position as stenographer. A few timely suggestions saved her from insanity.

In this age of letter writing, considerable correspondence is carried on between those of opposite sex, who are not personally acquainted.

Psychometrists can read the characteristics of their correspondents, and have the advantage of those who have not that gift.

If both parties are honorable and high-minded, much good can come from an exchange of ideas. But one is selfish and sensual, the other ignorant of peril, and trusting, the most dangerous form of obsession is liable to take place. If virtue is innate in the ones obsessed, they will try to escape when they realize their danger; but alone and unaided they are like the poor fly in the spider's web, they waste their strength in vain struggles for freedom. They must fight for their liberty, even though their strength is only weakness, and is born of despair. Unseen forces will guide them to some one who is able to help.

If a pure-minded, strongly magnetic person comes between the parties, the chain that binds the victim will be broken. WHEN ONE IS INCLINED TO DWELL IN THOUGHT UPON UNPLEASANT CONDITIONS, TURN THE MIND UPON THE OPPOSITE, AND PERSEVERENTLY KEEP IT UPON THAT WHICH IS EXALTED AND NOBLE, AND THE BETTER VIBRATIONS WILL OVERCOME THE LESS DESIRABLE.

When corresponding, if at any time a portion of the letter received, jars the least upon your sense of right, you may know that it is a warning from some source that danger lurks ahead for you. Never disregard such warnings. Don't be discouraged when such experiences come to you. Don't think the whole world is vile because some one whom you trusted has shown their true character. There is a whole lot of good people in the world.

Every temptation successfully overcome makes one stronger, and develops one spiritually.

If we would ascend the "Spiritual Alps" we must cross the valleys that intervene.

Many thanks are due Brother Francis for his efforts to separate the false from the true in Spiritualism. May the angels of Truth and Justice guide him in his work. MARY A. INGALLS.

Antwerp, N. Y.

Speaks on Subjects Chosen by Audience.

Dr. W. J. Colville of London, England, one of the most eminent authors and lecturers of the Spiritualist faith, will arrive in St. Louis to-day on his way to New Zealand. He is to remain here two months, conducting daily class lectures in the Temple of Spiritualism, 3015 Pine street. His first address will be delivered on Sunday evening, on "Essential Elements of Universal Religion."

Dr. Colville is what is known as an inspirational speaker, his address usually being given on any subject chosen by his audience just before he begins to speak. Questions of scientific, religious and philosophical interest are treated by him and after each lecture he delivers an "inspirational" poem on a theme chosen by his hearers.

The variance of the topics which he discusses is shown from a programme of lectures which was prepared without his knowledge by a committee at Seattle, Wash., but which he adhered to discussing a different theme each day. Some of the forty topics were: "Future Possibilities of Radium," "Manners, Customs, Philosophy and Religion of the Inhabitants of the Planet Mars," "The Best Means of Reforming Criminals," "Suggestive Therapeutics" and "The Law of Opulence."

In giving an account of his life, Dr. Colville says that the "invisible helpers" as he styles the voices and visions which he credits with having a part in his existence, began to appear to him before he was 14 years of age. He says, in describing his first public appearance on the platform:

"A subject was decided upon by show of hands and I rose to lecture. I spoke unflatteringly for about an hour and resumed my seat unexcited and unfatigued. I had become tense, callous, self-assured, but completely confident that an intelligence beyond my normal own would certainly render me equal to the occasion."

"Immediately after my appearance in London, I was called to all parts of England. I went as an inexperienced child to places rough and smooth, arid, torrid and uncouth, clean and dirty, refined and vulgar, religious and atheistic; and wherever I went I found my unseen prompters ready to help me in all emergencies and to pilot me safely over many difficult and unpleasant places from which I should certainly have shrunk had I not been beforehand what awaited me."

Dr. Colville is a member of the Greek Opium Lodge, of India. He has written twenty-five books, as well as magazine contributions. This is his second visit in St. Louis, the first being about eighteen months ago. While here he will take part in the New Thought convention and the Universal Peace congress on the World's Fair grounds.—St. Louis Globe-Democrat.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments.)" By E. B. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. Price 75 cents.

"Astral Worship." By J. H. Hill, M. D. Price 75 cents.

## Plant Life and Mental Activity.

Some years ago Professor Huxley used the term "biological man's land" to designate those forms of life which possess some of the characteristics of the plant and some of the characteristics of the animal, but which cannot be classified as either the one or the other. Professor Haeckel, in view of the shadowy boundaries between plants and animals, suggested that there be recognized and named an intermediate kingdom to include the debatable members of the two.

Of late years science has disclosed many characteristics not before supposed to be possessed by the vegetable kingdom. One of the most recent claims is that plants possess a certain amount of brain power.

Brain is commonly thought of as it exists in the higher animals—an organ from which diverge nerves for the performance of special functions, some subserving the purpose of sight, others enabling the muscles to move the limbs, and another series aiding in the all-important process of digestion. In these animals the brain itself is divided into regions each of which is now known to have an exclusive use. But in lower forms of life, like worms and snails, there is no actual brain, though the ganglia or collocations of nerve matter scattered throughout their bodies evidently serve a purpose much the same as that of the brain in vertebrates.

In the lowest recognized members of the animal kingdom no brain or nerves are to be seen. The fresh water polyp may be cut into several pieces, and all the fragments will grow into separate animals; each of these may be divided in like manner and with like result. The sea anemone has some scattered nerve cells, and the same has been claimed for the jelly fish, but if they exist as elementary representatives of organs active in the higher creatures, they are visible only to the acute physiologist, aided by the finest appliances of the instrument maker. In sponges and the minute

forms popularly grouped under the name of animalcules it would seem that there can be no traces of nerves. Yet these morsels of animated jelly are sensitive to the slightest touch, to changes of temperature, even to the obscuration of the sun by a passing cloud.

It is precisely the same with plants. The sensitive plant folds up its pinnae—as a protest against disturbance. In a tropical forest at times, a carpet of weeds will become recumbent before the tread of the advancing pedestrians, the irritability being transmitted by sympathy from plant to plant. In these plants there is no aggregation of matter known as the brain and no visible nervous system. Yet more than some of the lower animal forms, these plants exhibit something which is very much like intelligence.

Mr. Arthur Smith declares that even in the highest animals the brain itself cannot be looked upon as the sole source of nerve power, that it is not in itself a battery but only an intermediate motor which serves for the more perfect transmission of impulse. In the plants the motor is not seen, but the motion is there, and it can be enfeebled or arrested by the application of chloroform or a weak solution of opium or other soporific.

The irritability of some orchids in their lower petals and of others in various parts of their flowers, is remarkable and seems to indicate nervous power. Climbing plants revolve ceaselessly in search of the object round which they are to cling, reminding one of a blind man feeling his way with his staff. Insectivorous plants show something akin to intelligence. The Venus flytrap, the sundew, and other plants are able to digest animal substance, and flies and other nutritive matter are held by the leaves until assimilated. The word "instinct" seems to be applicable to some of the movements of plants, as it is to some of the movements of animals. B. F. UNDERWOOD.

## Spirit Influence World-Wide.

An Old Woman's Dream That Seven Young Girls Would Die Being Strangely Fulfilled.

Teidora de Cesari, Died Dec. 21, 1901.  
Maria de Renzi, Died Oct. 14, 1902.  
Leonarda di Orio, Died Aug. 7, 1903.

Such is the record of the fulfillment up to date of a dream, yet not a dream, a revelation indeed; the shadows of which hang over the richest, the prettiest, the smartest girls, in fact over all the girls of Roseto who belong to the Society of the Blessed Virgin.

To dream of a white horse means Death. The dream book says so.

To dream of white birds foretells Death. The dream book declares so.

Yet these are only dream signs. Perhaps they come true, but even the most persistent believer in Roseto admits that sometimes dream signs fail.

But this thing that is talked of in Roseto that came to Maria del Giordio was not a dream, but more likely a revelation or a prophecy, and Maria is no common fortune-teller or necromancer.

Although in all else in Roseto the command of Father Denisco is absolute, yet in this matter not even his most stringent order to pay it no heed can make it forgotten, but only serves to make those who talk of it cautious lest the Father shall hear they have done so.

So when strangers are shown the park-like churchyard where the new big white angel has just now mounted guard over the grave of Leonarda di Orio, the third grave of Maria's dream, the villager tells his story in half-awed whispers, like something he dreads to breathe aloud.

Everybody in the village old enough to listen to women's gossip has heard of it. It is no secret from the men. But since the third grave came to lend force to the dream no one wants to talk of it, least of all the dreamer herself, for in its further fulfillment is held the doom of four members of the Society of the Blessed Virgin, numbering in its ranks all the marriageable girls of the village.

Some accounts even say five of them are doomed. Roseto, where all this is happening, is a model Italian village among the Pennsylvania mountains, near Wind Gap, sister to the Water Gap. Very deep-blue shadows lay on the mountains to the west. Opposite on other foothills are the weird haunting gray slate quarries where Roseto men have earned most of the money that has made Roseto one of the richest of Italian colonies in a few years. Old Roseto, of Foggia, in Italy, of which the New World Roseto is the daughter, is not as the villages of the Sicilians, and its people hold themselves as just a little superior.

Nor is the spirit of the Pennsylvania Roseto like that of the average Italian settlement among the mines.

Strong traces of the Greek type appear in the markedly blonde hair and light complexion of many of the men and women whose eyes are blue, and their straight bold features offer many an attractive model. Here, too, the married women keep their looks much longer than the average woman from Italy.

But it is in its daughters that Roseto takes deep pride.

"No scandal," says Father Denisco, "has touched the girls here."

The number of a marriageable age is not great; and they all, of course, are counted in the Society of the Blessed Virgin.

Roseto's girls work well and marry early. But until they are married none is allowed alone after dark

in the village street. No girl may or does try to avoid the social rules of the village that declare in behalf of a chaperon or else a party of girls protected by its own numbers.

Many of the girls are heiresses and not one of them but is admired. So when Teidora de Cesari died in December three years ago there was mourning, for it was the first death in Roseto of a girl from the Society of the Blessed Virgin.

Hardly four weeks had passed when it was whispered that some thing mysterious had happened and that Teidora's death foreboded grief to the village.

Maria del Giordio had had a dream, and such a dream. If it came true Teidora would soon not be lonely in Paradise for lack of companions from her own girl circle.

The dead girl appearing to Maria in a dream had said distinctly that seven of her companions would be called from the Society of the Blessed Virgin to follow her.

When the dream was first told every mother crossed herself at the idea that her own daughter might be the first to hear Teidora's voice. Then Father Denisco forbade any discussion of the dream, and as the days went by and nothing seemed to point to its fulfillment the dream became so indistinct that now some say Teidora declared she would call six, while others declare seven was the number.

It was not until the following October that another death occurred, and Maria de Renzi was laid in the churchyard beside Teidora. The girls of the Society of the Blessed Virgin unbound their long hair, and with heads draped with black veils mourned for their companion.

Then some one recalled the dream of Maria del Giordio. Still there is quite a progressive spirit in Roseto that scoffs belief in dreams. Yet about the fiancé of the dead girl hung just a touch of the tragic that no ordinary death unheralded by a dream could have bestowed on so important a mourner.

The next call came after a similar lapse of time. The Di Orios are one of the leading families of Roseto. Pasquale di Orio was one of the first settlers in the village. He owns much land that has doubled and trebled in value since he bought it for almost nothing. He has much money as Roseto's fortunes go, and he is the bell-ringer and the sexton and other things besides.

Moreover, he had one clever daughter, pride of his house and heiress to his wealth.

When there was a trolley and railroad smashup at Ackermanville, and out of the wreck of a crowded car came the dead body of Leonarda di Orio, the dream took on a new significance that was not to be disputed. Surely this must be the voice of Teidora, and now five more girls, pride of the village, must be doomed to die.

The railroad settled with Di Orio for \$300 and the lawyers told him he was a fool, such a fine girl, too. But Di Orio took the \$300 and at once ordered the finest marble angel the money would buy.

In a row in the churchyard rest the bodies of the three girls. On Sunday afternoons groups of girls, members of that Society of the Blessed Virgin, come to admire the white angel that has just been mounted on its pedestal, while they tell how good a father was Pasquale to spend all the railroad money on the gleaming angel.

But the village is waiting for what the next three months will bring forth.

The above dream was simply a vision induced by a spirit who saw the future. Verily spirit return has come to the whole world. SPIRITUALIST.

Letter From a Prominent Octogenarian.

Whether it is old age (as I am in my eighty-fourth year) or some other cause, I am full of reminiscence this morning. Who would have thought, Brother Francis, when we first met in 1862, in this city, you was a clerk of the House of Representatives and I was a member of that body, that there would be such wonderful changes in the thoughts of this state in the next forty-two years.

At that time the great mass of the people believed in the orthodox religion of a future life and heaven, while now a large percentage agree with our theories of life in the future. You have very largely brought about this change.

Your opportunities have been great and this has given you the advantage over me; but I have done my small share in this state in aiding to bring the results that you have so much right to be proud of. I have read your paper since its first issue to the present time, except for two years when I was practically blind and in sanitariums and hospitals in New York. As a rule, through all of this time I have agreed with most of your views, although not with all of them. I think I became a Spiritualist, practically, long before the Fox sisters had the rappings. It came about through my reading of Andrew Jackson Davis' writings.

During my early residence here I entertained in my own house from one

week to one month's time such mediums as Dr. Peabody, Fannie Allen, Maud Lord Drake, and dozens of others. Later I have had with me nearly a year Mrs. R. Stevens, whose control Starlight is well known very largely throughout the country; also I have become acquainted with hundreds of the leading speakers of our cult, including Cora Richmond, Moses and Mattie Hull, Will Hodge, Prof. Peck, Baxter, Clegg Wright, and M. B. Little, of Glen Falls, N. Y., whom I consider as among the best exponents of pure Spiritualism of this or any other country. I heard him twice every Sunday during my blindness. His writings have been translated into one or more foreign languages, and yet he is seldom heard of in the Spiritualistic papers.

By the way, Prof. Peck, in the early days, was a mechanic in this city, who took charge of the singing, and if I remember rightly, also of our Spiritualistic Sunday-school. I have witnessed every kind of phenomena that has been shown us in our cult; almost all of them during my blindness, and much of it with my own family. I have probably seen a hundred materialized spirits, including etherization and impersonation (the latter in my judgment should never be given without guides telling circle what is to be). I remember ten or fifteen years ago that there was a great cry about fraudulent medi-

umship. At that time I wrote a letter which you published saying that I did not believe that five per cent of the phenomena which we had was fraudulent, and that one-half of that was caused by the guides instead of the medium, and without their knowledge. I have had pretty extensive opportunity to see every phase, and have not changed my mind very materially on this subject.

I have in my possession perhaps fifty slates containing writing and pictures of flowers that to disbelieve came from spirits would show more credulity than to believe.

Allow me to write about a matter of my own personal knowledge. I know of a gentleman and lady and their son sitting for a long time to see if they could produce materialization through the lady, she being a clairvoyant. The lady was frequently covered (this mind you with no one present but her husband and her son) with white cloths, and very strong impersonations of various kinds. Her father, who is one of the spirit guides, advised her to stop sitting, because it was probable that she would never produce anything but impersonations, but to confine herself to her clairvoyance, trumpet seances and ballad readings. Before this time, she could find any article hid from her equal to any of those who practice that art. She followed the advice of her

## SAMPLE PAPER.



## To Our Patrons and Friends:

Again The Progressive Thinker goes to its patrons launched upon the sea of progress in a general campaign, not of empty promises and high-sounding words, but of acts, of work, of radiating energy, and is fully supplying the needs of an inquiring public with substantial and wholesome scientific, occult and spiritual reading, such as can be found nowhere else in the newspaper field.

"By their fruits ye shall know them," is as applicable now as in the days of Christ, and the energy of The Progressive Thinker is becoming a household expression among Spiritualists in all countries of the earth; this without exaggeration. Its energy is bearing good fruit.

And right now, let us make our annual, special bow to each other, and during the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life, and of those arisen in some fairer land, you will grow weary with the monotonous round of life without something to read that will tell you of the future, without the beautiful messages of cheer from souls of earth and of the realms beyond.

If you ever did take the paper you know how you missed it when it stopped coming; you know how to appreciate its return. Like a violin, its tone has increased with age and carries harmony, inspiration and peace in its pages.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, occult and spiritual literature. Induce your neighbors to subscribe also, and form your reading circles for the coming season, and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellowman. See our special inducements elsewhere in this paper. Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once. Meet our energy with your show of interest.

## TROUBLED WITH TRAMP SPIRITS.

Some Interesting Experiences With N. P. Nelson.

To the Editor:—I will relate my experience in regard to the question, "Do spirits of animals exist in the spirit world?"

My wife was a very fine clairvoyant medium, although she did not do public work. She has a great many times described spirit dogs, which showed themselves to her, and which in earth life belonged to the parties to whom she was giving a reading, and also other animals. She passed to the spirit world two years ago.

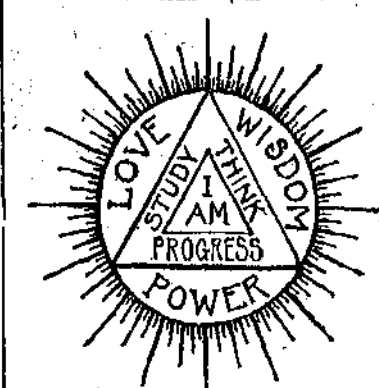
In 1874 I owned a large Newfoundland dog; he was very fond of my horses, and if I left my team anywhere he would always stay with it until I got ready to start off again. One day my wife and another lady took the team and drove out in the country to pick wild cherries, and the dog, as usual, followed the buggy and stayed with the team. On their return the dog was gone, and thinking he had got tired of waiting and had gone home, they did not look for him. We never saw him again.

"The Kingdom of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape and the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

My wife was not then a medium, nor

## HEALING CURRENTS

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## SPIRITUAL PROGRESSION.

An Earnest Plea for Doing Good and Being Good While on Earth.

What can mortals do to progress in the body? Just as much, or more, as when we shall have passed over to the other side.

If we can't see what good we can do for our neighbors and friends, in our everyday walks of life here, how little will we be able to do or give that help after we have crossed that river we call Death, and begin the life eternal; for if we do not learn those things here, how much better will we be prepared to start a new life over there?

Is it not our daily "walk and conversation" here that will prepare us for that future life, and are we not here to live so as to be happy in the life to come?

Why should we not be striving while here to do good to all mankind, whether rich or poor, high or low? Our aim should be to help every mortal that we meet here that we see needs a kind word or look of loving kindness; some little thing to cheer them on their way. There are so many people that need work to earn the things necessary to sustain life for themselves and their families.

Look about you as you pass along life's rugged way, and see what you can do for mortals that you meet upon the way.

Charity does not consist in money-giving alone—far from it. Charity of thought, words and deeds; little kindnesses to others as you meet them on the way, count for more.

Be always looking for a chance to do good, and the opportunity will meet you often on the way; and when you see the chance, fail not to do the good deed, and you will be the happier for doing it. Do not let the opportunity pass by you. Do not let it pass by you in the face of unpleasantry, which it ought to do till you learn to do right. But if you seize the opportunity and do the good while you may, it will reward you with that happiness of thought, peace and contentment of mind, which is the great blessing always realized by the doer of good works. Try this, and see the result on yourself, as well as on the object of your benefaction. There are so many ways of doing good that I am afraid we pass many of them by unheeded and thoughtlessly, which leads us to selfishness, which then becomes a stumbling-block, over which we stumble along through life without fully realizing how selfish we are and have been, and pass on to the other side filled with remorse and regrets at seeing to what a great degree our lives have been a failure, and that we must do so much to undo our life-failures here below to complete or insure our happiness in our life in the beautiful beyond.

If our characters are tainted with selfishness and licentiousness and evil thoughts and deeds, and we have them all to overcome before we can reach that perfect happiness that is promised us, and which it is natural to expect in a heaven of happiness. I fear our progression will be slow, our regrets many, and our remorse of conscience bitter. But all past failures may be met and looked squarely in the face, and met as an honest debt, that must now be settled, and settled with ourselves.

Beatrice, Neb. H. B. AUSTIN.

did we know anything about Spiritualism until 1894, when my wife was controlled for the first time. Her control was an Indian girl, and as bright as any control I have ever heard. In 1901, as we were sitting in our room talking one evening, she controlled my wife and brought the dog, which had been in the spirit world for twenty-seven years, and it was then shown that when he was left with the buggy, two boys came along, tied a rope around his neck and took him with them, and when they got home they shot him—first in the neck, which did not kill him, and then in the head. He had a beautiful hide with long black wavy hair, and they killed him for the skin. Wanda, my wife's control, said that she had seen him in the woods, in the spirit world, and that he was crazy when she found him, but she rubbed his head until he got over it, and he has stayed with me all the time since, and I still find him useful.

I am often troubled with tramp spirits, who will step in and answer me before my regular guides can have time to do so; their answers are very means reliable, and I always drive them out, but sometimes they do not like to go when I order them to do so, and I simply say, "Fido, take them out," and they will get out in a hurry. He is as good in spirit life as he was in earth life, and he is always with me and he will understand anything I say to him, as well as any human spirit can do. So much for spirit dogs.

N. P. NELSON.

Lamberton, Minn.

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SATURDAY, SEPTEMBER 24, 1904.

WORDS OF CAUTION.

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

## HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

## The Golden Rule.

The columns of The Progressive Thinker have displayed much discussion pro and con ancient the Golden Rule. As a sort of side-light on the subject, an editorial in the Chicago Tribune will possess interest, and afford matter worthy of thought. Says the Tribune, and it seems to be a plain commonsense view of the subject:

Is there a strike? Too bad! The golden rule would have prevented it. Is there a war? How unfortunate! It need never have happened if everybody had been doing to everybody else what he would like everybody else to do to him. Follow the golden rule. There will be no more strife.

This is what comes from many pulpits every Sunday morning. It is also what comes from many platforms every week day evening. It misleads. It prescribes a remedy that does not cure. It nourishes unbelief.

The golden rule is an amiable maxim of divine origin. If it is kept warm in a man's heart it will make him much better. But it will not prevent him from thinking that he is right and his neighbor wrong. It will not prevent him from thinking that he is treating his neighbor as he would have his neighbor treat him when as a matter of fact he is doing the exactly opposite thing. To remove strife you must remove ignorance and misunderstanding. You must introduce omniscience. The golden rule plus omniscience would solve everything. The golden rule alone, even if it was adopted in all the details of daily life by every inhabitant of this planet, would still leave us with strikes and wars. And the New Testament, except when some portion of it is wrenched from its context, does not teach otherwise.

Mr. Mitchell during the coal strike, thought that he was doing unto Mr. Baer as he would be glad, if positions were reversed, to have Mr. Baer do unto him. Meanwhile Mr. Baer was convinced that his treatment of Mr. Mitchell was precisely what Mr. Mitchell's treatment of him ought to have been if Mr. Mitchell had been an employer and he had been a laborer. Mr. Mitchell and Mr. Baer are conscientious men. The newspaper correspondents knew that. But neither Mr. Baer nor Mr. Mitchell is omniscient. Consequently neither Mr. Baer nor Mr. Mitchell knew everything about the coal industry or about just profits or about just wages. Mr. Baer thought that the ultimate good of society demanded one thing. Mr. Mitchell thought that it demanded another. Each was sure he was right. Being sure he was right he went ahead. It was his duty. How can a conscientious man evade the duty of trying to accomplish what he thinks is right? The golden rule can help him to want to know what is right. It cannot, unless he has omniscience, make it certain that he will really know what is right.

In a world of perfectly intelligent beings, capable of learning and of understanding everything, capable of discovering how everything looks from the other side, all that would be needed would be the golden rule. In this world the golden rule is not a panacea. It is merely a palliative.

## Miraculous Cures.

An account comes from Paris, France, to the effect that a certain woman who had suffered several years from tuberculosis and heart affection, and was declared incurable, was conveyed to the church of Notre Dame des Victoires, and at the moment of the benediction she sprang up and began singing hymns. The doctors found that she was free from disease.

If the account is true, it only proves that spirit power is manifest in the church as well as outside thereof, and is not confined to any one class of people, religious or non-religious. If this cure was miraculous, equally miraculous are the cures effected outside the pale of the church.

Indeed, Modern Spiritualism has more miracles to sustain its claims to divine origin and favor, than any church or sect in the world.

"The Spiritual Significance of Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price \$1.

"Healing, Causes and Effects." By W. F. Fulton, M. D. Price 50c.

## Facts, and an important inquiry.

Some months ago news came from the Orient, telling that the Armenians had again risen in revolt against Turkish authority. A cablegram published soon after said:

"The British, French and Russian ambassadors have reached a joint agreement to present an energetic protest, to present an energetic representation to the Grand Vizier to put a stop in obedience to that 'energetic representation' an official investigation by Turkish authorities followed, which showed the Armenians had again incited a revolution; that a number of bloody combats had ensued; that whole villages had been destroyed, and many people had been killed by the Armenians.

In laboring to suppress these acts of violence and put down the rebellion, the Sultan is again charged with interfering with American Christian missionaries.

Advices from Constantinople of Aug. 12 said:

Minister Lelshman to-day saw Tewfik Pash, Turkish minister of foreign affairs, and renewed the urgent representations of the American government for an immediate settlement of the demands regarding the rights of American citizens in Turkey. It is understood important developments are expected within a few hours, either the Sultan giving way or Minister Lelshman demanding his passports.

Subsequently it is reported the Sultan agreed to make compensation for any losses the American Christians suffered in consequence of Turkish action. And still later came the announcement, "The Porte declines to comply with the demands of the American government."

This seemed to indicate a strained position between the two governments. But why is America assuming belligerent action towards Turkey? Simply because the missionaries and their belongings have suffered in the local contests in Turkey, which it is said were incited by those missionaries.

We still remember the turbulent character of the Armenian representative at the World's Congress of Religions at the Columbian Exposition, at Chicago in 1893. He made himself so obnoxious the Turkish representative was reported to have desisted in sending him back to his own country to save his worthless hide from violence. He seems to have represented the real Armenian character at home or abroad. This missionary business, with which this government should in no way interfere, is causing us a world of trouble and expense. Should it bring us in collision with Turkey, it is possible Congress will have something to say in the premises before the end comes.

It is well to remember in our treaty with Algeria, made in February of 1797, signed by George Washington as president, that the United States Senate, it is positively declared, "The United States is in no sense a Christian nation."

## A Terrible Indictment.

Perhaps as terrible an indictment of humanity and of war as an agency for the fulfillment of a nation's desires, as was ever penned, is contained in a brief editorial in the Chicago Record-Herald of recent date.

"Whirling Millions of Flies" is the heading of the article, which reads as follows:

"I will not dwell on the sickening and harrowing sights of the battlefield except to mention one incident," writes a correspondent of the London Times from near Lee-Yang, and this is his description of the incident:

"The Japanese stormers had penetrated the highest trench and had overpowered the Cossacks holding it, but supports from a splinter-proof shelter behind had fallen with their bayonets on the gallant Japanese in the moment of their success, and bodies of both Japanese and Cossacks were piled thick upon each other in a hideous heap."

Writing more generally of the scenes about him, Wilnot Lewis says:

"When we rode over the field the scene was unforgettable. Trenches were heaped full of Russian and Japanese killed, piled one on the other. They covered paths, and even the shelters were full of dead. Over all whirled millions of flies. The hillside were strewn with dropped rifles, ammunition and clothing, and dotted with dead lying in dreadful, fantastic attitudes as they fell."

"Everywhere moved searchers gathering the corpses. Soon on the plain below rose the smoke of fires, where the Japanese dead were burned. We passed through grisly sights from hill to hill, hearing always the thundering of guns beyond."

## Every such description is a terrible indictment of humanity, though the most spirited of them is necessarily inadequate. Actual physical contact is required to realize what the scene means to the nerves and to the senses. But there is perhaps enough of realism in the reference to the whirling millions of flies. Were the men animals strutting and strutting, dignified corpses in the soil oozing with blood would be inconceivably more revolting than the shambles. But here were thousands of human beings mangled and dismembered, the noblest and the meanest mutilated almost past recognition, and all alike a reproach to our common humanity.

It is true also that they illustrate the power of human sacrifice, that the bloody field tells of human skill and bravery, so long as wars are waged that story will be told, and it will contain much to admire, but fortunately the world is putting more and more emphasis on the hideous aspects of such scenes which harrow the feelings and affront the reason at the same time.

That they are in any sense necessary to keep truth manifest alive is so appalling a fact that the supreme duty of the nations should be to prevent them. Here is a field in which diplomacy may actually be of some use if it will only abandon its bad traditions and strive to regulate international relations without recourse to the methods of beast and savages.

## THE SEPARATION.

The time has come, as I knew it must. She said, when we should part, For I ceased to love when I ceased to trust.

And you cannot break my heart. Nay, I know not even if I said, And it must be for the best, Since you only take what I thought I had.

And leave to me the rest. —Phoebe Carey.

## Let Us Now Get Busy!

We Should All Put Our Shoulders to the Wheel Again, Since Vacation Time, and Push the Cause Ahead as Never Before—All Together!

In accordance with a custom established by The Progressive Thinker several years ago, with this issue we begin our regular Fall and Winter Campaign, which means—

That we realize the relaxing tendency of all kinds of business during the summer months, and those who can do so go on a vacation and care but little for any kind of literature.

That we appreciate the fact, when once the vacation is over and the system is rested from business, and also from the vacation, and the evenings lengthen and become peaceful and calm, the mind again turns toward the food from which it anticipates the most satisfactory results.

That those who have attended the camps and returned full of enthusiasm and the spirit of love and good-fellowship are ripe to take up the line of march again at home, and are more ready to push the cause along.

That never is there a better time to get people interested in their future welfare than in the autumn time of the year; the ripening time; the time to prepare for the following season of cold, rain, hail, snow and howling winds. It is the time to prepare for the future of the physical and the spiritual.

We need not repeat the story of the growth and development of The Progressive Thinker; that is well known to all who have been in the ranks of Spiritualism any length of time, whether they have been subscribers or not; they must have heard that which was a matter of general and common understanding among Spiritualists everywhere.

We need not reiterate that we greatly prefer to raise the standard of excellence of The Progressive Thinker, rather than to lower the price to make the numerical gain it might induce.

Those who have followed The Progressive Thinker from its inception; do those who have never missed an issue

along, send as many of this issue to your friends who are on the point of investigating the phenomena and inquiring into the philosophy, as you can think of, and gather up their subscriptions. Show them the paper. Show them our special inducements. Do something for the cause. Do it at once.

## Are We Not Led?

A most profound question under the above heading, is suggested and very aptly as well as thoroughly discussed editorially in the Chicago Sunday Chronicle of a recent date. Perhaps some of our profound Spiritualist philosophers may be incited, or inspired, to give to us what may seem to be the Spiritualist view upon this subject. Surely it is well worthy of earnest and conscientious thought.

It is the experience of most men that the best things that come to them in their lives seem simply to happen, instead of being the object or even the natural effect of their exertions.

It is not meant at all that good things come to those who do not exert themselves or to those who do not strive to produce definite results. It would be much easier to say that nothing good ever happens to that class of people. The point is that when people are industrious and capable and work toward a definite object, still the best things contained in their lives are what are called fortuitous events, and cannot be called the natural results of their efforts.

It is also true, perhaps, that a man never makes much of himself unless he takes the full advantage of his happenings, even to the neglect, if need be, of his own predetermined plans. A strong will and persevering effort are good things, but chance beckons in another direction, but woe to the man who is so set in his ways that when a door is opened to him by an unseen hand he prefers through mere pride to work out his own scheme. Almost every great man in history intended at one time to be different from what he ultimately became.

If these things are true they may have a profound meaning and immense importance. It may be that it is not in a man that walks to meet his destiny, and that an invisible hand and an unseen mind mark out our earthly course. What is more and better, if there is such an influence it is benevolent and friendly, for no one ever made anything by disregarding it. Further, if there is such a benevolent influence at our elbow showing us a different path the knowledge of this fact is the very light of life.

Suppose there is such an influence, how would it be likely to inform us of its existence and accredit itself to us? Evidently by doing just as it does. That is, it would be likely to let us work along in our own way for a while, and then in the most abrupt and unexpected manner show us a more excellent way. We can hardly believe any other method by which this unseen friend would manifest himself and offer his assistance. Perhaps, then, we have such a friend.

Some people may say that it does not make much difference by what name we call this friend and guide, but it is essential that we should recognize the intelligent design and friendly feeling with which he offers his help. Evidently he is no subjective state and no natural law, and to regard him in that light is to regard him as a deity. On the other hand, his good offices multiply when we put some heart into the matter and cultivate grateful recognition. With some people this is all the religion they have and all they need.

To plan as wisely as we can and work as hard as we can and still look for and yield to a higher influence is the secret of success, and a determined position to this sort of leading—which is the essence of pessimism—is the surest road to failure and to destruction.

## A PRAYER.

Guide our efforts, oh, spirits, this hour, lest we stray; Send comfort to those who sorrow in Nature's highway; Hope to the weary, let fear hold no sway; Removing all shadows in our pathway.

JOSEPHINE E. FIRTH. Philadelphia, Pa.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritual Gatherings." By Mattie E. Hall. Price 10c.

"Child Culture, According to the Laws of Psychology and Mental Suggestion." By Newton M. Riddle. A most excellent work for all who have the care or training of children. Price 50c.

"Spirit Echoes." My Mattie E. Hall. This pretty volume contains fifty-odd of the author's latest and choicest poems. Neatly bound in cloth, with portrait of the author. Price 75c.

## JOGGING ALONG.

Perhaps you have fallen far out in the race; Your courage turns traitor and bids you go back. You see some swift runner slip into your place. And your strength will not hold to the end of the track. No matter; brace up! There is plenty of time. Take Grit in both hands and you can't be far wrong; It's a pretty good staff in a difficult climb, And a help to the man who goes jogging along.

There are many will taunt you. No matter, I say. The race has not always been won by the swift. It's likely you'll find ere the close of the day.

The need and the moment to give them a lift. Don't trouble your friends. They have trouble enough—Be silent at least, if you can't raise a song.

If you haven't a smooth path make out with the rough. Don't define to your neighbor—keep jogging along!

What's a laugh or a sneer? Empty breath, nothing more. The hare laughed aloud when the tortoise set out. Yet found in his chagrin when settling the score.

He had not known what he was laughing about. Take it all as it comes; leave the issue to prove.

If the laughter and jesters are also the strong. Let them jeer if they choose to. Mere words will not move.

The stubborn man who goes jogging along. Be quietly brave. Don't despond or get blue.

Talk less and think more. You will find at a pinch Grit, grit and gumption will carry you through.

Where a whole flood of words wouldn't move you an inch. Keep at it. Stick to it. The others may run.

Till you think you are left at the tail of the throng. But there's always the chance that the race may be won.

By the man who keeps steadily jogging along. BEATRICE ST. GEORGE.

## TWELFTH ANNUAL CONVENTION

Of the National Spiritualists' Association.

The twelfth annual convention of the National Spiritualists' Association will be held in Music Hall of the Coliseum on Olive Street, St. Louis, Mo., October 18, 19, 20 and 21, 1904.

Day sessions at 10 a. m. and 2 p. m. —to which the public is cordially invited—will be devoted to business only. Evening exercises will consist of grand programmes of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of spirit identity, by some of the most able spiritual workers in the land.

Among those invited and expected to participate are the Rev. Minot J. Savage, Rev. Dr. Thomas, Will J. Erwood, E. W. Sprague, J. W. Ring, Mesdames R. S. Little, Laura J. Fiken, G. G. Cooley, Margaret Gault, J. Sauer, with a galaxy of others.

Come one and all to the grandest convention of the age.

Special railroad rates can be secured on all lines to and from St. Louis (excursion tickets) without attention from the N. S. A.

Information concerning hotels and rooming houses can be secured by addressing the Rev. Thomas Grimshaw, 5555 Theobald Avenue, St. Louis. The Spiritual Temple in that city, of which Mr. Grimshaw is pastor, will be opened daily during the season. A list of desirable rooming houses, also the spiritual papers, will be kept on file there.

The annual reception of the N. S. A. delegates and visitors will be held in the Spiritual Temple in St. Louis, October 17, at 8 p. m.

All are cordially invited to attend. MARY T. LONGLEY, Sec'y. HARRISON D. BARRETT, Pres.

## Opening of the Morris Pratt Institute.

September 27 will mark the opening of the Morris Pratt School for the third year. The prospects are for a better attendance than during either of the previous years. Most of the last year's students are to return, and a number of new ones have secured rooms in advance. Everything promises a successful opening this year.

The day will be given over to arranging for classes, etc., in the morning, and a program of short talks and selections by the faculty and students as well as visiting friends in the afternoon. Friends of education are invited to be present and participate in these exercises.

Regular Sunday services will be held during the year in the chapel.

CLARA L. STEWART, Secretary.

## "WHAT A GRAND PAPER!"

Congratulatory Letter From a Leading Journalist of Rochester, N. Y.

What a grand paper you are publishing! Really, as an old newspaper man, I am astounded at the quality and quantity of the matter you put forth every week.

My dear friend, it is a great monument you are building for Spiritualism and for yourself—better than those erected over the remains of popes and kings, as described by Byron:

"When some proud son of man returns to earth, his grave is the chapel. The sculptor's art exhausts the pomp of woe, And storied urns record who rest below; When all is done, upon the tomb is seen Not what he was, but what he should have been."

I am sure as the years advance you enjoy that serenity of life you so richly deserve. I would like to see you once again before we make the final journey "across the bar" when

"From out our bourne of time and place The life may take us far, We hope to meet our pilot face to face With one who has crossed the bar."

Rochester, N. Y. A. W. MOORE.

## "Death, Its Meaning and Reality."

By J. R. Fulton, of the Pennsylvania. An absorbingly interesting work, one of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 50c; paper, 25c.

## THE PASSING OF WAR.

"The roar of cannon, the hiss of shell, The tread of armies, the battle yell, And God's voice answering, 'All is well!'"

—Ella Wheeler Wilcox in San Francisco Examiner.

An old book gave us a myth called God; A name that has drenched the earth with blood. With rank superstition's vengeful rod No other name since time first reared his head.

"An Infernal Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Whipped." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price 10c each, or two for 25c.

## COMPENSATION

## The Law of the Universe.

## A Thrilling Narrative of Experiences in the Sphere of Spirit Life.

Next week, under the above title, we will begin the publication of a thrilling and highly instructive narrative of the experiences in the lower and higher spheres of spirit life of a spirit who gives the name of John Ralston. It is written through the mediumship of Millard F. Hammond. Ralston claims to have been in spirit life over two hundred years, and his beautiful teacher

The following is a brief synopsis of the narrative, sketched by one who has read it.

This narrative is a nicely drawn picture of the awakening of the spirit of John Ralston to consciousness in spirit life, through the influence of a guide, or guardian angel, a spirit of wisdom, a teacher, a leader of the ignorant (mentally blind), who leads Ralston to his father, also an ignorant spirit, and together they are taught the lessons of thought-transference, obsession, etc.

The principal actor—aside from the guardian angel—the author of the narrative, claims to have been shipwrecked in 17—, and in chapter II gives a thrilling account of the awful typhoon that stripped the boat of every man but himself, and left him adrift in the Indian Ocean to drift without mast, sails, or even an anchor.

Alone, on a drifting wreck, hungry and famishing for water, he vividly describes the torture of mind and body, in chapter III, and his lonely voyage, at all times hopeful of being sighted, picked up and rescued; floating—just pushed about by the ocean current and the wind—toward the frigid zone at the South pole.

The narrative here leads the reader into looking ahead into a hopeless and helpless condition, where relentless fate seems perfectly careless and unconcerned regarding the life of the human life, whether it be filled with despair and torture or illumined with hope and sublime pleasures and luxuries.

He drifted into the frozen zone and passed out into the spirit world in a very calm and resigned condition.

With chapter IV begins the real story. The awakening in spirit life and the changes of the scenery and surroundings; the vast experiences, since the year 17— up to the date of coming in contact with a medium through whom to relate the full story to the children of earth.

The father of the author, one of the party on this tour of awakening, inspection and education, had been a Christian in earth life, one of the blindest dupes of old theology, uneducated and rough on the outside, but honest and candid. His honest, sincere questions elicit the greatest variety of explanations from the teacher (the guardian angel, who has been in spirit life so long, and been a teacher for so many centuries), and all are so philosophical and reasonable as to lead up to the very height of spirit teaching.

## No Other Paper Like It!

Fifteen years of unabated prosperity, is the astounding record of The Progressive Thinker! It is the only Spiritualist paper that will keep you thoroughly posted as to what is going on in our ranks. Our Fall and Winter Campaign will be especially interesting and valuable. The paper will be rich in psychic facts, and will lead you to a higher plane. It leads in prosperity; it leads in size; it leads in spreading broadcast an elevating influence; it leads in circulation; it leads in presenting good, wholesome, intellectual food; it leads in giving all sides to Spiritualism, thus enabling you to think for yourself, and in so doing increases the amount of grey matter in the brain, an essential thing in this age of the world. No other paper like it on this green earth, and those who read it are the best equipped from every intellectual point of view, and are able to keep up with the procession. Every Spiritualist who has the interest of our cause at heart should send in an additional subscription.

## 25 CENTS 1 25 CENTS 1

Above the mists of dim oblivion And traced his scroll upon the brow of man.

In history, can point with such success To deeds of crime and horror, as that

And with the climax of perverted zeal Say "All is well!" No other, did I say? Ah, now methinks I hear the name of Nero.

And yet another name, of one whose pen, Wielded by woman's hand with magic skill, Has wrought unmeasured good for human kind.

This business man, self-enrolled with that of God And Nero; discord strange—yet unto them The music of war's cannon is but sweet Though loud crescendo; flames of burning Rome—

The roasting lives, but incense all delicious! Ah, Ella Wheeler Wilcox! why should you, Sweet charmer, (kissed by dangerous luxury) As poisoned victim whisper, "All is well!"

Crush that foul falsehood! Break the fatal spell! Till lasting peace shall seal the mouth of Hell, And wars are ended, say not, "All is well!"

THOMAS H. B. COTTON. Eldersville, Cal.

"An Infernal Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Whipped." Two pamphlets by Rev. J. G. White, author of "Startling Facts." Price 10c each, or two for 25c.



# Important Subjects Considered by Dr. J. M. Peebles.

## MATTER THROUGH MATTER—MATERIALIZATIONS—THE NEW THOUGHT—AN OBSESSED PREACHER—CHRISTIAN SCIENCE BIGOTRY.

A voice is ever at my side,  
Speaking in tones of might,  
Like the prophetic voice that cried  
To John on Patmos, "Write."

Observation, in connection with consciousness, intuition, reason and experience, is the great test of truth. And this truth is perpetually coming in contact with the theories of prominent personages.

It was Dr. Gregory of Edinburgh, if memory serves me, who wisely said, "The most cautious philosopher has no right to reject well-established facts because he cannot see nor comprehend their explanations, and certainly he has no right to charge witnesses with deceit or imposture before he has himself fully, carefully and critically inquired into them. If he will not, or cannot inquire, it is only proper that he should be silent; to do otherwise is as unjust as it is irrational."

Among all these wonderful spirit phenomena which have prevailed for fifty years and more, none have excited greater astonishment than the fact of the transfer of ponderable matter through intervening solid substances and in a manner that escapes the cognizance of our senses. The other astounding marvel is that which pertains to what is denominated "the materialization of spirits." The phrase is an unfortunate one inasmuch as pure essential spirit cannot, as I conceive, be so manipulated as to produce visible forms. While the universe is one—a unity, it is manifest to us as spirit and substance—that is to say, substance which can be as naturally reduced to physical matter as invisible steam can become visible water and solid ice.

Thousands of spirit seances have been held under the most crucial test conditions, during which spirits have come and gone through closed doors, whilst flowers, fruits, living fish, birds, ancient coins, very, very old parchments and other varieties of solid bodies, animate and inanimate, have been passed through walls, ceilings and other material masses without any apparent difficulty. If you have witnessed nothing of this nature, kind reader, it is your misfortune, that's all. It seems that the power of spirit, or spirits, when they have the conditions, is almost unlimited. Spirits claim that the effluence from the substances of their own organizations, no less than from the spiritual or soul-bodies of men, are the highest known sublimations of that universal element called ether, and to the manipulations of these with invisible atoms, electrons and ions must be accorded the fact of what is termed spirit materialization.

### Materialization a Fact.

When I speak of materialization I do not mean the materialization of pure spirit, the conscious force of the universe; but I mean the accretion of auras, essences, atoms, molecules and other etherized invisible substances and their manipulations in such a way as to become visible to the eye and that may be consciously sensed by the touch. Of this I have not the vestige of a doubt. Thrice have I had the materialized forms walk out of the temporary drapery-cabinet hastily improvised for the occasion, stand in the middle of the room, take my hand, converse with me on what only the spirit and myself knew about, and then dissolve, disintegrate and dissipate into invisibility without any return or attempt to return to the cabinet. There was no flesh, nor blood, nor bad breath in this apparition.

When last in Melbourne I sat in twenty of T. H. Stanford's seances. Mr. C. Bailey, the medium, is now in Milan, Italy, before the Psychic Research societies. This Melbourne Stanford, a millionaire, and brother of the late Senator Stanford, the originator and builder of the Stanford University of California, is not only a cultured, high-toned gentleman, but a brave, outspoken Spiritualist. In his seance-room fitted by himself and maintained free to seekers after the truth, I have frequently seen in a quiet, subdued light a materialized spirit hand projected fully ten feet from the medium, then float in the air, then rest upon my knee, which hand I could touch. The form of the hand was perfect but rather cold; then a moment later it would soften and disintegrate before my eyes. This was only a minor manifestation of what I witnessed in Mr. Stanford's seances, seances where many of the scholarly, the cultured and noted citizens of Melbourne were invited to attend. And I can call to mind no one that left these seances without being conscious of the genuineness of the phenomena. They were always free to investigators.

### Mediumship Not Sacred.

No, it is not sacred in any theological or ecclesiastical sense; and yet in another and higher sense it may be considered sacred because it relates to and takes hold of the highest and divinest faculties of the human being as well as the immortality of the spirit—the divine Ego, the central force that constitutes consciousness and manhood.

In Grecian literature we read of the "sacred grove where Plato taught." The beautiful peacock was sacred to Juno. An edifice dedicated to intellectual, to religious purposes, to spiritual songs and communion with the Gods and good spirits may be denominated sacred; because consecrated to high and heavenly purposes. And so mediumship, related of course primarily to the physiological and psychological organization, when practiced by clean, upright, conscientious instruments, may be considered sacred. (And yet I must say again that I more and more dislike the word "medium," the message-bearer from those dwelling in the higher life. The word medium implies

neither consciousness, intelligence nor sensitiveness. A door knob is a medium or an instrument for opening a door; a wheelbarrow is a medium for dumping yard refuse into some distant ditch; the burglar's kit of tools is his medium for house-breaking. Intermediate is a much better word—and sensitive is a still better one.

The seance-room is necessarily a spirit-haunted room and should be kept clean, well-ventilated, decorated with paintings of the spirit realms and made sweet with the perfume of roses and lilies—in a word, consecrated, sacred to spirit communion. How unlike the above are the ordinary promiscuous seance-gatherings, at fifty cents, or a dollar a head admission, and where all too often the motive is curiosity, Irish-brogue wit, fun, finding gold mines, or some selfish scheme for the gathering in of the shekels.

Mediumship is not properly a gift. It is, in a word, sensitiveness to influences from both the visible and the overshadowing, encircling invisible spheres. It is especially natural to some organizations. It may be cultivated. Invisible intelligences often stimulate and hasten its unfoldment to perfect some work that they desire to accomplish. This sensitiveness to the unseen may also be debased and destroyed by immoral conduct.

### Frauds on Both Sides of the Divide.

Who that has had experiences in Spiritism to any very great extent, does not know that there are most deplorable frauds, wolves among us vested in sheep's clothing, tramps too lazy to work at manual labor, who professionally "play" the medium. Frauds!—yes, frauds, in mediumship, frauds in merchandise, frauds in matrimony, frauds in the pulpit, frauds in government, and what is to be done about it? Is there no remedy? What is the wisest course to pursue? There is really but one course, and that is, to lift the veil and let the public see the trickery, and know the facts. And here is what to every honorable Spiritualist is not only perplexing, but painfully annoying. It is this, there is a class of gaping, gullible, credulous Spiritists, who after a medium has been fairly caught and stripped of mask and maslin, and other manufactured toggeries, will persistently not only defend them but patronize them at a dollar a head, and this, too, when they would not pay ten cents to hear a brilliant, uplifting lecture from Howe, or Wright, or Wiggins, or Colville, or Moses Hull, or Sprague, or Kates, or J. J. Morse, or Mrs. Brigham, or Mrs. Pryor, or Lillie, and a dozen others that I could name; and generally this class of Spiritists patronize no Spiritualist journal. They abide in the dark den of ignorance to save a dollar.

And here is a point not commonly taken into consideration in the matter of frauds: I refer to the fact of fraudulent spirits—the mischievous, fun-loving, deceiving, demonic "diakka" of Dr. A. J. Davis memory. Often mediums may really be mediums, or good sensitives, and be obsessed, influenced, controlled by positive earth-bound spirits enabling them through aural environments to measurably re-live and re-enact the traits and tricks characterizing their earthly lives.

Death, bear in mind, is not a sieve to sift out all past life-long tendencies; is not a slate to wipe off as with a sponge all the consequences of past lives, nor is it in any sense, a blood atoning Savior. Clowns awake as conscious clowns just over there. I am certain, therefore, that some detected mediums have really good mediumistic powers; but are impressed by dark demon spirits, assuming perhaps great names, making great promises which, coupled with the medium's liking for money or fame, by their higher natures become temporarily subjected to the influences of the lower, and so they become guilty of the most abominable and horrible frauds, which frauds are the warts and blotches on the fair face of Spiritualism.

What is to be done? Though not robed in ermine, nor anchored upon any judgment seat, I will venture to say, to advise this—keep away from all these traveling mountebanks, these wandering tramps, professing to produce materializations in the light; keep away from this whole brood of loud-mouthed pretenders, or anyone who does not come to you wisely and well recommended, and satisfy yourself that their recommendations are not forgeries. And further, sit, meditate, become and be your own medium, remembering that the higher mediumship is a beautiful interblending of spirit forces with your own; cultivate the home seance; unfold your own spiritual nature; make your very sitting-rooms altars for sweet spirit communion, have your children sit with you in your seances and make your homes so clean, so quiet, so pure, so unselfish, so beautiful, so musical, so aflame with love and so harmonious as to naturally invite the ennobling, purifying presence of exalted angels.

### An Inquiry—What is the New Thought?

The once very noted preacher and orator of New England, the Rev. Thomas Starr King, used to occasionally say in his Sunday sermons, that the great difference between Unitarians and Universalists was that the Universalists believed that God was too good to endlessly damn a portion of the human race, while the Unitarians believed that man—that all men were naturally too good to be eternally damned. This was strong pulpit language but evidently conveyed a definite idea.

Unitarians, Universalists, Swedenborgians, Liberalists, Rationalistic Freethinkers and Spiritualists, repudiating the old Calvinistic dogma that man because of "Adam's fall is a poor, unworthy worm of the dust," have earnestly taught that man is a thinking, reasoning, royal-souled being made in the image of God, having within the conscious potencies of infinite possibilities—that the Ego, the divine innermost, is Spirit—is a potentialized portion of the Incarnating God. Cherishing these views, the liberal millions

have taught for a century or more and said, "Think for yourself; investigate for yourself; reason for yourself; judge for yourself; in a word, be yourself, growing, unfolding from within outward, struggling to overcome the lower nature, striving for self-mastery—ever seeking to attain, and to reach to the highest moral attitude of perfection." "Be ye perfect," said Jesus, "even as your Father which is in heaven is perfect."

All Emersonian thinkers it is said, are optimists. The phrase is certainly euphonic. I much admire it because it is as true, as it is beautiful. And now we have the "new thought"—the "new thought-ists," called by some the "new thought-ites." These and Mental Scientists are synonyms, metaphysically considered—one shield with two sides, or two different names.

But what is this much-vaunted "New Thought?" Carefully considering and reflecting, I cannot make it out. It is a puzzle. Hence, in becoming humility I come mentally kneeling at the feet of our enthusiastic New Thought-ists and asking, plead to know just what the New Thought is. And to get down to the foundation, permit me to ask these good creed-inventing people the following questions:

1. What is, or what do you mean by Thought? Is it substance or a motion, or a vacillating vibration?

2. What relation do thoughts bear to intuitive ideas?

3. In the common phrase, "the transference of thought," is it the thought that is transferred from the conscious subject to the object, or the vibration?

4. If thoughts are "creative," as we are told ad nauseam, what did they ever create without purpose, skill and persistent energy?

5. As there are multitudes who believe, as did Col. Ingersoll, that "Death ends all," does the New Thought program in the hands of its advocates give, or seek to give any irrefragable evidences of a future conscious life beyond the grave?

6. Why do the New Thought advocates continually say and write, "Thoughts are things?" If they be things, are they not the subjects of, avoidipolis, something like lumps of chalk, bits of coal, or slices of cold ham? "Things" imply form, weight, color, shape, etc.

Being now in my 84th year, hale and hearty, yet discovering a tendency to a little baldness on the top of my head over the phrenological regions of benevolence and veneration, will the "New Thought," by any amount of concentration, cause new hairs to grow upon my head? I am a little sensitive upon this point, for I don't want to get bald-headed, and have the children run after me and cry out, as they did to old Elisha, mockingly, "Go up, thou bald-head." "Go up, thou bald-head." But if they should so do, children-like, I would not turn around and curse them as Elisha did, nor would I call out "she bears" from the forest to tear in pieces "forty-two children." (II. Kings ii. 23, 24). "I would set Elisha and that Old Testament Jehovah a better example.

And further, touching this theory of the New Thought, allow me to inquire if the "New Thought" people, a people that greatly interest me, believe in, or recognize, any invisible, conscious intelligences influencing mortals, either to injure or mentally or morally aid them along the rough journey of their mortal pilgrimages.

Allow me to further inquire, if the good housewife should take her old, last year's bonnet, brush it up a bit, put on a few extra ribbons, add a few dead bird's feathers, and then, strutting along the street, boast of her new spring hat, would she not be looked upon as a vain, walking exhibition of deception?—Are deception and hypocrisy ever justifiable? Is it not best to be candid and conscientiously honest? But what, oh, what is this New Thought? And further, if absolute new, is it necessarily true? Or putting the inquiry in the plural form, if these new thoughts are absolutely new, does it follow that they are positively and unqualifiedly true? If not true, would it not be better that they had remained unthought?

### An Obsessed Preacher.

A number of years ago, I was well acquainted with the Reverend B. S. Hobbs, a Universalist minister of Webster, N. Y. He was a well-educated and eloquent minister in the ranks of Universalism, but unexpectedly and against his wishes, he became mediumistic. The invisible forces continued their work of influence until it became a positive control. He became really a trance-speaking clergyman, and for a time all went seemingly well, but soon he began to teach and preach strange theories. His ministerial brethren reproved him, but he continued to teach doctrines adverse to Universalism,—bordering on Hindooism and Oriental speculations. Once upon a Sunday, he seized the Bible upon his pulpit, and threw it with violence into the broad aisle. He became wildly enthusiastic, denouncing both men and women and the world. He was pronounced insane and placed in the Utica Lunatic Asylum. After several months, he was pronounced sane, and came to my residence upon a visit, but was still, in a measure at times under this invisible influence. Advised unwisely by a few friends, he again entered the pulpit as a preacher, but was violently controlled to the verge of profanity and vulgarity. He would at times—when the "spells came on," as they called them, sing, dance, swear, give tests and throw things at people's heads. Here is an extract from an article that he wrote and published in the Christian Ambassador, Auburn, N. Y.:

"In a moment when I least expected it, the bolt again fell, and I was crushed in great sorrow, humiliation and anguish, to the dust!

"It is proper here to say that this exhibition was the most painful, if not the strangest, of any I have experienced. My speech was first controlled while in the solemn act of prayer; and then I was again com-

pelled to speak in a manner that, as before, led some to think it spiritual and others to think me strangely diseased if not partially insane. Before when these more than dreadful trials were mine the strange influence was of short duration. Not so, however, in the present instance. I was obliged, in spite of all my efforts to say and do these strange things."

### Christian Science Bigotry.

For downright narrowness and blinded bigotry commend me to members of that little sect called Christian Scientists.

I remember a few years ago, of asking for their hall (the Snyder hall in San Diego, Cal.) to give some lectures upon hygiene and the general laws of health, and they promptly refused to allow me to occupy their hall. Asking the Jews, they allowed me the use of their synagogue.

Only two days since, I stepped over into the Christian Science hall in Battle Creek, to inquire upon the address of Mr. Farlow, and after conversing a time with their reader and the lady in charge of the library, I offered to give them my new book, "The Demonism of the Ages or Spirit Obsession," and they positively refused accepting it, to either lay upon their book table, or be transferred to the shelves of their library. How is that for narrowness, for bigotry? And at the same time I took up a book from their table, and read the first paragraph that my eye rested upon, and thus: "All is mind, there is no matter. There is no such thing as sickness, pain or disease. These are delusions of the human intellect." And yet these same Christian Scientists professedly heal the sick—that is, they profess to heal that which does not exist. How is that for logic? The real truth is, while the Roman Catholic church has a pope, Christian Science has a pope, and one so shriveled up and religiously narrow as not to allow scholarly and liberal books and pamphlets to lie on their tables, or be placed in their libraries. No further comments are necessary.

### The Optimism of Spiritualism.

The theodicy of Leibnitz and the sweet optimism of the French Cousin, consciously cognized the deep undertone of that Spiritualism which sees everywhere progress as the purpose of nature—the purpose of this orderly universe. I say orderly because the evolution of seasons, succession of day and night, the regularity of the nightly constellations and the periodicities of the suns, moons, and stars, enabling astronomers to calculate the coming of eclipses to an hour, or to a minute almost, hundreds of years before their appearance—these, all these mighty facts indicate, may I not say demonstrate, intelligence, purpose and will as constituting the power, which governs this measureless universe—a power that is just, immutable and Almighty. If this be not so, then all is chance, blind fickle chance, the synonym of chaos—chaos in the place of purpose and an orderly Kosmos.

Whatever other religions may have to say of life—human life and its towering aspirations, Spiritualism declares that it is supremely good. This life is given us, remember, not to shrink in, but to make the most of in the line of a well-rounded unfoldment of all mental and moral possibilities. Life is not a desert of sand-storms and sufferings between two eternities. It is a gift to be cultivated and glorified. No true Spiritualist spends his nights and days pining over and yearning to throw aside all mortal burdens that he may pass to the summer-land of immortality. No, he rather toils, and struggles strenuously to bring the summer-land of growth and harmony down to earth. He, we all want a heaven here and now. The true Spiritualist accepts no atoning bribes to secure a cushioned seat, or a glittering crown in the golden beyond.

While I honor the grand old past, and accept its good, I believe that the best man, the best women, the best civilization, the best religion, the best institutions, and the best times the wide world over, belong to the incoming future. And this will be when the Christ of love and peace and brotherhood reigns the world over in regal splendor.

Without the least show of boasting, I feel to say that Spiritualism in its phenomenal, philosophical and religious aspects is fully abreast of the highest ideal of the noblest type of modern thought, plus the most positive demonstrations of a future conscious and progressive existence. And yet as there are spots on the sun, so there are counter-currents to be observed in connection with Spiritualism. There are other leaves to be turned. One of these I turned over in my late book, "The Demonism of the Ages and Spirit Obsessions," which considering the private and public criticisms so far received, it is safe to say that is making quite a fuss in our not altogether harmonious Zion. Up to date the number of blessings to the cursing range in about the ratio of five to three—and so I sleep well. Five with the truths, as against three engulfed in error, is a tremendous majority.

Camp-meetings ended, vacation wanderers hurrying homeward and autumn leaves whispering of change and death, our local Spiritualist societies after their rest, are taking on new life. The Battle Creek society has fortunately secured the services of Mr. and Mrs. Sprague, N. S. A. missionaries, for this opening month of September. Combined these missionaries constitute a fine power in the exhibition and dissemination of the phenomena, philosophy and religion of Spiritualism. The audiences under their ministrations are increasing every Sunday. The star of truth is ascending, and our Spiritualists are now talking of building a temple; heaven grant that it may not end in talk. I regret to say that some of our wealthiest Spiritualists are often the stingiest. "Honestly," as the ascended Col. Ingersoll used to say, "that is so."

J. M. PEEBLES, M. D.

Battle Creek, Mich.

formed by a precipitation of the molecules or gases in the air. It therefore follows as an orderly sequence that these material objects, manifestations or appearances are simply an aggregation of the molecules or gases everywhere present, and that by the law of chemical action and reaction, and the alchemical process of transmutation these materializations or forms of matter can be resolved into their "primal" state.

Here we are confronted with the question: Are not these principles as real when in concrete form as they are in their ultimate potency or pure spiritual essence?

DR. GEORGE W. CAREY.

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

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### POTENTIAL TRUTHS.

Morality is Not Dependent on Christianity.

As set forth in the Ingersoll Memorial Beacon, the first and main contention of rationalism in its case against Christian dogmatism is that the doctrines of the creeds are not true. Instead of squarely meeting this issue, it has become an almost universal practice with the clergy to dodge the real question and fall back on the claim that orthodox Christianity is indispensable to the world as a promoter of morality. Indeed, this has been said so often that it is generally accepted as a true statement. By some, it is thought to be a sufficient reason for actual belief in the "divine" origin of the church; but the many ardent themselves of it as a kind of justification of a make-believe faith—as an excuse for lining up with the majority, regardless of their own best convictions.

But is it true that actual belief and pretended belief in the Christian dogmas make men moral?

As bearing on this question, we quote from a late letter from Japan by William E. Curtis, conservative and reliable writer, in the Chicago Record-Herald:

The records of the police department in Japan show a striking contrast to those of American and European cities. Last year out of a total of 148,239 convictions in the criminal courts, only 3,323 were for what are called "crimes"—that is, penal offenses—while 140,128 were for what we would call misdemeanors, and what the Japanese term "offenses against property," including petty larceny, grand larceny, burglary, obtaining money under false pretenses, forgery, and embezzlement. The offenses against the public peace, what we would call disorderly conduct, were comparatively few, furnishing a little more than 10 per cent of the entire number of cases in the criminal court. If you will compare this with the statistics of the courts of New York, Chicago and Philadelphia and other cities, you will see that the Japanese are a remarkably well-behaved people, for only 15,363 persons out of a total population of over 45,000,000 were convicted of disturbing the public peace. This is, of course, accounted for by the temperate habits of the people. There is comparatively little drunkenness in Japan. It was almost unknown—miraculous dictum—before the foreigners came to introduce Christianity and modern civilization. It is increasing year by year, until now temperance societies, which were unknown and unnecessary, are being organized in Japan.

That is something to think about. Is Christianity a failure in its influence over the personal habits of mankind? Why is it that the heathen behave so much better than those who have the light of the gospel? We consider our own religion the best, of course. If we did not we would adopt any other that we considered better. At one time, early in the modernization of Japan her statesmen seriously contemplated making Christianity the state religion and organizing a national church like the established Church of England. That was thirty years ago, and perhaps something might have come of the proposition had not the embassy of wise men who went around the world studying foreign affairs and customs advised against it on the ground that there was so much more crime, vice and poverty in London, Paris, Rome, Vienna, New York and other great Christian cities than in Tokyo and other heathen cities of Japan. And the contrast still continues in the most striking manner. The heathen in their blindness may bow down to wood and stone, but they do not behave as badly as corresponding classes of society in Christian cities. This is not only true in Japan, but is equally true in India, China and other countries of the East. There is no lynching, for example. Such a thing is

unheard of. There is absolute respect for law and official authority, and much more confidence in the police and the courts in pagan lands than in those which boast of possessing the highest degree of Christian civilization. Compare, if you please, the number of convictions in the criminal courts of Japan—148,239 for a population of 45,000,000—and those in India and other countries of the East, with similar statistics of England, France, Germany, the United States and other Christian countries, and wonder what is the advantage or the purpose of our universalities, colleges and other means of culture; our churches; Sunday-schools, prayer meetings, Young Men's Christian Associations, Christian Endeavor Societies, Epworth Leagues and Women's Christian Temperance Unions. We send missionaries to these countries to teach them the true way of salvation and offer them the means of grace provided by the gospel, but they might properly send missionaries to teach us temperance, manners and morals.

In dreams we do not criticize nor deny; all is taken for granted. But how is it in what we call reality? Everything is doubted, criticized, analyzed, or rejected. We declare that people lie, that they are in error or deceived and that nothing is as it should be. Some even say that the vast fabric of creation, the visible universe is an illusion. This view of people awake, seems to me more like the vagaries of a dream or the "Unsubstantiality of a vision" than the vivid lightning flashes upon the background of consciousness in so-called dreams. But it is not my purpose to discuss the opinions or beliefs as to what constitute reality, but rather to endeavor to demonstrate that which appears to me as a vital truth, namely: that there is no reality—or rather that all the so-called unreal is real.

The belief in the unreal is but a belief in the evil or devil under another guise. If I see an iceberg today and only water tomorrow, it does not follow logically that the iceberg was unreal; it simply proves that a chemical, or alchemical, change has taken place in the form or manifestation of water, or the glass of oxygen and hydrogen composing water. These gases are as real while in the frozen or crystallized state called ice as when free in the substance called ether. Again, let us consider a tree, vegetable or fruit. Chemists furnish indubitable proof that the substance composing these materializations (I mean the oil, albumen and fibrine that constitute the organic visible substance of the tree or vegetable, or grain or fruit) is

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## ..GENERAL SURVEY..

THE SPIRITUALIST FIELD—ITS WORKERS,  
DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is held responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish to distinctly understand 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 ink on white paper, or with a typewriter, and only on one side of the paper.

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

**TAKE DUE NOTICE.**—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.

San Francisco now has a Buddhist temple. It is by no means as imposing as even the smallest of the shrines of the faith in the Orient, being located on the second floor of a Japanese shop, but its votaries are not excelled for devoutness in any part of the world. The interior shrine consists of a mantelpiece draped in rich Japanese silk, embroidered with chrysanthemums and other flowers of Japan. Two golden candlesticks stand on each side of a miniature statue of Buddha, and near the candlesticks vases are kept filled with Japanese lilies. In front of the mantel are two stands containing lacquered receptacles for votive offerings.

Celebration of Founders Day at Overton Street, Spiritual Temple, Newport, Ky., Sunday, Sept. 25, 1904. Afternoon service at 2:30; evening service at 7:30. Supper at 5:30. Dr. J. O. M. Hewitt, Chicago, officiating. Commencing Sunday, Oct. 2, and continuing every Sunday at 2:30 p. m., during October, November and December, Dr. Hewitt will lecture at Douglas Hall, corner Sixth and Walnut streets, Cincinnati, Ohio, under the auspices of the First Temple Society of Spiritualists of Newport, Ky. Tests after each lecture.

The Lafayette Call says: "A shoe-maker who conducts a small shop, on the outskirts of Plymouth, Mass., has evolved a unique and novel method of relieving the children while at work. During the warm days of summer the children ply his trade under the shade of the trees in his back yard and was for a time subject to interruption by his smallest child. He discovered only by chance that he possessed a certain hypnotic influence over the child. He noticed that when he held the child under the movement of his hand produced a soporific effect upon the youngster. Following up his observation, he learned that by making certain manipulations over the face of the child it became passive and immediately fell into a sound sleep. The discovery has proved a great boon to the shoe-maker, who finds it most convenient in his business. Now when he is disturbed he simply takes a few passes with his hands and the child becomes oblivious to all surroundings."

W. DeVoe writes: "Upon receipt of twelve cents to pay postage, I will send a copy of 'Healing Currents From the Battery of Life' (price \$2), to any Spiritualist reading-room or liberal thought library in the world where it will be freely circulated. It is proving itself of true worth by healing the sick and curing the lame. I have the healing desire that it shall be God's beloved as gospel to as many college graduates as possible. Addressed College of Freedom, 6027 Drexel avenue, Chicago, Ill."

With the prediction that he was about to die upon his lips, J. P. Underwood, general manager of Rogers Wheel Company, dropped dead Sept. 7, at Lebanon, Ky. Mr. Underwood who was 55 years old, was apparently in good health.

Mrs. Nellie Gouthroff writes interestingly of her experiences at camps. She has only space for a brief extract. She says: "Of all the camps I have attended Chesterfield is the most successful. Everything all the while to make the time pass pleasantly. The Vicksburg (Mich.) camp engages the best talent to be had. It is a beautiful place—natural trees and flowers in rustic, which add much to beauty. The little woman, who is managed by one dear little woman, with the help of angels, she says. Any way it is wonderful how smoothly everything moves, all in harmony. Miss Jeannette Fraser has a way of making everyone love her, so all are happy and want to come again. The good workers were Mr. and Mrs. E. W. Sprague, who are a matched team for lectures and messages. Mr. T. Grimshaw, one could not hear him without trying to live a better life. He was followed by messages by Mr. Leford and others. Then came Mr. and Mrs. Kates. There are no words too good to say in praise of them. Among the other workers on the grounds were Mr. Joseph King, Pipe-stone, Mich.; Mr. Charles Barnes, Chicago, and his dear sister, Mrs. Hamilton, trumpet and clairvoyant; Miss Lily Whitney and the writer of this, all doing good work in their own sweet way. Everyone was disappointed not to see our dear sister Isa W. Kayner, but all sent her loving thoughts." Mrs. Gouthroff asserts that she saw her spirit father materialized at the Warner Riley's circle. At a seance held by Mr. King on one occasion she saw her uncle materialized.

Frank T. Ripley, speaker and platform test medium, is open for engagement. He has November, December and January open. Address all letters to Tipton, Ind., care P. O. Box 325. He will also respond to calls for funerals anywhere in Indiana, Ohio or Pennsylvania.

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

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

The first regular meeting of the Band of Harmony (Church of the Soul auxiliary) will take place the first Thursday in October, Room 612 Masonic Temple, 3:30 to 10 p. m.

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.

Mrs. Rose Tremaine writes from Vienna, N. Y.: "We have a small company here developed through the home circle. Mrs. S. A. Walters of Denver, Col., is less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require."

Mrs. Maggie Morton writes from Springfield, Mo.: "Mrs. Mary Garrett Shaw, formerly of Cincinnati, Ohio, is one of the most noted of Trance mediums. She casts aside usual conditions and holds successful seances with open doors and windows."

Talking of strange experiences, Mr. Stephen Phillips has been obliged to leave his charming home in Egham, near Windsor, to which he had recently gone in search of peace and quiet on account of the disturbance that he experienced through ghostly visitants. "The uncleanest noises," said the poet and dramatist, "There were knockings and rattings and footfalls. Doors banged and were opened. I would be sitting quietly in my study writing when the door would open noiselessly. That was more than a man could stand. I have seen and experienced sensations." Finally his little daughter told him that she had seen a small old man creeping about the house. No such person was to be found, but he afterward discovered that, according to another report, an old farmer strangled a child fifty years before the door closed and he was left alone. He did Mr. Phillips and his family leave the house that they did not even stay to take away their things.

Emily E. Philp writes: "The Englewood Spiritual Union has engaged the services of Mrs. Catherine McFarlin for the months of October and November. She is a very pleasing speaker, an earnest worker, and a truthful medium. She made a number of friends when she was here before, who will be glad to greet her again."

Prof. Ransby writes from Hornellsville, N. Y.: "I had a nice time of three weeks in the camp at Lily Dale, giving tests and messages from the rostrum in the auditorium. I am now working for the society here."

Virginia Barrett writes: "Will the friends address me for the present at Danville, Ill., 625 Sherman street. I am serving the society here, and would like for those interested in the cause to address me here. Home address, No. 29 Gladstone avenue, Indianapolis, Ind."

A. H. Nicholas writes: "It sometimes occurs that one word spelled wrong gives a meaning to a sentence far different from the idea intended. In my article at the close of the Open Court occurs this sentence: 'I said this (message) to the children of the future, from his grandfather, and that he never heard that name spoken or saw it written in that country, which conveys the idea of the name not spoken or written in China. The last three words of the sentence should read 'in this country'—(in America)."

Mrs. B. S. Bywater of Laporte, Ind., has a letter written by her sister, Mrs. George Chase of Galien, Mich., in which the writer was warning her of a dream of her own death. The day following the receipt of the letter by Mrs. Bywater, Mrs. Chase and another sister were struck by a Michigan Central train at Galien and instantly killed.

Mr. and Mrs. W. E. Smith write from Mt. Pleasant Park, Iowa: "We want to thank you for the stand you take against tricks of all kinds that are practiced in the name of Spiritualism, the only aim that has ever come to the world with proof of the continuity of life beyond the grave. Long may you continue on this side of life."

Alexander May writes from Nantucket, Mass.: "The Progressive Thinker has more philosophy of life and creation, of the seen and unseen, of the material and spiritual, of the real existence of every object, of the physical, vegetable and animal life, of planetary and minute atoms of creation and life of the same, than any other paper in our land. I have in my library a complete list of all the premium books and I deem them very valuable for reference."

Mlle. Marie Glaser, of Paris, who had suffered for three years from tuberculosis and a heart affection, was judged to be incurable. A pilgrimage to Lourdes was unavailing. She was conveyed, however, to the Church of Notre Dame des Victoires, and at the moment of benediction she sprang up singing a hymn. The doctors have made inquiry and Dr. Mlle. Glaser is reported to be doing better, and quite convalescent—cured, no doubt, by Catholic spirits.

John Stewart, writes from Creighton, Mo.: "We have no organized society here, but we have mediumistic material seemingly to a surprising degree, but only partly developed. The medium is about 27 years old, and is a hard-working laborer. Full forms at once sometimes appear at the materializing circles. Articles are materialized, a handkerchief of different colors, large plumes, both black and white, bare head and arm to the shoulder projected out in the light before us; then in its palm a very disc the size of a dollar appears, though abiding with greater fulgurance. At times the medium disappears—where, no one knows."

A quarterly meeting of the Lynn Spiritualists' Association was held in lower Cadet hall, which was attended by a large number of members of the association. President Dr. Alexander Caird was unanimously re-nominated for

When writing for this paper use a pen or typewriter.

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

the office of president of the association for another year, but Mr. Caird positively refused to accept the nomination to the regret of his many friends, both in the association and outside of it. Mr. Caird, was however made an honorary member of the Lynn Spiritualists' Association for life. The following new board of officers was elected for one year: President, Samuel Merchant; vice-president, John O. Allan; secretary, Mrs. A. A. Averill; treasurer, Edward P. Averill; board of directors, Charles Popp, George H. Pearce, J. A. Oliver. The election of officers for the Children's Lyceum was postponed until the regular meeting of the association in December. The newly elected officers were sworn in by Christopher Metzger, a justice of the peace. George W. Kates, Dr. Alexander Caird, President-elect Samuel Merchant and J. S. Scarlett were elected as delegates to the convention of Spiritualists which is to be in St. Louis in October. It was voted to hold a bazaar at Uxley Camp next summer, the date to be announced. All the officers were elected by unanimous vote, and were congratulated by the members present. —Lynn (Mass.) News.

J. C. P. Grumblin has opened his season in Metaphysical Hall, Huntington Chambers, Huntington avenue, Boston. The largest audiences of the season now gather to hear him. His themes last Sunday, Sept. 18, were, at 11 a. m., "Immortality or Annihilation," and in the evening, at 7:30, "Evolution and Revolution." Many old and tried Spiritualists are supporting his work. The hall is filled with young people eager for the truth.

Capt. T. J. West writes: "If there is a natural law to a spiritual law, I conclude there is a natural law, and a spiritual law to govern the two. As the natural body must subsist on natural productions—vegetable, animal and mineral—in order to sustain animal life, so must the spiritual body be fed or sustained on spiritual food, which is love, charity, tolerance, affection, hope, faith and good deeds. Our fellow workers have made a study of the Bible and theology, for 20 years, having been a Congregational minister in good standing for nine years of my life. I love the truth and despise falsehood and hypocrisy. If I am in error I am always anxious to be led into the light by those who may have more light."

Mrs. Adella Hill writes from Decatur, Ill.: "We are all anxiously awaiting the glorious truth of Spiritualism to large and appreciative audiences, from which we judge our cause is progressing, and with the hope of continued success we will work on."

Unity Camp, Saugus, Mass.—There was a large gathering of people at this camp on Sunday, Sept. 4, to welcome the return and to greet Mr. and Mrs. Kates, who in their previous engagement with the Lynn Spiritualists Association were closed to our fellow workers of Spiritualists and all others who afforded themselves the pleasure of listening to them. The services of the day were as follows: At 11 o'clock, conference meeting in charge of vice-president Samuel Merchant. Addresses by Rev. James Smith, Dr. T. Nichols, and messages by Mrs. Smith. The 2 o'clock meeting was addressed by J. J. Morse, editor of the Banner of Light, and Mr. James Litchman. At the four o'clock service which was in charge of President Caird was opened by singing by the Arion Quartette. Mrs. Kates delivered the address and gave very convincing messages. The lecture at the evening service was by Mr. Kates with messages by Mrs. Kates and Mr. Kates. These speakers have a three months engagement with the Lynn society—September at Unity Camp, October and November at Cadet Hall, Lynn.

W. H. Kiser writes as follows, that all who read The Progressive Thinker may know of the whereabouts of Mrs. DeWolf Kiser, the slate-writing medium: "She left Chicago, Sept. 15, for her home at Colfax, Iowa. Many callers at her home during her three weeks' vacation, who were interested in the continuity of life, have been disappointed at not finding her at home. Mediumship is surely indispensable as to proof of a continuation of life after so-called death. This so-called death can appertain to nothing more nor less than death of the material body, in a material world. Brother S. S. Jones used to say to the toast, 'The body may die, but the spirit never.'"

Isa A. Cross, corresponding secretary, writes: "The Hyde Park Occult Society will be favored once more with a lecture from Walter DeVoe, who needs no recommendation among the Spiritualists. Come and hear him; it will do you good; Sept. 26, at 8 p. m., at 319 E. 56th street. There will be a social hour in the same hall on Thursday evening, Sept. 22, a package social. Anyone wishing to donate a package, we will gladly accept the same. They are to be made up of everything under the sun, auctioned off and sold to highest bidder. No admission fee. Refreshments served. Good program is in order. Come and bring your friends."

Mrs. Deltz writes: Mrs. Jennie DeLong, residing at 962 Milwaukee avenue, held a meeting at Evanston, Sept. 10. It was largely attended, everyone in attendance receiving a test and spirit message, which was quickly recognized. Mrs. DeLong is doing a great deal to advance the philosophy of Spiritualism. Many from here accompanied her to Evanston.

Mrs. Henry writes: "On Saturday evening, Sept. 24, the Universal Occult Society will hold a church social at the residence of Mrs. Blondin, 2903 Grove-lane avenue. We anticipate a very pleasant evening. We expect a number of good psychics present, Mrs. Vaughn, Isa Cleveland, Mrs. Nellie Kuseverson, Prof. Leon and others. Good vocal music by Prof. Caldwell and daughters, as well as a couple of fine elocutionists, and we hope to have the Highland bagpipes to enliven things up, as both our hostess and pastor are Scotch. All are welcome."

Aurin F. Hill writes from Boston, Mass.: "Demonism of the Ages," by J. M. Peebles, M. D., is the most important medical and spiritual book I ever read, and I have been a regular reader in that vast storehouse of books, the Public Library, Boston, Mass. I have read much on demonism, but Dr. Peebles has compiled such clear statement of facts, that I wish all medical people had a copy. Demons now hold thousands in the hospitals, prisons, asylums and homes. These people can and should be healed of their obsessions." This book is for sale at this office. Price, \$1; post, 15 cents.

Mrs. Henry writes: "A very small crowd attended Mrs. Burland's picnic, owing to a mistake, as it should have been the third Thursday instead of the fourth, as the notice was sent to the papers."

## What They Think.

Thinks It a Star of the First Magnitude.

To the Editor:—I cannot begin to express to you in writing how highly I appreciate your paper. It is a star of the first magnitude, a brilliant light that is illuminating the pathway of thousands of weary mortals who thereby are enabled to take up their cross and bear it bravely and unflinching up the rugged steps of time, until the head-lands of immortality rise up before them, and purifies their hearts and lifts them to an exalted plane of living. No. 771 is a gem in itself; so many good things does it contain that I cannot enumerate them. The article by Walter Devoe is worth alone the price of the paper. I cannot afford to lose one number.

Mrs. M. A. Merrill, Kent, O.

## The Best Exponent of Spiritualism.

To the Editor:—The sample copies received. Accept my thanks for same. So many persons ask me, "Where can I obtain something to read which treats of Spiritualism?" I always advise the earnest investigators to subscribe for The Progressive Thinker, telling them that therein they will find the glorious truths of Spiritualism MORE CLEARLY SET FORTH, EXPLAINED AND DISCUSSED, THAN IN ANY OTHER PUBLICATION.

Mrs. F. M. Snarrenberger.

Columbus, Ohio.

## No Other Paper Had Such Success.

I am both proud and glad to see The Progressive Thinker forging its way ahead. The great unseen Infinite Force, with its expressive wisdom, is behind it, beyond a doubt. No other modern Spiritualistic paper has ever had such phenomenal success.

Denver, Col.

## Kind Words From Stockton Springs, Me.

Long may The Progressive Thinker live and carry the light to many homes, and cheer to all hearts as it has to mine these many years, during which I have been a constant reader.

Mrs. P. E. Collins, Stockton Spg's, Me.

## Sorry the Open Court Adjourned.

I am rather sorry the Open Court has closed, as I have found it interesting and instructive. However, I have abiding faith in your ability to supply something as good or better.

Wm. Briscoe, Lipton, Ind.

Mrs. LeSueur writes: "The members of the Church of the Soul and friends gave to Mr. and Mrs. Richmond a reception and welcome home after their long vacation, Thursday evening, Sept. 15, at the Band of Harmony rooms, 512 Masonic Temple. Mr. Austin was master of ceremonies. Greetings and words of welcome to Mrs. Ashton, Mr. Goodrich, the future of the Band of Harmony; Mr. Richmond, the future of the Sunday-school. Mr. Gieselman, the treasurer, gave us the 'Old Story,' and Oulins came with her greeting of love and blessing. Mrs. Goodrich gave an account of the Band of Harmony benefits, held at the homes during the summer months, which was nine meetings in all. The sum total of \$62. The Band of Harmony will resume the first and third Thursdays, beginning October 6."

Chas. H. Greene writes: "Sunday, Sept. 11, Miss N. G. Warren delivered an inspirational lecture before the Rising Sun Spiritualist Mission at its hall, No. 378 E. Western avenue; after which Mrs. Gifford favored us with spirit messages. Ex-Senator Dr. T. A. Bland, of the future of the church; Mr. Goodrich, the future of the Band of Harmony; Mr. Richmond, the future of the Sunday-school. Mr. Gieselman, the treasurer, gave us the 'Old Story,' and Oulins came with her greeting of love and blessing. Mrs. Goodrich gave an account of the Band of Harmony benefits, held at the homes during the summer months, which was nine meetings in all. The sum total of \$62. The Band of Harmony will resume the first and third Thursdays, beginning October 6."

Harry J. Moore and Mrs. Eva McCoy contemplate a tour of the state of Iowa during the month of October, and arrangements for dates and terms can be made by addressing Mr. Moore at 446 W. 63rd street, Chicago, Ill. Mr. Moore expects to attend the N. S. A. convention at St. Louis, so he will not accompany his wife. On Monday, Oct. 17th to Saturday, Oct. 22, but the friends in Iowa are requested to negotiate for meetings during the rest of the month. Societies will make no mistake in employing these two indefatigable workers, as their past successes speak for them.

Will C. Hodge writes: "I have been reading the Arcana of Spiritualism, by Hudson Tuttle and it is very instructive as well as interesting. There is nothing better to put into the hands of new investigators, for it covers the ground and does it well. The chapter on demismophy should be read and studied by everyone who is striving to develop psychic powers."

On Sunday, the 18th inst., the eighth annual convention of the Theosophical society opened at the rooms of the Chicago branch of the society in the Athenaeum, 23 Van Buren street. The convention itself lasted two days, but was followed by a post-convention programme which occupies the rest of the week, and promises to be of unusual interest. The convention was expected to bring from three to five hundred visitors from all parts of the world to Chicago, prominent among which are Mr. Leadbeater of England, the distinguished occultist who made so favorable an impression on the occasion of his last visit to Chicago two years ago; Mr. Alexander Fullerton of New York, the general secretary of the society in America; Mrs. Kate B. Davis and others. On the evening of the 19th there

was a public meeting at Steilway Hall, free to the public, and at which the above named gentlemen spoke. There were also two important lectures given by Mr. Leadbeater, both of which were illustrated by stereoscopic views and the first of which was "Man Visible and Invisible," given on the evening of the 19th inst., in the music hall of the Fine Arts Building. The second on "Thought Forms" will be Sunday evening, the 25th inst., in the Studenbaker Theatre.

Harry J. Moore will deliver his lecture on the subject, "What Must We Do to Be Saved, or the Best Way to Redeem the Human Race," before the Englewood Spiritual Union, Hopkins' Hall, 528 W. 63rd street, next Sunday evening, Sept. 25th. This will probably be the last opportunity for a Chicago audience to hear Mr. Moore before the spring of next year, and as the subject is a very important one we are sure that the friends in Chicago should hear it discussed.

Mr. John W. Ring, National Superintendent of Lyceum Work, of Galveston, Texas, after presiding at the eighth annual meeting of the Texas State National Association of Spiritualists held in San Antonio, September 30, October 1 and 2, will lecture in Dallas, Texas, Tuesday, October 4; in Omaha, Neb., October 5; in St. Paul, Minn., October 6; in Chicago, Ill., before the Rising Sun Spiritualist Mission, Englewood Spiritual Union and the Lyceum over which Mrs. C. Schwab presides, October 10, 11 and 12; in Cincinnati, Ohio, October 13; in Buffalo, N. Y., October 14; in Walden, Ind., October 16; after filling these dates Mr. Ring will attend the National Convention in St. Louis, Mo., where he will present his yearly report as National Superintendent of Lyceum Work.

Mrs. Dora Hilton writes from Castanovia, Mich.: "I am a constant reader of The Progressive Thinker, and was anxious to have Spiritualism spread abroad, according to secured good, responsible mediums, and their work has been fine. Miss Emma Gibbs, an inspirational speaker, gave us the truth in such a manner that even the church people present declared 'It was good enough for anybody to live by.' Mrs. Georgiana Pierson followed her with messages and readings that caused the people to question how this little woman could peer beneath the exterior of their lives, and tell them what they really were, what they had been, or what the future held in store. She also held circles that were satisfactory and well attended. These ladies are both from Grand Rapids, Mich. They have opened the door in this vicinity, and can open it a great deal wider. A great reformation has been wrought in the minds of the people, and these workers will be called into this district again. It was not all money they were after, but were willing to give the people the good they knew. I am so well pleased with the work that the medium have done, I shall keep the ball a rolling that the truth may spread abroad."

## A VISION.

Last night while all was still,  
Over the sky so blue,  
An angel's hand reached forth  
And the misty curtains drew.  
It showed to me a vision,  
One I had longed to see,  
That thrilled my lonely soul,  
Like some sweet melody.  
I saw my dear old mother,  
The love-light in her eyes,  
Father, too, kind and true,  
In their home in Paradise.  
Ah, again I'll receive their kisses,  
To me this is not uncertain,  
For I saw my loved ones plainly,  
When the angel drew the curtain.  
MRS. J. H. DALLAS.  
St. Louis, Mo.

## PASSED TO SPIRIT LIFE.

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

Mrs. Martha A. Lewis passed to spirit life, in Grand Rapids, Mich., July 21, 1904, aged 73 years. She was the wife of the late Robert A. Lewis a Mexican veteran. She was a devout and loving mother, a true spiritual Christian. She had the evidence of a life hereafter, and communed with those who waited for her on the beautiful shore of eternal life.  
MRS. J. LINDSEY.

Passed to spirit life at Lafayette, Ind., August 21, 1904, Elizabeth K. Whitley, aged 67 years. She was a patient sufferer, and having been a Spiritualist and a medium for many years, death had no sting for her. Her departure is mourned by a son, a sister and numerous friends. Her funeral services were held at Lafayette, and the remains were taken to Hamilton, Ohio, where the final services were concluded from the Universalist church, conducted by the writer.  
Decatur, Ill. MRS. INDIA HILL.

## Do You Suffer from Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanical discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. R. Johnson, Sr., a prominent citizen of Grand Forks, N. Dak., writes: "I tried twenty physicians and was completely cured by the Kola Compound after fifty years suffering from it. Dr. W. H. Putnam, of St. Louis, Mo., writes that he tried him on several different cases of Asthma with satisfactory results. Mrs. M. M. Smith, of St. Louis, Mo., writes: 'I suffered with Asthma twelve years until the Kola Compound cured me. Mrs. W. E. Hartgrove, North Chatham, N. Y., writes: 'I suffered for several years with Asthma and could get no relief until I used the Kola Compound. It cured me. Hundreds of similar letters have been received by the Importers, copies of which they will be pleased to send you. To prove to you beyond doubt the wonderful curative power, the Kola Importing Company, No. 116 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 Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it."

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of the "Human Culture Course." Paper cover, 15 cents. For sale at this office.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in regard to it. By Ex-Judge Abraham H. Bailey. Demonic and Spiritualistic phenomena. Price 25 cents. The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained. By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Price, \$1.15.

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

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4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

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