SPIRITUALISM IS A TRUTH.

right." Pope. "I long to know the truth hereof at idge.

large." Shakespeare.

"Let us make truth catching instead on the truth of the iron." Mortimer. of falsehood and disease." Ingersoll.

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

"One truth is clear--whatever is, is at by a legitimate deduction from all the facts which are truly material." Coler-

"Plows, to go true, depend much up-"Truth bears the torch in the search

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

TRUTH IS IMPERISHABLE.

Prov. viii., 7.

again." William Cullen Bryant.

"However unwillingly a person who living truth." John Stuart

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

Warned Not to Sell Mine, But to Awalt 'Arrival of Stranger, Who Duly Came to Develop Property. "When the spirits knock, ignore them

not, for they have some great message Never will J. M. McMichael,

wealthy mine owner of this city, forget these words, for some day he believes they will be worth several million dol Early in the afternoon of last Satur

day he was sitting in his room at 1709 Welton street, idly smoking a cigar and thinking over matters in regard to his mining property, which was in a per-plexing condition, when he heard a voice close to his ear say: "The spirits have some great message for you. Ignore them not."

The voice was so realistic that Mr McMichael began looking for some friend who might have slipped into the room and played a joke upon him, but finding no one and thinking that perhaps he had imagined the voice, he re-turned to his chair. Again in a muffled, low tone the words were repeated. and being by this time thoroughly curious to know the meaning of it all, he started forth to visit a medium.

This he did, and the story told him by the sorceress has come to be the won-der of himself and all his friends. For some time the finances of the Mammoth mine at idaho Springs have been in perllous circumstances and it was feared that it would have to be sold to meet the demands of creditors. This Mr. Mc-Michael had just about decided to do, but the sorceress said: "You are about to sell the Mammoth mine, but do not do it. There is a man on his way now to see you about it and he will aid you cufficiently in regard to it so that you will not have to. Wait for him, as he will be here soon. The Mammoth mine some day in the near future will be very valuable and the proceeds to be got from it will mount into the millions. The man coming to you is extremely tall and it is in him that your salvation and the salvation of the mine lies."

Early the next morning he received telegram saying: "Meet me at the train at 7:30 o'clock to-morrow morning. Am on my way to Idaho Springs. William

In due time Mr. McMichael appeared at the depot and there met the man who for the post three days has been a great source of curiosity to Denver Dec e. He measured six feet, six inches In the stocking feet, and is said to poscess the finest physique of any man in the country. He lives in St. Joseph, Mo., where he is a wealthy cattle

Another strange feature is brought into the story by the fact that Mr. Davis guddenly had the desire to invest in mines, and learning of the great Mammoth mine, decided to come to Denver to see its owner on the day that Mr. Mcthe two men went to Idaho Springs, put the mine in good running order, and now they are waiting for the other end of the story to develop.—Denver (Col.)

A VERITABLE WITCH.

The Bell Witch Mystery Regarded as True.

To the Editor:-The reading of the "Bell Witch Mystery" in your issue of August 27, calls to mind some things my mother used to tell. She was a native of Cornwall. Vt., and if alive now would be 97 years old. Her younger days were about the time of the above mystery. She remembered the witch She used to be a frequent visitor at her father's home. It was said she bewitched a giri, a near neighbor's child. In the morning the girl would be tired and listless; said she had been riding a broomstick all over the country, and was tired. Sometimes when ehe had a spell on, she would strike her hands together, and have a handful of pins that were black, as if they had been burned. Mother had some of them for a long time, but they were all gone before my time. The witch would come to her father's and sit before the fire—a big fireplace—and tell the visitors they would have the next day; how many in all and how many children; also describe the conveyance they would come in: how many horses and their color-everything, in fact,

and it would all come true. One time two loads of hay were going they both, with no cause perceptible, tipped over. All the people about there knew the witch so well, they always said she was the cause.

Another time the young people got up n sleigh-ride to go to a certain place some of them, and said they would not go. They all started in good shape, but short distance out their horses refused to pass a certain place, and they could not get them by, and had to turn around and go home. The witch moved to another part of the state, and some years after it was reported she had died, and the bewitched girl got well became as any other person. There were many more things she used Shetler, Mason Co., Wash.

To the Friends of Amelia Colby Luther We feel that it will be interesting to that the ladies of Camp Chesterfield and Muncie are making an effort to raise a fund with which to purchase a stone to mark 100 resting-place of her remains at Muncle. At present the section is the only person who can locate the grave. It is not the design of the ladies to purchase anything clabo rate, but merely a small stone or mark er, bearing her name, date of birth and death. We will be pleased to have any of her friends contribute such sums as they may deem best, which will be thankfully received. Miss Susan Mong, 825 W. Adams street, Muncie Ind., will receive all sums, and hold until a

MRS. L. W. MURPHY.

HARLOW.

To the Friends at Large:-The summer is over and we are all commencing our winter's work. I began my camp season in New England, at dear little
Camp Niantic, where a few true and
tried keep the lamp of progress burnlng. From there I came steadily west,
stopping at Lily Dale, Chesterfield,
Ashley and Clinton, which closed the
camp work; and I can say I never was in camp before when the universal seniment was so emphatic in pronouncing this the best season for years. At ev ery place this was the key-note, and l sally believe it is because we are wak ing up to the real issues of the day, and are commencing to take hold of them. There is nothing that brings so much life and interest as to be active in the real needs of our times.
As camp closed I found myself bound

for this lovely city, and for the first time I am working with the Minnesota people. But I can assure you it is a great pleasure. Here you find the kind of people that are not afraid to work in practical ways. The state convention is just over, and it certainly has been a great success, and I am not surprised when I come to know its president, Spiritualism would be in much better like J. S. Maxwell, the president of this state association. I am more than pleased that he is re-elected to the place. This state is doing some practical work, and will certainly do more in the future, with the corps of good workers it has. At the convention we had such workers as Moses Hull, who is always good and delighted the people. eds no word of mine, W. J. Erwood, president of the Wisconsin State Association, was with us. This is my first meeting with him, and I wish to say to the societies that do not know him, you will be doing a wise thing to employ him if ever you get a chance He is a good all-around man. Hope the friends in the East will remember this. Mrs. Murtha was with us, too. She is good, true, honest worker. Keep her ousy. I will not try to give any report of convention, for a full one will be

given from another pen. But, friends at large, let us wake up more fully to practical work in common lines, and Spiritualism will prove itself

be hope of the world.
ELIZABETH HARLOW.

AN APPEAL TO SPIRITUALISTS.

In 1893, Major Bitters, John M. Davis, tablished a Spiritualist church at Rochester, Ind. At this time Spiritualism was but little understood and therefore declared by the several churches to be of the devil and the worker of evil. Per haps no where in this part of the world has the philosophy which brings comfort to the human heart, had a greater struggle to live and be recognized, than the fight was carried by the above named gentlemen, and by and by a fer others came from the ranks of ortho doxy until a membership of forty earn est souls were banded together to spread good tidings of great joy.

Although it was the expressed hope would die and the Spiritualists disband they continued their meetings, year after year, until death entered the ranks and one by one carried away from physical sight the earnest souls whose ambition it was to make Spiritualism a permament factor in the

The last three years have worked sad havoe in the society: besides the preswho was at all times the financial bur den-bearer, four of the leading members have crossed the divide and five families have departed to other places to make their future homes.

Since the going to spirit realms o Major Bitters, Milo R. Smith has kept up the payment of rent, while the halfever they could raise the money to do so. Milo R. Smith now feels he has contributed to the cause all he can afford and the flat has gone forth that the little church, the home of Spiritualism in Rochester, the place where so many have found solace for an aching heart, the place where the greatest in-centive for right-doing and right-living has been instilled in the mind, must

now close its doors forever.

The cry comes back from the spirit world, from those brave men who suffered much in mind and freely gave of their purse, "Don't let the cause in Rochester die; keep the fire burning on the altar of trutb.

There are a number of people in the world, or rather in the United States. who know the truth of Spiritualism, who have received comforting messages from loved ones over the border. but who belong to the no society and who do not contribute to the cause and spread of this glorious gospel. To all such I ask, as a daughter of Major Biters and one who would make any sacrifice to see his work live, to help this little struggling circle of friends of by sending financial help.

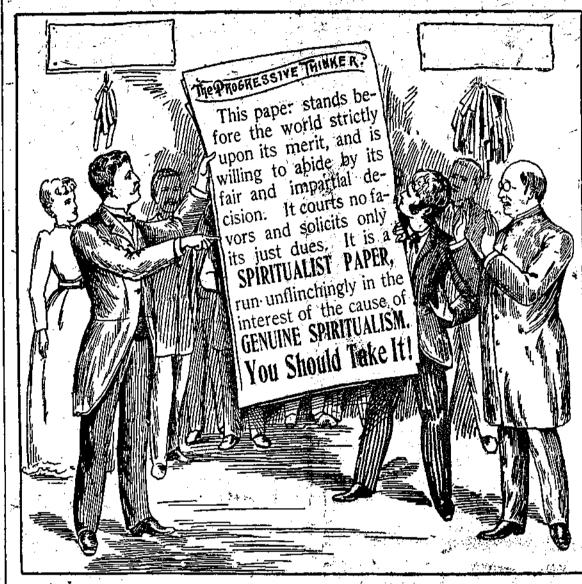
We have been slandcred, maligned, neered at, ostracised, derided by those of the orthodox fold, and tried to hold together, but since we have but few men in the organization, we have not been able to overcome the main obcan make some return for the joy they have experienced through the beauty and truth of Spiritualism let Them send substantial nid to a society which was once one of the strongest in Indiana, but through death and removal, must

either have help now or die.
MRS. MARGUERITE MILLER.

Spiritualists; especially those of Indiana, should see to it that the apiritual fires so nobly started by the lamented Major Bitters, and others, shall not be extinguished, but be made to burn with additional aplendor.

must finish him.—Locke

Are You, Have You Ever Been a Subscriber? A Most Useful Book-Help It Along. Then You Appreciate the Following Statement: There is so much superficiently among our lecturers, or at least, that



You Will Regret the Lost Feasts of the Winter.

A Vision of the Future.

ABLE VISION.

The Japanese believe that the spirits of the dead are watching over their navy. That the navy has come true, to no harm in the recent encounters and that its work The Empress' dream caused a sensation in the has been so successful, people in Japan believe, is due court. She had never seen a picture of the great man to this fact. Of a religion where ancestral worship, who appeared to her in the vision. She did not even is practically the only worship, it is not strange that the people should believe that the spirits of those who have gone before should watch over the country and the country's arms in the present crisis.

The latest manifestation of the watchful care of the dead over Japan's arms came recently to no less People don't talk about the Emperor and Empress at a person than Her Imperial Majesty, the Empress. In the night a vision appeared to her. In a halo of their heads. They are sacred. And when such a light stood an old man, patriarchal in appearance, story is told when the gods themselves send messenwith white hair and a long white beard. He was with white hair and a long white beard. He was gers of hope and comfort to their descendants on dressed in the Japanese uniform of three score years earth, the matter is one of deep religious significance. ago, and he spoke to the Empress.

I have come from the land of the dead." he said. to tell your Majesty that all is well with your navy. beloved Empress that the country might be assured For many years my life was devoted to the building that the spirits of those who have gone to the other up of this navy and I am constantly watching over it. I have seen it, and it is good. It will be victorious this hour of need; that they are ready to assist the and will win its battles for my Emperor. Have no Emperor in this great battle for the rights of his peofear, for, with the knowledge of the land of the dead, pile; and that they are helping new Japan to take her

had vanished altogether.

When the Empress awoke in the morning the vision remained vividly with her. Every word the spirit had spoken, every line of his face and figure were vividly impressed on her mind. She told the courtiers There's a love which none but mothers of this world of her dream and described to them the old man han ever feel; traits, one of whom she identified as that of her ghostly visitor.

It was the portrait of Baron Inamoto, one of the filled her heart with cheer, greatest men of the early days of the new Japan. He Through some great or small misfortune, cannot an was a great soldier, and when the country rose against the Shoguns, thirty-seven years ago, he took a promi-Though she knows they each must labor in the channent part in the fighting. He was one of the leaders Though she knows they each must labor in the channel of this life. of the rebels and won several great victories. When Andthat each must be a unit in this world of pain and the war was ended and the Emperor became an Em-Andthat each must be a unit in this world of pain and the war was ended and the Emperor became an Emperor in fact as well as in name, Inamoto became one. There's a load that falls upon her when these feastof his principal advisers.

He foresaw the future of the new Japan in the brightest of colors and aided much in the development And the absent ones are hindred, when reunion times of the plans which have now made Japan one of the greatest nations of the world.

He was particularly impressed with the necessity for a powerful navy, and, although his plans were not to a tender, loving mother, when a child is far away looked upon with favor by some of the other advisers. When a place within the circle has been vacant for a of the Emperor, he finally won his point and so became the real father of the Japanese navy. For years and the loved one at reunion times must fail to reevery effort of his life was devoted to making the navy of Japan one that would rank with the other navies of the world, and he has succeeded. Is it any, b, I hear a deep, and sighing from a heart that would wonder that his spirit should hover over the fleet that the glad, was created by his enthusiasm.?

ors to assist them or to hinder them. Their religion tear, Education, begins the gentleman, but is that of ancestral worship, and they thoroughly be. At the family reunion where they all cannot appear. Lieve that their every action is watched by former

THE EMPRESS OF JAPAN AND HER REMARK generations who have gone to the land of the dead. To one who is not familiar with the life and religion of the Japanese, these things are hard to realize. All that one can understand about them is that they are

recall his name when telling of the vision. She had absolutely no idea who her ghostly visitor was, until the picture was shown to her and the name of the great man was told her. The story was told on the Japan believes the story and believes it thoroughly. The people believe that this vision was sent to their shore are watching over the destiny of the nation in And then the vision gradually faded away until it place among the powers of the world.—The Message of Venished altogether

WHEN REUNION TIMES APPEAR.

They were astounded and soon brought to her por-There are heartaches most depressing that the smiles

cannot conceal, When the loved ones now all scattered, that once

mually appear.

nels of this life,

times linger near,

appear.

There's a sadness with the gladness of each dear reunion day,

year, appear.

And I see a mother smiling from a soul that is so sad The Japanese believe in the power of their ancest. And I also feel like crying when I see that glistening

DR, T, WILKINS.

THE ARCANA OF SPIRITUALISM.

class of them who are running meet-ings as a means of advertising their nediumistic gifts, that one can but wish that they would cease to make any public effort at instruction, or that they would set aside a portion of each day for self-education, and preparation for pare these people for their work, I could recommend no better work than ,"The Arcana of Spiritualism." But I should also like to have them study "Nature's

Divine Revelations," and "The Arabula," by Andrew Jackson Davis.

Of course, there are many other works I should like to have them read, for no public teacher can know too The density of the ignorance of some of our would be teachers is pro foundly phenomenal. I do not mean that they are uneducated, as far as or-dinary schooling goes; but all the eduwhat they have received from their "guldes," often as ignorant as themselves, except a little experience they have received by contact with spirit life. Some of them claim that they re quire no other teaching; but they would not do so, if they could see themselves as others see them.

I once heard a lecturer say that her guides knew the Bible better, and could interpret it more correctly than any 'guides" falled to distinguish between Saul and Solomon. I heard another a a camp-meeting about ten years ago, elcquently utter the following profound sentence: "O, to be transmuted to the planet Mars; far from the real lums of causation!" and after the lecture several on the grounds exclaimed "Wasn't that ghr-rahnd!" They knew no better than the lecturer herself what she want ed to say, but they supposed it was some thing very profound! and it was; t was too deep for poor me. At the close of the camp-meeting several diplomas were issued to preach the gospel of Spiritualism, and amongst the recip ients of these favors was this profound

If these people must teach; if it is necessary that they should get before the people to advertise their gifts, which by the way are usually commendable, they should prepare for it; they should give only a part of the time to their business and use another part of their time in preparing and fitting themselves for the work they have asigned themselves to do. They are not aware of any mistakes or any shortcomings, because they are not aware of their own want of information. Neither does an unhatched chick know of the fines of its egg-shell. To them I recommend the study of this book. They should not content themselves with reading it through: but they should study each chapter till the subject matter becomes so familiar, they may be able to discuss it comprehensively in conversation. After which they should read another work, and keep on reading ill they know the why and wherefore of things—in short till they are fitted to teach. We have too many amateurs among our teachers, and they will always remain amateurs till they do something for themselves.

In this work by Mr. Tuttle, it is his philosophy of the spirit world that interests me most—not his description, for I had become somewhat familiar with that as related by numerous spirits, but I did want to know more about the science of it. One reason of this, I suppose, is because I am going there pretty soon, and I want to realize that my feet will rest on real terra firma. I bad philosophised the matter out in my own mind in a crude way, but still there was a vagueness about it that made me feel as somtimes I feel after reading Charles Dawbarn's speculations. As I read his philosophy, based upon scientific knowledge, I seem to get a per-spective of the spirit world. I see its flowing streams, hear its babbling brooks, I admire its lakes, its seas, its groves, its meads, its works of art, its cities, and see and learn so much that makes the spirit world a paradise of delight, where work will be our delight, and where we shall meet the full fruition of all our efforts-I see all this so real, so tactual, so outside of my dreams, that I become almost impatient to go and unite with the great throng who started in life contemporaneous with me, and for a short time accompanied me, and then left me on the way and went on. If what he said had been mere assertion, or speculation, I should have imagined that possibly the colors had been overdrawn, but he gives the why of things, and thus makes them tangl ble to my understanding; that the spirit world is real—a natural sequence this world, and I no longer tread on air.

but on real tangible earth.

In advising our so-called teachers to get this book, I would not exclude any other person. Every Spiritualist Spiritualist command of speech to express his idea, and no teacher or other person can know too much. Not only should every Spiritualist have this work for his personal instruction, but also to lend to his conscientious members of the various churches about them. Any sincere, weet-souled church member, no matter what his prejudices, will be interested in this work. Any thing that makes the other life more real, or that brings heaven from "beyond the bounds of time and space" near to them, removing its vagueness and uncertainty, will reach a response within their souls DANIEL W. HULL

Olympia, Wash.

It is one thing to be tempted, another o fall,—Shakspeare.

Love that has nothing but beauty to keep it in good health, is short-lived and not to have ague fits. Erasmus.

TAKES TIME TO REALIZE IT. Spirits That Do Not Think They are

To the Editor:—I have just finished reading your review of Dr. Peebles' new book, and "Can Mortals Be Obsessed," by Dr. Carl A. Wickland. my sixty-four years' experience with those from spirit side of life with mor-tals, I have known of, and also met many such cases. I have in public meetings told the people that there was a dark side to our beautiful Spiritualism that should be known; that sensitives could protect themrelves. MANY OLD SPIRITUALISTS OBJECT TO THAT SIDE BEING PRESENTED; IN FACT, MANY OF THEM ARE IGNOR ANT OF THIS, AND DO NOT SEEM TO WANT TO LEARN. Those who are obsessed do not understand or know what it is; they shrink from telling, fearing they will not be believed on

thought bad. I rejoice that such men as Dr. eebles and Dr. Carl Wickland are to the front with their experiences. shall be anxious to read Dr. Wickland's later lesson from his experience with

spirits while dissecting their bodies. I have objected for years to putting ice about supposed dead bodies, embalming, or using the knife until the spirit had been fully released therefrom, knowing that they suffered as quires a longer time for some than others to get free. Again, when free, many do not know that they are what is called

I had a most interesting experience years ago with Mr. Verity, who was connected with the Boston investigator. It was in Utica, N. Y., medlum, Mrs Higgs. We were about to sit down to tea; she was not herself, looked so smiling to me and said; "I am so glad to meet you. D. M. Bennett invited me to come with him; he is trying to make me believe that I am dead; but here I am, old friend, alive and well. dore Parker first told me that I had left my body; was dead; then D. M. came to convince me. He said, 'Coms with me, I will convince you.' I am so leased to have tea with you, and ac

old-time chat." I said: "Mr. Verlty, did you wear man's clothes then? Look! you are dressed in woman's apparel."

He looked, and such astonishment and surprise I never saw before or since. I explained to him that he who was a materialist in earth life, was rea urrected-yes, that is the true mean

ing of the word.

Again Lawyer Morgan, whose home control of Mrs. Higgs and said: "I have stupid and slept until the Indian, Big. Foot brought his big hand down on me and told me to wake up and go with him. Here we are. I am so glad! It used to think you were a little insane, but find that you rest of us."

Mrs. Higgs and I spent the day with a mutual friend whose mother had been. aid away thirty years; she had been in her old home all that time. A son had married and raised a family. After her resurrection that day she told us that she would talk to her son, wife and children, but that they paid no attention to her; that she could not understand why, and felt grieved and sorrowful. It must take time to fully realize epirit life after being resurrected to a knowledge of a new birth. This woman, husband and children were Baptists. and much respected.

MRS. SCOTT BRIGGS San Francisco, Cal.

"LIKE ATTRACTS LIKE."

Some Reflections in Regard to Evil In-

fluences. I would like to give my experience as Brother Carl Wickland, that the purest

controlled by ignorant and victous some I have had many experiences similar to the one he relates when he held his wife by the hands until he tired the

medium "in existence may, at times, be

My wife, who is a descendant of Quakers, is as pure in character as any lving person. She has been a medium for twenty-five years, and at times has teen controlled by obsessing spirits who have given her band a vast amount were upable to diàlodge without the aid of several other mediums and their indian guides, who came to her assist-ance, and it took this aggregated force who had in his earth life been a Catho-

lic priest. As to the argument, that "like at tracts like," it does not hold good in this case most certainly. Bad influences will enter if the door be found open and the keeper absent, which is at times true of all mediums; but right here is a thought in this connection which I feel I should not pass unno-

I believe that of all vicious or silly acting spirits that have come our way, there is not one who was not aided by showered their blessings upon us for the aid they received at our hands. the aid they received at Now the thought is this, that in all the universe is there as large a field for missionary work as that in which we find millions of undeveloped follow spiris to whom the path of progression is impossible until the time comes when they can get their first lesson through contact with some medium on the earth plane. I regret very much that so much which I might have done much more of this work than I have, but my earth life is so near its end that I do not look for further opportunity in that line.

No human being can control love, and no one is to blame either for feeling it or for losing it. What alone degrades a woman is falsehood.—George Sand,

Thope, Iowa.

H. BRADY.

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 unfortunates 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 the accusation that it is one of the fads of the board of education, a fad rather but they are encouraged to try to ge more expensive than usual. They out as quickly as possible. think of it as a place where boys are

If one really wants to learn the facts car and ride through a part of the city cinder path (pointed out by the car conductor, who takes a personal interest "They are doing punishment for pull-in the school, its faculty and visitors), ing beets when they were told to stop which leads under magnificent trees, over a bridge spanning the north branch of the river and, along the beautiful Bohemian cemetery, to the school gates. Wide open they stand.

the boys playing, laughing, shouting, do you like the bullring, Miss Blank? disputing and thoroughly enjoying or would remind her, if she stopped t themselves. If they stop to notice you rest on an upturned basket, that the 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 readfamily instructor and an assistant, usually husband and wife, who look after the boys before and after school. The corps d'esprit of the cottage is strong, and loud and emphatic are the arguments as to which has the best ball eral officers. Each one has its spe-

"Gee!" said a large boy, reported "perfectly incorrigible" upon his en-trance, "I wish Blank would be put in some other cottage or sent to the John

up," proudly answered another. Well, who have you got in your cot-

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 honshe surprises herself. or, and with the kitchen list for the month is to be made out, as only a is such a straitening of backs and openher wits' end as to which to choose. boy who receives a compliment from the cook feels as proud as if he had received the Victoria cross.

"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 stopped to ask if he were sick. many of those boys!

can't understand why George ends we have such nice beds.' Boys usually tell about what they eat," said one of 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.

At 8:55 the boys of each cottage are marched into the assembly hall where three days, asking to be placed in a the roll is called and the school ranks are formed. The boys come into school "You do your problems very well, smiling and prepared to work.

They receive marks for disobedience, 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 di-vision sits at the first table, where desgert is served twice a week and to the specially fortunate ones who have been disinterested person to administer punplaced on the roll of honor three times. ishment, what a pleasure teaching No desert for the second table, bread would be! and milk for the third. An able bodied with equanimity, but to be in the same each other with the same room and to see the juckler, boys par, taking of it is the strongest possible in that he himself was not as proficient as

"Yes, I did," said the teacher, sur-

The whole spirit of the school is that goodness and even an attempt at good ness 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 hu mor. The boys at the parental school vague idea of it, derived generally from are never allowed to think themselves disgraced in any way by being inmates

nobody, so I thought I'd be sure," he ex

plained, munching the dainty.

"Squats," about which so much has forcibly detained against the wishes of been written, are performed under the their parents and subjected to the most supervision of a drill master, who, from revolting and cruel punishments; a a physical examination of each child, place where unnecessary cows and pigs knows exactly what his condition is and of the most expensive kind are in con-stant requisition by the superintendent; are placed upon the hips and a rhythmic a place where food, unfit to eat, is sup rising and falling of the body is gone a place where took the place to poor defenseless, friendless through. The boys do not enjoy it but they enjoy less the "digs" of the other boys, who take delight in twitting the and see the workings of the Institu-tion, let one take the Elston avenue ring" is the act of going around an assigned space in the open air. The ranging from busy Milwaukee avenue promenaders on an ocean steamer walk to the great prairies covered with the bullring hours every day and con black-eyed susans, daisies, clover and sider themselves greatly benefited. A purple thistle. One will pass truck substitute teacher at the school out in farms where women dressed in the cost the field with her boys saw two of them tume of their native countries are doing pacing up and down the paths, each the work. A short ride on the 40th with a hoe held behind him. "What is avenue car, and then a walk on the the matter with Bennie and George? she asked.

yesterday," said an officer.
"Well, then, I'm under punishment ev

ery day from 11 to 12 o'clock," she said The idea tickled the boys and after that as she went up and down the paths If you are early enough you will find some laughing hoy would ask: "solitary" was before her if she stopped long.

The greatest punishment inflicted is players, sits a gentleman, usually read-term in the "solitary." In his nighting a nowspaper, or he may be having clothes the culprit sits in a well-ventia game with the boys. He is the familiated room with a window commanding ily instructor in charge of the cottage. a view of the surrounding country, and Each cottage has accommodations for is fed on bread and milk three times a a view of the surrounding country, and thirty-three boys and is in charge of a day. Visitors may see the boys a "squats," walking the bull-ring or in sol-itary confinement at any time, every thing being done as if the whole community were present, at all times.

The attitude of the pupils toward the

teacher is ideal. There is a familiarity players, the best "drillers" or the best which never degenerates into contempt She may be asked to give her whole cial point of pride and this feeling is 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 persons questions necessary she gives it some time afterward, so that no one's feel Worthy school. He doesn't care for ings will be hurt. The public school anything. He's a fright!" and the boys, teacher who substitutes there is thank resting on their hoes—it was during the ful to find thirty-three boys obedient, in field hour—nodded a solemn assent dustrious and anxious to please. The "We never have any boys in the lock- great relief of feeling that behind her commands is something to enforce them causes her to have the strongest tage that's tough?" demanded the boy kind of an affection for each of the lit-nicknamed "Grandfather." "You bet tle fellows. So she exerts herself to your life if you had such tough kids as the utmost to teach them, so that when Smith and Brown you'd have some one they return to the public school they in there."

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 in the way of discipline to annoy her she becomes so gentle and amiable that

"It takes but a short time for a new boy to become initiated. The school is old enough now to have traditions, and ing of eyes, which is the way children he soon knows that if he does not come have of showing anxiety to obtain a to time quickly the boys in his cottage privilege, that the new teacher is at and room will lend a helping hand and tongue. To be socially ostracized, so The kitchen work is marked and the to speak is the worst that can befall a boy, especially a boy among strangers, so the newcomers usually fall into line quickly.

"The cook doesn't like little boys like The substitute teacher told a boy who John," said the big boy upon whom the had failed in his spelling to do his work "at home." "He said it was brains, not how big an excuse instead of his words. She you are that counts," said John, indig 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

'No, but that kid makes me tired," he "I can't understand why George ends said. "Every boy in our cottage told every composition he writes with and 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 the teachers to the truant officer, who 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

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

"Our fambly instructor is away and we're trying to see how good we kin be till he gets back, and the to go and spoil everything."

The teacher Here was a dilemma. The teacher solved the problem by sending the boy

to be punished and giving him After the meal each boy is required to marks, and she has not vet decided whether she did right or wrong. The same boy came to her in two or

your reading is good, your language good, and emphatically you must learn disorder, neglect of work, destruction of your spelling. Don't ever let me hear material, improper language and going you mention a lower room." After beyond the school boundaries. The 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 let-ter in which he remarked naively that 'he never knew he could be so smart,' proved.

Oh, if we of the public schools could enforce our commands and have some

The boys who are in the same centive to better behavior in the future. he had thought, so he came to the "Did you say we might est a carrot?" teacher for "pointers," as he called demanded a breathless boy who had run from the end of the field. 'Yes, I did," said the teacher, sur-ised.
"Well, this is my pie week and I them. No boy there is at all backward didn't want to get into no trouble with about doing what he can to entertain

Astounding Statement

Made by a Prominent Presidential Candidate.

TIAL CANDIDATE. HE IS FEARLESS IN HIS to think for themselves, down to the day in 1896 when EXPRESSION OF WHAT HE CONCEIVES TO BE the Pope's blessing was breathed upon the Spanish RIGHT. OF COURSE HIS UTTERANCES IN RE- burn Cuban houses and fields, torture and slay Cuban GARD TO THE CATHOLICS WILL CAUSE ALL patriots, insult and outrage Cuban maids and ma-THE DEVOTEES OF THAT RELIGION TO VOTE trons, and make a smoking hell of a country whose AGAINST HIM IN THE COMING ELECTION, AND | people demanded no more than the Catholics of Ire-THAT ALONE WILL BE EQUIVALENT TO HIS DEFEAT. HIS ARRAIGNMENT OF THE CATH-OLICS 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 AP-PEARED 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 Catholicwe being of the Baptist faith.

But the difference between one church organiza tion and another, may be a matter of extreme polit ical importance, and we cannot understand how any student conversant with political history can be indifferent to the peculiar hierarchy of the Catholic No other church organization claims and exercise

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 re ceived, and far-reaching questions of international policy debated and decided.

There is not a government of the civilized world a 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 o 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 a oyally Catholic now as in the days when the Jesuits and the Inquisition met and turned back the Reformaion of Huss, Wycliffe, Calvin and Luther.

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

We state this without passion and without malice we state it simply as a remarkable fact which that lenges attention. Protestant Prussia under Bismarck's lead expelle

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. Ambassa dor, gave his grand feast to the nobility of Great Britain, not a single Protestant divine was invited. Cath olic 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 in visible 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 publie 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 ing, thinking, comparing and judging?

The Literary Digest (N. Y.) copied last year an article from a leading Catholic paper in South America in which the Inquisition was enlogized, 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 school question, that they compelled the local postal authorities to throw the offending newspaper out of see fit to tell them.

The government did not dare to punish No good Catholic must read any book, or other public newspaper. the mails. The government did not dare to punish the priests who had thus violated its laws and bde. Submitting said book or publication to the independent

stroyed its mail. In this growth of power in the Catholic church; of of the priests. which we have given a few instances) it is to be noticed that the radical Catholic is crowding out the liberal catholic is catholic is crowding out the liberal catholic is catholic is catholic is catholic in catholic is catholic in catholic is catholic in catholic in catholic in catholic is catholic in eral 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 things are describing. of serious attention.

Where a church claims and exercises the right to exert political influence, it behooves good citizens to huge growth of the Catholic church in political power study the history of that church and the tendency of its creed is to make the people superstitious, intolerits teachings.

that the Catholic church is likely to take such a controlling part in our national affairs, it is well that we and our Protestant ministers continue to be dupes, should ask ourselves a few questions.

sacred cause of freedom, of labor, freedom of votel freedom of speech, freedom of thought, or freedom of thought, and free worship. conscience?

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

TOM WATSON IS THE POPULIST PRESIDEN when it burnt one hundred thousand men who dared land demanded of Protestant England, and upon far better grounds.

To the very last, the Catholic church stood by the nstitution 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 lust 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 publie schools. To the very last it opposed self-government by the people, and is to-day the stanch 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 poasts 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 vicegerents of

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 wants its converts to have faith-blind unreasoning faith-in the priest, faith in the church, and faith in the Catholic statement of ev-

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 pre-

vious to the year 1600, except where special decrees have since made exceptions, are prohibited now." What books were prohibited previous to the year 1600. and which of those books have been acquitted of blame during the 397 years since 1609?

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

Away goes your Milton and your Shakspeare, your Burns and your Byron, your Cowper and your Wordsworth, your Tennyson and your Scott! They were all

Macaulay must not be read, nor Hume, nor Gibbon, nor Hallam, nor Froude, nor Carlyle. They were all heretics.

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 hereties 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 Cathoic ever be anything, mentally, but a child, if he denied the privilege of read-

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 criticise the popes, cardinals, priests, church doctrines and usages, are forbidden. The amiable Leo does not wish that his people shall be newspaper, which opposed the church policy on the told a great many things which ought to know. He wants them to know nothing beyond what the priests

submitting said book or publication to the judgment

Such rules as these sound strangely out of place in r If a creed is sound, why should it fear investiga-

og 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 Catholies 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

tion?

is mental and spiritual slavery; and we look upon the lett and D. G. Griffith. The board of To judge a tree by its fruits is a fair rule. Now ant and priest ridden.

But while our politicians continue to be cowards.

But while our politicians continue to be cowards.

Gatholic diplomacy will march onward triumphantly When and where has the Roman Catholic church until the day will come when Protestantism will have done anything for the masses of the people,—for the to fight for dear life in a land which its blind devotees believe is dedicated forever to free speech, free T. E. W.

Political men, like goats, usually thrive best among

among them and a solo, to afford a little diversion, is often called for. Every Wednesday, accompanied by the piano, they sing for half an hour. The senge include patriotic songs, athool songs and popular songs. They make the welkin ring and so thoroughly enjoy themselves that it is a pleasure to

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 be deprived of a swim is a tragedy. On the field, on a swimming day, the observations are mostly about the weather and answering anxious inquirles 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 beings supplied with 'wings," a better-looking lot of boys could not be found, Swimming races, diving for keys or pebbles or an occahanded back at first, are in progress in a short time. Many of the family instructors swim with the boys and the boys swarm over them like bees, diving from their shoulders, challenging them to races and playing with them as if they were of themselves, as they are You 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.

Harmonlous and Successful in Every Respect.

The convention of the . Minnesota State Spiritualist Association, which has tust closed was one of the most har monious conventions on record, as far as the writer's experience with such gatherings is concerned. Everyone eemed determined to avert any storm of whatsoever 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 workers at home and from abroad all get their heads together and spell harmony and success with one accord there is sure to be something doing-and some thing of a nature calculated to cause the smiles to broaden, and the hearts grow lighter, too. The visiting workers were Rev. Moses Hull of Whitewater, Wis.; Miss Lizzie Harlow of Haydensville, Mass.; Mrs. J. A. Murtha 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.

reception on Thursday evening, which furnished ample opportunity to "get acquainted" and to "trip the light fantastic," in the most approved fashion. The program which preceded the dance was especially notewortny for its excellence. Among the most commend able features were select readings by Mrs. Jahnke, and the inimitable violin playing of Prof. Zeidler, than 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 ap-

dience readily gave evidence of its approval. Miss Lily Swanson, one of Prof. Zumbach's most promising pupils, rendered a vocal solo, showing the excellent timore 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 instru-mental numbers.

peared before the audience with a pair

of clubs upon which were flaming torches. With these the most wonder-

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 side, and then the audience, after the short inter-mission 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 by 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 thought, 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. Folof the officers, in I believe, every instance by acclamation, which goes to show 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 men-tion, and which will show something of the progressiveness of the legislative work done, was that which abolished the system of isguing personal memberships to persons in localities wherein there were regularly chartered auxiliary bodies. Too much cannot be said in commendation of this action.

(Continued on page 8.)

The Wisdom of Passion

BY SALVARONA.

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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 reference with which the book is crammed. Its main thesis I agree with .- Prof. 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. Ceasare Lombroso,

Here is a man who sees and says things for himself. He is not retailing conventionalities. The book fairly bristles 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.—Albion 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 primary place to feeling—with James! "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Pas-sion" fits in with their contributions. The main thesis of the book-that the soul forms its own forms by its choice -I can ascribe to -Prof. Oscar Loveli Triggs, University of Chicago.

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vices, programs for sessions, parliamentary rules. Containing instruc tions for organizing and conducting lyceums, for physical culture, calisthenics, marching, banners, badges, standards, the Band of Mercy, etc. Compiled for the use of progressive lyceums and societies, by Emma Rood Tuttle. Price, (cloth binding), 50 cents per copy, or when ordered by the dozen, 40 cts each.

ful effects were produced, and the au-Man and the By Rev. Arthur Chambers,
Spirit World Associate of King's College,
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Too much light cannot be cast upon the dangers and cure of obsession. believe more people are obsessed by mortals than by decarnate 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 discase, which caused them to yield more readly 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 foreoranized 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 auggestions, she was restored to health,

Another lady was made miserable by an adverse thought that seemed to arise in her own brain. She brooded over it until her reason was impaired, and she made several attempts to suicide. She was placed in an insane asylum for two Pnonths, but grandually 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 be-tween 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 if one is selfish and sensual, the other ignor-ant 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 moor 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 UN-PLEASANT CONDITIONS TURN THE MIND UPON THE OPPOSITE, AND PERSISTENTLY KEEP IT UPON THAT WHICH IS EXALTED AND NOBLE, AND THE BETTER VIBRATIONS WILL OVERCOME THE LESS DESIRABLE.

When corresponding, if at any time z 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 shead 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 spiritunily. If we would ascend the "Spiritual

Ups" we must cross the valleys that intervene. Many thanks are due Brother Fran

cis 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 Bublects Chosen by Audience.

Dr. W. J. Colville of London, England one of the most eminent authors and lectures of the Spiritualist taith. 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 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 the "Future Possibilities of Radium," "Manners, Customs, Philosophy and Religion of the Inhabitants of the Plane, Mars, The Best Means of Reforming Crimi nals," "Suggestive Therapeutics" 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 spoke unfalteringly for fully 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, aristocratic and uncouth, clean and dirty, refined and vulgar, religious and athe-istic; and wherever I went I found my unseen prompters ready to help me in all emergencies and to nilot me safely over many difficult and unpleasant places from which I should certainly have shrunk had I not seen beforehand

Colville is a member of the Greek Occult 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.

"Fuman Culture and Cure. Part First. The Philosophy of Cure. (including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. very instructive and valuable work. should have a wide circulation, as it well fulfills the promise of its title.

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

Plant Life and Mental Activity.

other. Professor Haeckel, in view of the shadowy cloud.

istics not before supposed to be possessed by the vege- ted by sympathy from plant to plant. In these plants table kingdom. One of the most recent claims is that there is no aggregation of matter known as the brain

higher animals—in organ from which diverge nerves thing which is very much like intelligence. nerve matter scattered throughout their bodies evi- soporific. dently serve a purpose much the same as that of the The irritability of some orchids in their lower petals brain in vertebrates.

sult. The sea anemone has some scattered nerve cells, The Venus flytrap, the sundew, and other plants are and the same has been claimed for the jelly fish, but able to digest animal substance, and flies and other if they exist as elementary representatives of organs nutritive matter are held by the leaves until assimiactive in the higher creatures, they are visible only to lated. The word "instinct" seems to be applicable the acute physiologist, nided by the finest appliances to some of the movements of plants, as it is to some of of the instrument maker. In sponges and the minute the movements of animals. B. F. UNDERWOOD.

Some years ago Professor Huxley used the term forms popularly grouped under the name of animalbiological no man's land" to designate those forms cules it would seem that there can be no traces of If life which possess some of the characteristics of the nerves. Yet these morsels of animated jelly are sendant and some of the characteristics of the animal, sitive to the slightest touch, to changes of temperabut which can not be classified as either the one or the ture, even to the obscuration of the sun by a passing

boundaries between plants and animals, suggested. It is precisely the same with plants. The sensitive that there be recognized and named an intermediate plant folds up its pinnules as a protest against diskingdom to include the debatable members of the turbance. In a tropical forest at times, a carpet of wo. weeds will become recumbent before the fread of the Of late years science has disclosed many character- advancing pedestrians, the irritability being transmitplants poss a certain amount of brain power. and no visible nervous system. Yet more than some Brain is co. youly thought of as it exists in the of the lower animal forms, these plants exhibit someand no visible nervous system. Yet more than some

for the performance of special functions, some sub- Mr. Arthur Smith declares that even in the highest serving the purpose of sight, others enabling the mus- animals the brain itself cannot be looked upon as the cles to move the limbs, and another series aiding in sole source of nerve power, that it is not in itself a the all-important process of digestion. In these ani- battery but only an intermediate motor which serves mals the brain itself is divided into regions each of for the more perfect transmission of impulse. In the which is now known to have an exclusive use. But plants the motor is not seen, but the motion is there, in lower forms of life, like worms and snails, there is and it can be enfeebled or arrested by the application no actual brain, though the gangla or collocations of of chloroform or a weak solution of opium or other

and of others in various parts of their flowers, is re-In the lowest recognized members of the animal markable and seems to indicate nervous power. kingdom no brain or nerves are to be seen. The fresh Climbing plants revolve ceaselessly in search of the water polyp may be cut into several pieces, and all the object round which they are to cling, reminding one fragments will grow into separate animals; each of of a blind man feeling his way with his staff. Insecthese may be divided in like manner and with like re-tiverous plants show something akin to intelligence.

Spirit Influence World-Wide.

An Old Woman's Dream That Seven Young Girls in the village street. No girl may'or does try to avoid 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.-

dream, yet not a dream, a revelation indeed, the of the Blessed Virgin. shadows of which hang over the richest, the prettiest, who belong to the Society of the Blessed Virgin.

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

dream book declares so.

admits that sometimes dream signs fail. But this thing that is talked of in Roseto that came low her.

to Maria del Giordio was not a dream, but more likely When the dream was first told every mother crossed fortune-teller or necromancer.

it cautious lest the Father shall hear they have done declare seven was the number.

the third grave of Maria's dream, the villager tells with heads draped with black veils mourned for their his story in half-awed whispers, like something he companion. dreads to breathe aloud.

men's gossip has heard of it. It is no secret from the Roseto that scorns belief in dreams: Yet about the men. But since the third grave came to lend force to fiance of the dead girl hung just a touch of the tragic the dream no one wants to talk of it, least of all the that no ordinary death unheralded by a dream could dreamer herself, for in its further fulfillment is held have bestowed on so important a mourner. the doom of four members of the Society of the The next call came after a similar lanse of time. Blessed Virgin, numbering in its ranks all the marri- The Di Orios are one of the leading families of Roseto ageable girls of the village.

Some accounts even say five of them are doomed. an village among the Pennsylvania mountains, near He has much money as Roseto's fortunes go, and he Wind Gap, sister to the Water Gap. Very deep-blue is the bell-ringer and the sexton and other things beshadows lay on the mountains to the west. Opposite sides. on other foothills are the weird haunting gray slate Moreover, he had one clever daughter, pride of his quarries where Roseto men have earned most of the house and heiress to his wealth. money that has made Roseto one of the richest of Italhold themselves as just a little superior.

that of the average Italian settlement among the doomed to die.

Strong traces of the Greek type appear in the mark- lawyers told him he was a fool, such a fine girl, too. edly blonde hair and light complexion of many of the But Di Orio took the \$300 and at once ordered the men and women whose eyes are blue, and their finest marble angel the money would buy. straight bold features offer many an attractive model. Here, too, the married women keep their looks much three girls. On Sunday afternoons groups of girls, longer than the average woman from Italy.

the girls here.'

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

very largely brought about this change.

Your opportunities have been great and

this has given you the advantage over

this state in aiding to bring the results

til they are married none is allowed alone after dark come to the whole world.

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 Such is the record of the fulfillment up to date of was the first death in Roseto of a girl from the Society

Hardly four weeks had passed when it was whisthe smartest girls, in fact over all the girls of Roseto pered that some thing mysterious had happened and that Teulora'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 The lonely in Paradise for lack of companions from her own girl circle.

Yet these are only dream signs. Perhaps they come The dead girl appearing to Muria in a dream had true, but even the most persistent believer in Roseto suid distinctly that seven of her companions would be called from the Society of the Blessed Virgin to fol-

a revelation or a prophecy, and Maria is no common herself at the idea that her own daughter might be the first to hear Teidora's voice. Then Father De--Although in all else in Roseto the command of nisco forbade any discussion of the dream, and as the Father Denisco is absolute, yet in this matter not even days went by and nothing seemed to point to its fulfillhis most stringent order to pay it no heed can make it ment the dream became so indistinct that now some forgotten, but only serves to make those who talk of say Teidora declared she would call six, while others

It was not until the following October that another So when strangers are shown the park-like church- death occurred, and Maria de Renzi was laid in the and where the new big white angel has just now churchyard beside Teidora. The girls of the Society mounted guard over the grave of Leonarda di Orio, of the Blessed Virgin unbound their long hair, and

Then some one recalled the dream of Maria del Everybody in the village old enough to lister to wo- Giordio. Still there is quite a progressive spirit in

Pasquale di Orio was one of the first settlers in the vil lage. He owns much land that has doubled and Roseto, where all this is happening, is a model Ital- trebled in value since he bought it for almost nothing.

When there was a trolley and railroad smashup at ian colonies in a few years. Old Roseto, of Foggia, in Ackermanville, and out of the werck of a crowded car Italy, of which the New World Roseto is the daughter, came the dead body of Leonarda di Orio, the dream is not as the villages of the Sicilians, and its people took on a new significance that was not to be disputed. Surely this must be the voice of Teidora, and Nor is the spirit of the Pennsylvania Roseto like now five more girls, pride of the village, must be

The railroad settled with Di Orio for \$300 and the

In a row in the churchyard rest the bodies of the members of that Society of the Blessed Virgin, come But it is in its daughters that Roseto takes deep to admire the white angel that has just been mounted on its pedestal, while they tell how good a father was "No scandal," says Father Denisco, "has touched Pasquale to spend all the railroad money on the gleaming angel.

But the village is waiting for what the next three

The above dream was simply a vision induced by Roseto's girls work well and marry early. But un- spirit who saw the future. Verily spirit return has SPIRITUALIST.

Whether it is old age (as I am in my eighty-fourth year) or some other cause, 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 Will Hodge, Prof. Peck, Baxter, Clegg this subject. the world in the next forty-two years. At that time the great mass of the peo-Wright, and M. B. Little, of Glen Falls, ple believed in the orthodox religion of a future hell and heaven, while now a large percentage agree with our theories of life in the future. You have twice every Sunday during my blind- ity than to believe, ir ness. His writings have been trans-

me; but I have done my small share in . By the way, Prof. Peck. In the early that you have so much right to be proud days, was a mechanic in this city, who the lady, she being a clairvoyant. The of. I have read your paper since its took charge of the singing, and if I relady was frequently covered (this mind first issue to the present time, except member rightly, also of our Spiritualfor two years when I was practically istic Sunday school. I have witnessed band and her son) with white cloths, blind and in sanitariums and hospitals every kind of phenomena that has been and very strong impersonations of vain New York. As a rule through all shown us in our cult; almost all of rious kinds. Her father, who is one of this time I have agreed with most of these have had in my own house, much her spirit guides, advised her to stop your views, although not with all of of it with my own family. I have probable that them. I think I became a Spiritualist, ably seen a hundred materialized spir-she would never produce anything but practically, long before the Fox sisters its, including etherealization and im- impersonations, but to confine herself had the rappings. It came about personation (the latter in my judgment to her clairvoyance, trumpet seances through my reading of Andrew Jackson should never be given without guides and ballot readings. Before this time,

lated into one or more foreign lan-

guages, and yet he is seldom heard of in

the Spiritualistic papers.

Letter From a Prominent Octogenarian. week to one month's time such medi- umehip. At that time I wrote a letter ums as Dr. Peebles, Fannie Allyn, Maud which you published saying that I did Lord Drake, and dozens of others not believe that five per cent of the Later I have had with me nearly a year phenomena which we had was fraudu-Mrs. S. R. Stevens, whose control Star- lent, and that one half of that was throughout the country; also I have bedium, and without their knowledge. I come acquainted with hundreds of the have had pretty extensive opportunity come acquainted with hundreds of the leading speakers of our cult, including to see every phase. II have not Cora Richmond, Moses and Mattie Hull, changed my mind very materially on

> I have in my possession perhaps Wright, and al. B. Little, of Gien Palis, I have in my possession perhaps N. Y., whom I consider as among the fifty slates containing writing and pic-best exponents of pure Spiritualism of tures of flowers that to disbelieve came this or any other country. I heard him from spirits would show more credul-Allow me to write about a matter of

my own personal knowledge. I know of a gentleman and ladyland their son sitting for a long time to see if they you with no one present but her hustelling circle what is to be). . I remem- she could find any article hid from her During my early residence here I en ber ten or fifteen years ago that there equal to any of those who practice that tertained in my own house from one was a great cry about fraudulent mediart. 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 us to selfishness, which then becomes a earth; this without exaggeration. Its energy is bearing good fruit.

And right now, let us make our annual, special bow a great degree our lives have been a to each other, and during the long evenings of the latter, and that we must do so much to 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, gression will be slow, our regrets many, without the beautiful messages of cheer from souls and our remorse of conscience bitter. 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 cooperation here and now, and let us hear from you at once. Meet our energy with your show of interest.

ather, and the result has been that she TROUBLED WITH TRAMP SPIRITS. has probably had spirits at her sittings and at camp-meetings by which nearly a thousand spirits have talked; there has never been any intimation of fraud, by any person who attended the She has been charged publicly by parties who never saw her works. who never attended her meetings, with fraud. But this is what all mediums have to meet. She is a good wife, mother and grandmother. She has aided to establish societies in different parts of the state, and yet at one time after holding a meeting in a neighboring city, an old and well known Spiritialist wrote an account of her trumpet meetings and sent it to the papers, mals. She pass which refused to publish it and inti- two years ago. mated that the writer had been gulled. In 1874 I ow It is very questionable with me, and I say it frankly without any harsh feelthan fraudulent mediums have been as-

certained and exposed. Topeka, Kansas. F. P. BAKER. "The Kingship of Self-Control,"

duty, the supreme charity of the world, not look for him. We never saw him the revelation of reserve power, etc. again.

Price 30 cents.

My wife was not then a medium, nor

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 de scribed spirit dogs, which showed them selves to her, and which in earth life be longed to the parties to whom she was giving a reading, and also other and mals. She passed to the spirit world

In 1874 I owned a large Newfound land dog; he was very fond of my horses, and if I left my team anywhere ings, that more genuine mediums have he would always stay with it until I got been ostracised and charged with fraud 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, fol lowed the buggy and stayed with the By team. On their return the dog was Wn: George Jordan. It treats of the gone, and thinking he had got thred of crimes of the tongue, the Red Tape waiting and had gone home, they did

HEALING CURRENTS

FROM THE

BATTERY OF LIFE. BY WALTER DE VOE.



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SPIRITUAL PROGRESSION.

Woodlawn, Chicago.

An Earnest Plea for Doing Good and Boing 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 conver-sation" 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

Why should we not be striving while here to do good to all mankind, whether should be to help every mortal that we 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

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

way.
Charity does not consist in moneygiving alone—far from it. Charlty 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 cften 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 unheeded for it may stare you in the face uppleasantly, which it ought to do till you learn to do right. But if you selze the opportunity and do the good white you may, it will reward you with that happiness of thought, peace and con-tentment 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 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 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 looked squarely in the face, and met as an honest debt, that must now be settled, and settled with ourselves. Beatrice, Neb.

Marie Control Control

did we know anything about Spiritualism until 1894, when my wife was con-trolled 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 bead. He had a beautiful hide licng black wavy hair, and they killed him for his hide. Wanda, my wife's control, said that she had found 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 spir-

its. who will step in and answer me hefore my regular guides can have time to do so; their answers are by no nieans reliable, and I always drive them out, but sometimes they do not like to go when I order them to do so, and 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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A remarkable book, of intense interest to all, whether Spiritualists or Moterialists, investigators or believers. The author has embodied in this book an account of his wonderful personal experience, and has culled from other sources the experiences of others, including scientists of world-wide reoute, making a volume of great value. 538 octavo pages. Price, cloth. \$2.

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SATURDAY, SEPTEMBER 24, 1904.

WORDS OF CAUTION,

You should not send money in a let ter. You may do so a dozen times safeand then the next remittance may five cents, and then you are per fectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religlous 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 anent 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 it 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 man's heart it will make him much better. But it will not prevent from thinking that he is right and his neighbor wrong. It will not provent 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 igno rance and misunderstanding. You must introduce omniscience. The golden rule plus omniscience would solve everything. The golden rule alone, even it it were 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 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. Rect 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 de-manded one thing. Mr. Mitchell thought that it demanded another. Each was sure he was right. Being they fell. 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 gold-

ings, capable of learning and of underatanding everything, capable of discoving 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.

Frankly, the world is tired of being told that it would be happy if it were perfectly good. The statement is false What we want is a teacher who will make us perfectly intelligent. We await that teacher. Till he comes we

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 conveved to the church of Notre Dame des Victories, 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 conflued 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, or, Death as an Event in Life." By Lillan Whit-ing. 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

Facts, and an Important Inquiry-Some months ago news came from he Orient, telling that the Armeniana. ad again risen in revolt against Turkish authority. A cablegram published con after said:

"The British, French and Russian ambassadors have reached a joint agree ment, to present an energetic reprenta nent, to present an energetic representation to the Grand Vizier to put a stop In obedience to that "energetic rep resentation" 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 Armen

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

Advices from Constantinople of Aug. 12 said:-

Minister Leishman to-day saw Tew fik 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 Porte giving way or Minister Leishman demanding his passports."

Subsequently it is reported the Sulian agreed to make compensation for ony losses the American Christians suffered in consequence of Turkish action. And still later comes the an nouncement, "The Porte declines to comply with the demands of the American government."

This seems to indicate a strained no sition 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 well remember the turbulent character of the Armenian representative at the World's Congress of Religions at the Columbian Exposition, a Chicago in 1893. He made himself so obnoxious the Turkish representative was reported to have assisted in send-ing him back to his own country to save his worthless hide from violence. seems to have represented the real Armenian character at home or abroad:

This missionary business, with which this government should in no way inter fere, is causing us a world of trouble and expense. Should it bring us in coilision with Turkey, it is possible Con gress will have something to say in the

premises before the end comes. It is well to remember in our treat; with Algiers, made in February of 1797, signed by George Washington as president, confirmed by the United States Senate, it is positively declared, "The United States is in no sense a Christian nation."

Then why are we sponsors for missionaries in Turkey? Why are we threatening to embroil the nation in war with a foreign power in their interest?

A Terrible Indictment.

Perhans 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.

"Whirring Millions of Flies" is the heading of the article, which reads as

"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 Lino-Yang, and this is his de-scription of the incident:

"The Japanese stormers had pene powered the Cossacks holding it, but supports from a splinter-proof shelter 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, Wilmot 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 whirred millions of flies. The hillsides were strewn with dropped rifles, ammunition and clothing, and dotted with dead lying in dreadful, fantastic attitudes as

"Everywhere moved searchers gath ering 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 what is right. It cannot, unless he has it to hill, hearing always the thundering of guns beyond."

In a world of perfectly intelligent beings, capable of learning and a terrible indictment of the indictment of

most spirited of them is necessarily in-adequate. 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 willring mill-ions of files. Were the men animals such a strewing of horribly disfigured corpses in the soil oozing with blood rould 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 recogshall have to struggle with each other, relying on our own personal conflicting nition, 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 con-tain much to admire, but fortunately the world is putting more and more em phasis 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 true manliness alive is so ap-pallingly false that the supreme effort 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 am sad,

Since you only take what I thought 1

And leave to me the rest. -Phoebe Carey.

Let US Now Get Busy! Perhaps you have fallen for out in the

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

eral years ago, with this issue we begin praise. our regular Fail and Winter Campaign, may be expected to appear at your

of all kinds of business during the sum- not worth the one dollar it will cost you mer months, and those who can do so for fifty-two numbers of it. Then look go on a vacation and care but little for over our extra inducements to subscrib-

once the vacation is over and the sys- pinding and mailing. tem is rested from business, and also Others may follow, as is their right satisfactory results.

That those who have attended the 'This fall and winter there will be arready to push the cause along.

prepare for the following season of cold, from first to last. rain, hall, snow and howling winds. It No one should be without the paper the physical and the spiritual.

growth and development of The Pro- year. gressive Thinker; that is well known This campaign is simply a season of to all who have been in the ranks of renewal or resumption of energy that Spiritualism any length of time, has been at rest during the hot months whether they have been subscribers or of summer. It is the entrance upon a not; they must have heard that which new wave of prosperity for the cause of was a matter of general and common Spiritualism and redoubled energy of understanding among Spiritualists ev- The Progressive Thinker. erywhere.

prefer to raise the standard of excellence your friends who are are on the point of of The Progressive Thinker, rather investigating the phenomena and inhan to lower the price to make the nu-quiring into the philosophy, as you can merical gain it might induce.

In accordance with a custom estab- since it was launched upon the ocean of lished by The Progressive Thinker sev- life, are the ones who are loudest in its

homes each week. Look it over care-That we realize the relaxing tendency fully, and decide whether or not it is ers in the way of premiums which are That we appreciate the fact, when offered at the more cost of printing,

from the vacation, and the evenings in this "land of the free," but that The lengthen and become peaceful and Progressive Thinker continues to lead calm, the mind again turns toward the is a known fact by all who have paid food from which it auticipates the most any attention to the advance in the spiritual movement.

camps and returned full of enthusiasm ticles from the best thinkers in our and the spirit of love and good-fellow- ranks upon all questions germane to thip are ripe to take up the line of Spiritualism and from scientists who march again at home, and are more are not enlisted with us, but whose science borders upon the occult. Also, the That never is there a petter time to narrative entitled "Compensation the get people interested in their future Law of the Universe," a narrative of welfare than in the autumn time of the experiences in spirit life, which will be year: the ripening time; the time to interesting to all students of the occult

is the time to prepare for the future of this winter. It will be fascinating, educative, and full of soul food through the We need not repeat the story of the entire season, as it is throughout the

If you want to help push the cause We need not reiterate that we greatly along, send as many of this issue to think of, and gather up their subscrip-Those who have followed The Pro- tions. Show them the paper. Show ressive Thinker from its inception; them our special inducements. Do those who have never missed an issue something for the cause. Do it at once.

Are We Not Led?

A most profound question under the bove 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 new potato. give to us what may seem to be the Spiritualistic view upon this subject. Surely it is well worthy of earnest and conscientious thought.

the best things that come to them in their lives seem simply to happen, in their lives seem simply to happen, in their lives seem simply to happen, in the deception, plants, on toward the end of stead of being the object or even the patural effect of their exertions.

much safer to say that nothing good buried in a field. ever happens to that class of people. The point is that when people are industrious and capable and work to ward a definite object, still the best wife potatoes have appeared it is dug ward a definite object, sum the what up, things contained in their lives are what up, things contained in their lives are what up, "A great bath of a solution of lye is the potatoe." be called the natural results of their ef-

It is also true, perhaps, that a man never makes much of himself unless be takes the full advantage of his happenhis own predetermined plans. A strong will and persevering effort are good things unless chance beckons in other direction, but woe to the man who is so set in his ways that when a door is invitingly opened to him by an un-seen hand he prefers through mere pride one of these frauds, though, is as hard to work out his own scheme. Almost to detect as the imitation new potato." eyery 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 steps, and that an invisible hand and an tive intent and for purposes of selfish infinite mind mark out our earthly course. What is more and better, if gain. there is such an influence it is benevoenything by disregarding it. Further, will casily take the premium. there is such a henevolent 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, manner show us a more excellent way. wanner show us a more excellent way, because all persons reared in the torrid cod by which this unseen friend would zone are of that color. The color of manifest himself and offer his assistione. Perhaps, then, we have such a tree of that color, developed by natural laws.

Some people may say that it does not telligent design and friendly feeling with which he offers his help. Evi-cently he is no subjective state and no natural law, and to regard him in that light negatives his activities. 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 opposition to this sort of leading-which is the essence of pessimism—is the surest road to failure and to destruc-

A PRAYER.

lest we stray; Send comfort to those who sorrow in Nature's highway; Hope to the weary, let lear hold no sway, Removing all shadows in our pathway.

Guide our efforts, oh, spirits, this hour,

JOSEPHINE E. FIRTH.
Philadelphis, Pa.

"Spiritual Songs for the Use of Circles, Campineetings and Other Spirit-italistis Gatherings," By Mattie R. Hail. Price 16 cents.

Mean Imitations.

The following choice morsel we find in the Chicago Chronicle: "The wooden nutnieg of Connecticut

was the first imitation food," said a grocer, "and then came the mean Bos tonian who dried snow and sold it for salt. This year we have an imitation "A westerner put the imitation new

potato on the market, and they say he has made about 80 per cent profit out of it. I am speaking seriously now, mind. Of course it was in a joking way It is the experience of most men that | that I alluded to the nutmeg and the

the summer, a crop of late potatoes of It is not meant at all that good things a kind that keep well. These ripen and come to those who do not exert them- are dug up just before the first frost. selves or to those who do not strive to They are sorted and all the bad ones produce definite results. It would be are thrown out. Then the rest are

"The crop lies buried, preserved from

prepared, and in this bath the potatoes are dipped. When they emerge from their plunge their skins are pink and curly and their flesh is hard and firm. In a word, they are to all appearances ings, even to the neglect, if need be, of new potatoes, and they would deceive

"There are many imitation foods," the grocer ended. "We have imitation butter, imitation strup, imitation jellies and jams, imitation coffee, imitation

The Progressive Thinker willingly concedes that the foregoing catalogue names a lot of very mean imitations, but we unhesitatingly pronounce the importance. It may be that it is not in champion "mean imitation" is the imia man that walks to direct his own tation of spirit phenomena with decentation of spirit phenomena with decen-

For-meanness, the person who palms lent and friendly, for no one ever made fake spirit manifestations as genuine

Calls Adam and Eve Negroes. Buffalo, N. Y., Sept. 10.—Declaring that Adam and Eve were negroes, Rev. how would it be likely to inform us of F. F. Choizzli, of Abyssinia, a graduate Its existence and accredit itself to us? of Oxford College, England, pointed to Evidently by doing just as it does, passages in the original scriptures to That is, it would be likely to let us work support his statement in an interview along in our own way for a while, and here to-day. As the Garden of Eden then in the most abrupt and unexpected was between Egypt and Abyasinia, he manner show is a more excellent way. turo's laws.

Taking the Genesis account as intermake much difference by what name we call this friend and guide, but it is essential that we should recognize the in-Choizzli as correct, the question remains, have the negroes reason to be proud of their original ancestry?

> Profanity a Christian Product. There are no swear words" in the Japanese language. Only Christians have need of such a vocabulary. Eliminate hell and damnation from the creeds and profanity would soon be unknown. The preachers of a few generations ago, while threatening sinners with their only stock in trade for making persons good, supplied the world with a great abindance of what many of their successors deem not only worthless, but pernicious literature.
> As Spiritualists discard the damna

tion theory, we trust they have abandoned the use of terms common only to the vile, and as useless as they are senseless and vulgar.

"Child Culture, According to the Laws of Physiological Psychology and Meatal Suggestion." By Newton M. Riddell. A most excellent work for all who have the care or training of children. Frice & cents.

"Spirit Echoes." My Mattle E. Hull. This prefity volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with

portrait of the author. Price 75 cents.

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,

's likely you'll find ere the close of the The need and the moment to give them a lift.

Don't trouble your friends. They have trouble enough— Be silent at least, it you can't raise a If you haven't a smooth path make out

with the rough. Don't whine to your neighbor-keep jogging along! What's a laugh or a sneer? Empty

breath, nothing more. The hare laughed aloud when the tor-Yet found to 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 laughers and jesters are also

the strong. Let them jeer if they choose to. Mere breath will not move The stubborn man who goes jogging

Be quietly brave. Don't despond or get Talk less and think more. You will

find at a pinch Grit, gristle 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. 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 fog-BEATRICE ST. GEORGE.

TWELFTH ARNUAL CONVENTION Of the National Spiritualists' Associa-

. tion. The twelfth annual convention of the National Spiritualists' Association will be held in Music Hall of the Collseum, 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 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. Br. Thomas, Will J. Erwood, E. W. Sprague, J. W. Ring, Mesdames R. S. Lillie, Laura J. Fixen, G. G.Cooley, Margaret Gaule, 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

Information concerning hotels and rooming houses can be secured by addressing the Rev. Thomas Grimshaw, 5835 Theodosia 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, Octo-

ber 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 success

ful 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 exer-

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

CLARA L. STEWART,

"WHAT A GRAND PAPER!"

Congratulatory Letter From a Leading Journalist of Rochester, N. Y. What a grand paper you are publish-

ing! Really, as an old newspaper man, I am astounded at the quality and quantity of the matter you put forth every My dear friend, it is a great monument you are building for Spiritualism and for yourself-better than those

kings, as described by Byron: When some proud son of man returns to earth
Unknown to glory, but upheld by birth,
The sculptor's art exhausts the pomp of woe, And storied uras record who rest be-

erected over the remains of popes and

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 I would like to see you once again be-

When all is done, upon the tomb is

the-bar" when "From out our bourne of time and place The tide may take us far. We hope to meet our pilot face to face

When we have crossed the bar."
Rochester, N. Y. A. W. MOORE.

fore we make the final journey "across

COMPENSATION

The Law of the Universe.

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

Next week, under the above title, we The one grand thought the message will begin the publication of a thrilling offers is, that each one holds the key to: and highly instructive narrative of the his or her future life and condition. If experiences in the lower and higher they desire light they shall receive spheres of spirit life of a spirit who light; if they desire to remain in the gives the name of John Rallstone. It is lower sphere of spirit life they shall be written through the mediumship of so privileged, etc.; that each carries Millard F. Hammond. Ralistone claims the nature into spirit life that was posto have been in spirit life over two hun- sessed upon the earth plane, and has dred years, and his beautiful teacher the privilege of remaining in that conmany centuries.

read it:

This narrative is a nicely-drawn pice grand and noble missionaries and ture of the awakening of the spirit of teachers in spirit life.

thought-transference, obsession, etc.
The principal actor—aside from the guardian angel-the author of the parrative, claims to have been ship-turn of a perfected individuality with wrecked in 17—, and in chapter II gives such evidence, it seems a logical cona thrilling account of the awful typhoon that stripped the boat of every man but himself, and left him attent in the Indian Ocean, to drift without masts,

Alone, on a drifting wreck, hungry and famishing for water, he vividly de-scribes the torture of mind and body, in chapter III, and his lonely voyage, always hopeful of being sighted, picked up and rescued; floating—just pushed along by the ocean current and the wind-loward the frigid zone at the ceived; rather it is the result of suff-Bouth pole,

into looking ahead into a hopeless and always up to individual expectations. helpless condition, where relentless concerned regarding the line of the riences in spirit life and illustrations of human life, whether it be filled with de inestimable value as lessons upon the

passed out into the spirit world in a his own progress, and that ignorance is very calm and resigned condition.

his own progress, and that ignorance is one of the greatest hindrances to un-With chapter IV begins the real foldment. story. The awakening in spirit life

roundings; the vast experiences, since study of others will be of no avail ex-

tion and education, had been a Chris- eliminate all such tendencies tian in earth life, one of the blindest own soul, and then become positive and dupes of old theology, uneducated and repellant to all objectionable forces, or rough on the outside, but honest and even suggestions that he knows will reelicit the greatest variety of explana-others. And the closing words upon tions from the teacher (the guardian "Liberty" are to the point of the pith of angel, who has been in spirit life so the narrative, viz.: That in spirit one is long, and been a teacher for so many free; at liberty to rise or remain; centuries), and all are so philosophical there is all eternity for it; no haste is yery height of spirit teaching.

dition indefinitely.

The following is a brief synopsis of Another beautiful feature portrayed the narrative, sketched by one who has is the vast usefulness and worth to ig-

John Rallstone to consciousness in spirit Still another nice point is, that in life, through the influence of a guide, or spirit life those in one sphere of growth guardian augel, a spirit of wisdom, a need not be and are not molested by teacher, a leader of the ignorunt (men- those below them; neither can they distally blind), who leads Ralistone to his turb those in the spheres above them; father; also an ignorant spirit, and to that each sphere of unfoldment is a gether they are taught the lessons of condition unto itself and that the eternal law of right will eventually expand each individual into perfection.

While this is unprovable, by the reclusion regarding the laws of progress. "Compensation" is the one great idea that is interwoven all through this nar-

rative; the idea that good deeds, words and thoughts bring their own rewardcompensation; also, wrong thoughts bring about their own correction and individual knowledge-compensation. "The law of the universe is the law of compensation," is not defined here as a commodity: not a return for value re-

cient cause to produce it. Compensa-The narrative here leads the reader tion may be agreeable or otherwise, not The entire story from beginning to fate seems perfectly careless and un- end, is composed of rehearsals of expe-

spair and torture or illumined with road of life, as relates to the most imhope and sublime pleasures and luxu- portant means for soul-expansion and elevation; showing that each individual He drifted into the frozen zone and either promotes himself or postpones

It shows the absolute necessity of the and the changes of the scenery and sur- study of self to unfold, and that the the year 17— up to the date of coming cept that you study their real needs for in contact with a medium through the purpose of alding them; that to whom to relate the full story to the avoid falling into the hands of or being influenced by excarnates of a mis-The father of the author, one of the chievous or evil-disposed nature (or beparty on this tour of awakening, inspecing obsessed) one must study self and andid. His bonest, sincere questions dound to some wrong to either self or and reasonable as to lead up to the required, but it is left to the desire of

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 equiped 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

cents at once; and take it for three Say "All is well!" No other, did I say!

Mouths. You should be brought in Ah, now methinks I hear the name of touch with its valuable contents during the Fall and Winter Campaign. You And yet another name, of one whose should not miss reading "Compensation, the Law of the Universe," and the many other good things that will appear in the paper each week.

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all oc The roasting lives, but incense all decult and spiritual lines of thought. You can only keep up with the procession Ah, Ella Wheeler Wilcox! why should by reading it each week. Send in your subscription now, and introduce the Sweet charmer, (kissed by dangerous paper to your neighbor.

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!'" Eila Wheeler Wilcox in San Francis-

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

In history, can point with such success If you can not spare \$1 for The Pro- To deeds of crime and horror, as that gressive Thinker one year, send in 25 name, cents at once, and take it for three And with the climax of perverted zeal

> Wielded by woman's hand with magic Has wrought unmeasured good for hu-

This blest name, self-enrolled with that LOOK OUT! LOOK OUT! And Nero; discord strange—yet unto The music of war's cannon is but sweet

man kind.

Though loud crescendo; flames of burning Romelicious

luxury),
As poisoned victim whisper, "All is well!" Crush that foul falsehood! Break the ratal spell!
Till lasting peace shall seal the mouth of Hell.

And wars are ended, say not, "All is well!"
THOMAS H. B. COTTON. Edenvale, Cal.

Posth. Its Meaning and Boulda. An old book gave us a myth called God;
By J. K. Wilson, of the Pennsylvania. A name that has drenched the earth
Bar. An absorbingly interesting vol.

With rank superstition's vengeful rod!

With rank superstition's vengeful rod!

Wonderful payehic events in the author of Startling his head.

No other name since time first reared his head.

An old book gave us a myth called God;

"An infamous Dynamits Roman Cathelic Conspiracy Detected and Exposed."

"Romanism Exposed." "Romanism Exposed." Two pamphiets by Rev. J. G. White, author of Startling his head.

No other name since time first reared his head.

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

Speaking in tones of might. Like the prophetic voice that cried To John on Patmos, "Write."

Observation, in connection with consciousness, intruth. And this truth is perpetually coming in contact with the theories of prominent personages.

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, caretional.

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 marwater and solid ice.

the most crucial test conditions, during which spirits and know the facts. And here is what to every hon- conscious life beyond the grave? have come and gone through closed doors, whilst orable Spiritualist is not only perplexing, but pain6. Why do the New Thought advocates continuare necessary.
flowers, fruits, living fish, birds, ancient coins, very, fully annoying. It is this, there is a class of gaping, ally say and write, "Thoughts are things?" If they without any apparent difficulty. If you have wit- not only defend them but patronize them at a dollar a shape, etc.
nessed nothing of this nature, kind reader, it is your head, and this, too, when they would not pay ten cents Being now in my 84th year, hale and hearty, yet misfortune, that's all. It seems that the power of to hear a brilliant, uplifting lecture from Howe, or discovering a tendency to a little baldness on the top spirit, or spirits, when they have the conditions, is al- Wright, or Wiggins, or Colville, or Moses Hull, or of my head over the phrenological regions of benevomost unlimited. Spirits claim that the effluence from Sprague, or Kates, or J. J. Morse, or Mrs. Brigham, or lence and veneration, will the "New Thought," by the substances of their own organizations, no less than Mrs. Pryor, or Lillie, and a dozen others that I could any amount of concentration, cause new hairs to grow from the spiritual or soul-bodies of men, are the high- name; and generally this class of Spiritists patronize upon my head? I am a little sensitive upon this abling astronomers to calculate the coming of eclipses est known sublimations of that universal element no Spiritualist journal. They abide in the dark den point, for I don't want to get bald-headed, and have

Materialization a Fact.

ible substances and their manipulations in such a way the traits and tricks characterising their earthly lives. as to become visible to the eye and that may be consciously sensed by the touch. Of this I have not the life-long tendencies; is not a slate to wipe off as with ized forms walk out of the temporary drapery-cabi- in any sense, a blood atoning Savior. Clowns awake net hastily improvised for the occasion, stand in the as conscious clowns just over there. I am certain, middle of the room, take my hand, converse with me therefore, that some detected mediums have really on what only the spirit and myself knew about, and then dissolve, disintegrate and dissipate into invisibil- demon spirits, assuming perhaps great names, making ity without any return or attempt to return to the great promises which, coupled with the medium's like cabinet. There was no flesh, nor blood, nor bad ing for money or fame, by their higher natures bebreath in this apparition.

Stanford's scances. Mr. C. Bailey, the medium, is nable and horrible frauds, which frauds are the warts now in Milan, Italy, before the Psychic Research so- and blotches on the fair face of Spiritualism. cieties. This Melbourne Stanford, a millionaire, and What is to be done? Though not robed in ermine, brother of the late Senator Stanford, the originator nor anchored upon any judgment seat, I will venture and builder of the Stanford University of California, to say, to advise this—keep away from all these travis not only a cultured, high-toned gentleman, but a cling mountebanks, these wandering tramps, profess-that they had remained unthought? brave, outspoken Spiritualist. In his seance-room ing to produce materializations in the light; keep fitted by himself and maintained free to seekers after away from this whole brood of loud-mouthed pretendthe truth, I have frequently seen in a quiet, subdued ers, or anyone who does not come to you wisely and light a materialized spirit hand projected fully ten well recommended, and satisfy yourself that their rec- the Reverend B. S. Hobbs, a Universalist minister of that Spiritualism in its phenomenal, philosophical and feet from the medium, then float in the air, then rest ommendations are not forgeries. And further, sit, Webster, N. Y. He was a well-educated and elo-religious aspects is fully abreast of the highest ideal upon my knce, which hand I could touch. The form meditate, become and be your own medium, remem- quent minister in the ranks of Universalism, but unex- of the noblest type of modern thought, plus the most of the hand was perfect but rather cold; then a mo- bering that the higher mediumship is a beautiful in- pectedly and against his wishes, he became medium- positive demonstrations of a future conscious and proment later it would soften and disintegrate before my terblending of spirit forces with your own; cultivate istic. The invisible forces continued their work of gressive existence. And yet as there are spots on the eyes. This was only a minor manifestation of what I the home seance; unfold your own spiritual nature; influence until it became a positive control. He be- sun, so there are counter-currents to be observed in witnessed in Mr. Stanford's seances, seances where make your very sitting-rooms altars for sweet spirit came really a trance-speaking clergyman, and for a connection with Spiritualism. There are other leaves many of the scholarly, the cultured and noted citizens communion, have your children sit with you in your time all went seemingly well, but soon he began to to be turned. One of these I turned over in my late of Melbourne were invited to attend. And I can call seances and make your homes so clean, so quiet, so teach and preach strange theories. His ministerial book, "The Demonism of the Ages and Spirit Obsesto mind no one that left these seances without being pure, so unselfish, so beautiful, so musical, so aflame brethren reproved him, but he continued to teach doc-sions," which considering the private and public critconscious of the genuineness of the phenomena. They with love and so harmonial as to naturally invite the trines averse to Universalism, -bordering on Hindoo- icisms so far received, it is safe to say that is making were always free to investigators.

Mediumship Not Sacred.

No, it is not sacred in any theological or ecclesiasscious manhood.

cred to Juno. An edifice dedicated to intellectual, to nite idea. religious purposes, to spiritual songs and communion Unitarians, Universalists, Swedenborgians, Liber-

room and should be kept clean, well-ventilated, deco. feet.' tuition, reason and experience, is the great test of rated with paintings of the spirit realms and made ish scheme for the gathering in of the shekels.

Mediumship is not properly a gift. It is, in a word, fully and critically inquired into them. If he will sensitiveness to influences from both the visible and not, or cannot inquire, it is only proper that he should the overshadowing, encircling invisible spheres. It is out. It is a puzzler. Hence, in becoming humility I tian Science hall in Battle Creek, to inquire upon the be silent; to do otherwise is as unjust as it is irra- especially natural to some organizations. It may be come mentally kneeling at the feet of our enthusiastic address of Mr. Farlow, and after conversing a time and hasten its unfoldment to perfect some work that they desire to accomplish. This sensitiveness to the foundation, permit me to ask these good creed-invent- monism of the Ages or Spirit Obsession," and they unseen may also be debased and destroyed by im- ing people the following questions: moral conduct.

Frands on Both Sides of the Divide.

Who that has had experiences in Spiritism to any ideas? vel is that which pertains to what is denominated very great extent, does not know that there are most 3. In the common phrase, "the transference of rested upon, read thus: "All is mind, there is no matis manifest to us as spirit and substance—that is to chandise, frauds in matrimony, frauds in the pulpit, skill and persistent energy? say, substance which can be as naturally reduced to frauds in government, and what is to be done about 5. As there are multitudes who believe, as did Col.

of fraudulent spirits-the mischievous, fun-loving, deceiving, demoniac "diakka" of Dr. A. J. Davis mem. Elisha did, nor would I call out "she bears" from the When I speak of materialization I do not mean the ory. Often mediums may really be mediums, or good forest to tear in pieces "forty-two children." materialization of pure spirit, the conscious force of sensitives, and be obsessed, influenced, controlled by Kings ii :23, 24). I would set Elisha and that Old the universe; but I mean the accretion of auras, es-positive earth-bound spirits enabling them through Testament Jehovah a better example. the universe; but I mean the accretion of auras, es- positive earth-bound spirits enabling them through sences, atoms, molecules and other etherealized invis- aural enironments to measurably re-live and re-enact

Death, bear in mind, is not a sieve to sift out all past good mediumistic powers; but are impressed by dark When last in Melbourne I sat in twenty of T. H. lower, and so they become guilty of the most abomi-

ennobling, purifying presence of exalted angels.

An Inquiry-What is the New Thought?

The once very noted preacher and orator of New dical sense; and yet in another and higher sense it may England, the Rev. Thomas Starr King, used to occabe considered sacred because it relates to and takes sionally say in his Sunday sermons, that the great difhold of the highest and divinest faculties of the hu- ference between Unitarians and Universalists was man being as well as the immortality of the spirit - that the Universalists believed that God was too good the divine Ego, the central force that constitutes con- to endlessly damn a portion of the human race, while the Unitarians believed that man-that all men were where Plato taught." The beautiful peacock was sa- strong pulpit language but evidently conveyed a defi-

with the Gods and good spirits may be denominated alists, Rationalistic Freethinkers and Spiritualists, sacred; because consecrated to high and heavenly repudiating the old Calvinistic dogma that man bepurposes. And so mediumship, related of course pri- cause of "Adam's fall is a poor, unworthy worm of marily to the physiological and psychological organi- the dust," have earnestly taught that man is a thinkzation, when practiced by clean, upright, conscienting, reasoning, royal-souled being made in the image tion and anguish, to the dust! tious instruments, may be considered sacred. (And of God, having within the conscious potencies of infi-

MATTER THROUGH MATTER_MATERIALIZA. neither consciousness, intelligence nor sensitiveness. have taught for a century or more and said, "Think pelled to speak in a manner that, as before, led some TIONS_THE NEW THOUGHT_AN OBSESSED A door knob is a medium or an instrument for open- for yourself; investigate for yourself; reason for your- to think it spiritual and others to think me strangely PREACHER—OHRISTIAN SCIENCE BIGOTRY. ing a door; a wheelbarrow is a medium for dumping self; judge for yourself; in a word, be yourself, grow- diseased if not partially insane. Before when these yard refuse into some distant ditch; the burglar's kit ing, unfolding from within outward, struggling to more than dreadful trials were mine the strange influor of tools is his medium for house-breaking. Interme- overcome the lower nature, striving for self-mastery ence was of short duration. Not so, however, in the diary is a much better word—and sensitive is a still —ever seeking to attain and to reach to the highest present instance. I was obliged, in spite of all my efbetter one.

"Be ye perfect," said forts to say and do these strange things." The seance-room is necessarily a spirit-haunted Jesus, "even as your Father which is in heaven is per-

All Emersonian thinkers it is said, are optimists. For downright narrowness and blinded bigotry sweet with the perfume of roses and lilies-in a word, The phrase is certainly euphonic. I much admire it commend me to members of that little seet called consecrated, sacred to spirit communion. How un- because it is as true as it is beautiful. And now we Christian Scientists. like the above are the ordinary promiseuous scance- have the "new thought"-the "new thoughtists," I remember a few years ago, of asking for their me, who wisely said, "The most cautious philosopher gatherings, at fifty cents, or a dollar a head admis- called by some the "new thought-ites." These and hall (the Snyder hall in San Diego, Cal.) to give some sion, and where all too often the motive is curiosity, Mental Scientists are synonyms, metaphysically con- lectures upon hygiene and the general laws of health, Irish-brogue wit, fun, finding gold mines, or some self- sidered-one shield with two sides, or two different and they promptly refused to allow me to occupy

But what is this much-vaunted "New Thought?" of their synagogue. Carefully considering and reflecting, I cannot make it Only two days since, I stepped over into the Chriscultivated. Invisible intelligences often stimulate New Thought-ists and asking, plead to know just with their reader and the lady in charge of the li-

"the materialization of spirits." The phrase is an deplorable frauds, wolves among us vestured in thought," is it the thought that is transferred from ter. There is no such thing as sickness, pain or disunfortunate one inasmuch as pure essential spirit sheep's clothing, tramps too lazy to work at manual the conscious subject to the object, or the vibration? ease. These are delusions of the human intellect." cannot, as I conceive, be so manipulated as to produce labor, who professionally "play" the medium. 4. If thoughts are "creative," as we are told ad And yet these same Christian Scientists professedly visible forms. While the universe is one-a unity, it Frauds !- yes, frauds in mediumship, frauds in mer- nauseam, what did they ever create without purpose, heal the sick-that is, they profess to heal that which

physical matter as invisible steam can become visible it? Is there no remedy? What is the wisest course Ingersoll, that "Death ends all," does the New Christian Science has a pope, and one so shriveled up to pursue? There is really but one course, and that Thought program in the hands of its advocates give, and religiously narrow as not to allow scholarly and Thousands of spirit seances have been held under is, to lift the veil and let the public see the trickery, or seek to give any irrefragible evidences of a future

very old parchments and other varieties of solid gullible, credulous Spiritists, who after a medium has be things, are they not the subjects of avoirdupois, bodies, animate and inanimate, have been passed been fairly caught and stripped of mask and muslin, something like lumps of chalk, bits of coal, or slices of through walls, ceilings and other material masses and other manufactured toggeries, will persistently cold ham? "Things" imply form, weight, color,

dren-like, I would not turn around and curse them as

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 given us, remember, not to shrink in, but to make the recognize, any invisible, conscious intelligencies influvestige of a doubt. Thrice have I had the material- a sponge all the consequences of past vices, nor is it eneing mortals, either to injure or mentally or mor- all mental and moral possibilities. Life is not a desized forms walk out of the temporary departs and sufferings between two starts. ally aid them along the rough journey of their mortal ert of sand-storms and sufferings between two eternipilgrimages.

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 No, he rather toils, and struggles strenuously to bring her new spring hat, would she not be looked upon as a come temporarily subjected to the influences of the 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- youd. ly 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 tions, and the best times the wide world over, belong

A number of years ago, I was well acquainted with ism and Oriental speculations. Once upon a Sunday, he quite a fuss in our not altogether harmonious Zion. seized the Bible upon his pulpit, and threw it with Up to date the number of blessings to the cursings violence into the broad aisle. He became wildly en- range in about the ratio of five to three-and so I thusiastic, denouncing both men and women and the sleep well. Five with the truths, as against three enworld. He was pronounced insane and placed in the gulfed in error, is a tremendous majority.

word "medium," the message-bearer from those is Spirit-is a potentialized portion of the Incarnating experienced. My speech was first controlled while in so." dwelling in the higher life. The word medium implies God. Cherishing these views, the liberal millions the solemn act of prayer; and then I was again com- Battle Creek, Mich.

Christian Science Bigotry.

their hall. Asking the Jews, they allowed me the use

positively refused accepting it, to either lay upon 1. What is, or what do you mean by Thought? Is their book table, or be transferred to the shelves of it substance or a motion, or a vacillating vibration? their library. How is that for narrowness, for big-2. What relation do thoughts bear to intuitive otry? And at the same time I took up a book from their table, and about the first paragraph that my eye does not exist. How is that for logic? The real truth is, while the Roman Catholic church has a pope, liberal books and pamphlets to lie on their tables, or be placed in their libraries. No further comments

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, ento an hour, or to a minute almost, hundreds of years called ether, and to the manipulations of these with of ignorance to save a dollar.

the children run after me and cry out, as they did to invisible atoms, electrons and ions must be accorded

And here is a point not commonly taken into con-old Elisha, mockingly, "Go up, thou bald-head," "Go up, thou bald-head," But if they should so do, chil
sideration in the matter of frauds: I refer to the fact up, thou bald-head."

But if they should so do, chilbefore their appearance—these, all these mighty facts indicate, may I not say demonstrate, intelligence, purimmutable and Almighty. If this be not so, then all is chance, blind fickle chance, the synonym of chaoschaos in the place of purpose and an orderly Kosmos.

Whatever other religions may have to say of lifehuman life and its towering aspirations, Spiritualism declares that it is supremely good. This life is most of in the line of a well-rounded unfoldment of ties. 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. 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 be-

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 instituto 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

Utica Lunatic Asylum. After several months, he was Camp-meetings ended, vacation wanderers hurrypronounced sane, and came to my residence upon a ing homeward and autumn leaves whispering of visit, but was still, in a measure at times under this in- change and death, our local Spiritualist societies after visible influence. Advised unwisely by a few friends, their rest, are taking on new life. The Battle Creek he again entered the pulpit as a preacher, but was vio- society has fortunately secured the services of Mr. and In Greeian literature we read of the "sacred grove naturally too good to be eternally damned. This was lently controlled to the very verge of profanity and Mrs. Sprague, N. S. A. missionaries, for this opening vulgarity. He would at times - when the "spells month of September. Combined these missionaries came on," as they called them, sing, dance, swear, constitute a fine power in the exhibition and dissemgive tests and throw things at people's heads. Here ination of the phenomena, philosophy and religion of is an extract from an article that he wrote and pub- Spiritualism. The audiences under their adminislished in the Christian Ambassador, Auburn, N. Y.: trations are increasing every Sunday. The star of "In a moment when I least expected it the bolt truth is ascending, and our Spiritualists are now talkagain fell, and I was crushed in great sorrow, humilia- ing of building a temple; heaven grant that it may not end in talk. I regret to say that some of our wealth-"It is proper here to say that this exhibition was lest Spiritualists are often the stinglest. "Honestly," yet I must say again that I more and more dislike the nite possibilities—that the Ego, the divine innermost, the most painful, if not the strangest, of any I have as the ascended Col. Ingersoll used to say, "that is J. M. PEEBLES, M. D.

cules 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 mutter can be resoived into their "primal

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 spir-

itual essence?
DR. GEORGE W. CAREY.

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POTENT TRUTHS.

Morality is Not Dependent on Christianity.

of rationalism in its case against Chrisequarely meeting this issue, it has be-

mas make men moral?

The records of the police department ganized in Japan. in Japan show a striking contrast to those of American and European cities. Christianity a failure in its influence Last year out of a total of 148,239 conver the personal habits of mankind? As set forth in the Ingersoll Memorial __that is, penal offenses—while 140,128 light of the gospel? We consider our Beacon, the first and main contention were for what we would call misdeof rationalism in its case against Chris- meanors, and what the Japanese term did not we would adopt any other that than dogmatism is that the doctrines of "offenses against property, including we considered better. At one time, the creeds are not true. Instead of petit larceny, grand larceny, burglary, obtaining money under false pretenses. come an almost universal practice with forgery and embezzlement. The ofthe clergy to dodge the real question fenses against the public peace, what organizing a national church like the and fall back on the claim that orthodox we would call disorderly conduct, were christianity is indispensable to the comparatively few, furnishing a little world as a promoter of morality. In more than 10 per cent of the entire deed, this has been said so often that it number of cases in the criminal court. is generally accepted as a true state If you will compare this with the stament. By some, it is thought to be a tistics of the courts of New York, Chasufficient reason for actual belief in the cago and Philadelphia and other cities, "divine" origin of the church; but the many avail themselves of it as a kind markably well-behaved people, for only of justification of a make-believe faith of justification of a make-believe faith— 15,363 persons out of a total population as an excuse for lining up with the ma- of over 45,000,000 were convicted of disjority, regardless of their own best conturbing the public peace. This is, of of Japan. And the contrast still convictions. But is it true that actual belief and habits of the people. There is comparprelended belief in the Christian dog atively little drunkenness in Japan. It bow down to wood and stone, but they was almost unknown-mirabile dictu-As bearing on this question, we quote before the foreigners came to introduce ing classes of society in Christian cities. from a late letter from Japan by Will- Christianity and modern civilization, iam E. Curtis, a conservative and reli- but it is increasing year by year, until able writer, in the Chicago Record-Her- now temperance societies, which were

victions in the criminal courts, only Why is it that the heathen behave so own religion the best, of course. If we early in the modernization of Japan her statesmen seriously contemplated makestablished Church of England. That was thirty years ago, and perhaps some-thing might have come of the proposiwho 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 York and other great Christian cities than in Tokio and other heathen cities

The heathen in their blindness may als. do not behave as badly as correspond This is not only true in Japan, but it is equally true in India, China and other an entertaining story, it contains les-

unheard of. There is absolute respect That is something to think about. Is 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 civiliation.

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 universities, collèges and other means of culture; our churches, Sunday-schools, prayer meetings, Young Men's Chris-tian Associations, Christian Endeavor tian Associations, Christian Endeavor that we are actually asleep and dream ter tomorrow, it does not follow logic Societies, Epworth Leagues and Wo ing at all other times. The contention ally that the iceberg was unreal; it men's Christian Temperance Unions. tries to teach them the true way of sal. at the seeming impossible things that vation and offer them the means of all dole, such as animals being changed into while in the frozen or crystalized teach us temperance, manners and mor- persons or vice versa.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." in the form of now temperance societies, which were countries of the East. There is no sons which every girl should know. unknown and unnecessary, are being or. lynching, for example. Such a thing is Price, cloth, 31.

"I accept time and space, or now and reality, and dare not question."-Whit-

Reality.

It has been said that "nothing is real but consciousness," to which may be added, because there is nothing but con-We may truly say that consciousness

as tangible and real, and understandar real. ble as the procedure and sequence of Some have even claimed that our guise.

In dreams we do not criticise nor de- stance called ether. ny; all is taken for granted. But how even say that the vast fabric of crea- or vegetable, or grain or fruit) is

purpose to discuss the opinions or beliefs as to what constitute reality, but rather to endeavor to demonstrate that is both cause and effect. The charac- which appears to me as a vital truth, ters presented, the things seen and the namely: that there is no reality-or events that take place in dreams are rather that all the so-called unreal is The belief in the unreal is but a beevents in our so-called waking state. lief in the evil or devil under another If I see an iceberg today and only wa-

tion, the visible universe is an illusion.

This view of people awake, seems to me more like the vagaries of a dream

or the "Unsubstantial fabric of a vis-

ion" than the vivid limelight flashes

upon the background of consciousness

in so-called dreams. But it is not my

urged to uphold the latter view is that simply proves that a chemical, or We send missionaries to these coun in so-called dreams we never wonder alchemical, change has taken place in the form or manifestation of water, or vation and offer them the means of are done, such as moving through space the glass of oxygen and hydrogen comstate called ice as when free in the sub-

Again, let us consider a tree, vegeta is it in what we call real? Everything ble or fruit. Chemists furnish indubitis doubted, criticised, analyzed, or re able proof that the substance compos jected. We declare that people lie, ing these materializations (I mean the that there are in error or deceived and oil, albumen and fibrine that constitute that nothing is as it should be. Some the organic visible substance of the tree

.. GENERAL SURVEY ...

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

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

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

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

TAKE DUE NOTICE, that all items for this page must be accompaned by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

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 devout-ness in any part of the world. The in-per shrine consists of a mantelpiece draped in rica Japanese silk, embroidered with chrysanthemums and other flowers of Japan. Two golden candle-sticks 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. Arternoon service at 2:30; evening service at 7:30. Supper at 5:30. Dr. J. O. M. Hewitt, of Chicago, officiating. Everyone invited. Admission free. Also commencing Sun-Admission free. Also commencing Sunday, October 2, and continuing every Sunday at 2:30 p. m., during October, November and December, Dr. Hewitt will lecture at Douglass 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 shoemaker who conducts a small shop on the outskirts of Plymouth, Ind., has evolved a unique plan to prevent annoyance by his children while at work. During the warm days of summer the coubler plies 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 waved the child away the movement of his hand produced a soporific effect upon the youngster. Following up his observa-tion, he learned that by making cer-tain 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 shoemaker, who finds it most convenient in his business. Now when he is disturbed he simply makes 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 I desire that it shall preach the healing gospel to as many of God's beloved as possible. Address College of Freedom, 6027 Drexel avenue, Chicago, Ill."

With the prediction that he was about to die still 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 Gouthrop writes interest-

ingly of her experiences at camps. We have only space for a brief extract. She says: "Of all the camps I ever attended Chesterfield is the place for an all-round good time, so many good mediums; comething 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 beautify the grounds. All 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 Jeanette 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 measages by Mr. Letford 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 Gill, trumpet and clairvoyant; Miss Lilly Whitney and the writer of this, all doing good work in their own sweet way. Everyone was disappointed not see our dear sister Isa W. Kayner, but all sent her loving thoughts." Mrs. Gouthrop asserts that she saw her epirit father materialized at Farmer 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 engage-ment. He has November, December and January open. Address all letters to Tipton, Ind., care P. O. Box 326. He will also respond to calls for funerals anywhere in Indiana, Ohio or Pennsyl-

page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast

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

The first regular meeting of the Band of Harmony (Church of the Soul auxil lary) will take place the first Thursday in October, Room 512 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 Tremain writes from Vienna, N. Y.: "We have a small company here developed through the home circle. Mrs. S. A. Walters of Denver, Col., 18 delivering lectures here and at Sylvan Beach, independent of any association or established price, simply accepting whatver collections she may get. She s working for humanity's sake instead of money. She is a fine inspirational speaker and test medium and is doing splendid work."

Mrs. Maggie Morton writes from Springfield, Mo.: "Mrs. Mary Garrett Sharon, formerly of Cincinnati, Ohio, Is one of the most noted of Trumpet mediums. She casts aside usual condi tions and holds successful seances with open doors and windows."

Taiking of strange experiences, Mr. Stephen Phillips has been obliged to leave his charming house 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 uncanniest noises conceivable visited us directly we arrived," said the poet and dramatist. "There were knockings and rappings and footfalls. Doors banged and were opened. I would be sitting quietly in my study writing when the door would open noislessly. That was more than a man in the dead of night could endure. All the household heard sounds and expe rienced sensations." Finally his little daughter told him that she had seen s 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 close to the house. So precipitately 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 Engle wood 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 nere before, who will be glad to greet her again."

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

Virginie Barrett writes: "Will friends address me for the present at Danville, Ill., 525 Sherman street. am serving the society here, and would like for those interested in the cause to 29 Gladstone avenue, Indianapolis,

A. H. Nicholas writes: "It sometimes occurs that one word spelled wrong gives a meaning to a sentence far diferent from the idea intended. In my article at the close of the Onen Court occurs this sentence: 'Ion said it (message written in Chinese) was a message 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. as a letter written by her sister, Mrs. George Chase of Gallen, Mich., in which the latter was warned in a dream of her own death. The day following the receipt of the letter by Mrs. Bywater, Mrs. Chase and another siser 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 ism 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 Nan-tucket, 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 in the mineral, vegetable and animal life, of planetary and minute atoms of creation and life of the same, than any other pape) in our land. I have in my library complete list of all the premium books and I deem them very valuable for ref-

Mile. Marie Glaser, of Paris, who had suffered for three years from tuberculosis and a heart affection, was ad judged to be incurable. A pligrimage to Lourdes was unavailing. She was csonveyed, however, to the Church of Notra Dame des Victoires, and at the moment of benediction she sprang up singing a hymn. The doctors have made inquiry and find Mile Glaser unaccountably free from disease and quite convalescent—cured, no doubt, by Cath-

John Stewart writes from Creighton, Mo.: "We have no organized society here, but we have mediumistic materia seemingly to a surprising degree, but only partly developed. The medium is about 27 years old, and is a hard-working laborer. Four 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 hand and arm to the shoulder projected out in the light before us: then in its palm a silvery disc the size of a dollar appears, though shining with greater effulgence. At times the medium dis-

appears—where, no one knows."

A quarterly meeting of the Lynt Spiritualists' Association was held in lower Cadet hall, which was attended by a large number of members of the been the third Thursday instead of the association. President Dr. Alexander fourth, as the notice was sent to the Caird was unanimously renominated for spapers,

When writing for this paper use a pen or typewriter.

hat 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 positive-ly refused to accept the nomination to he regret of his many friends; both in the association and outside of it. Mr. Caird, was however made an honorary member of the Lynn Spiritualist Association for lite. The following new board of officers was elected for one year: President, Samuel Merchant; vice-president, John O. Allan; secre-tary, Mrs. A. A. Averill; treasurer, Edward P. Averill; board of directors, Charles Popp, George R. Peare, 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 elect-ed officers were sworn in by Christopher Metzger, a justice of the peace. George W. Kates, Dr. Alexander Caird, Preident-elect Samuel Merchant and J. S. Scarlett were elected as delegates o the national convention of Spiritualists which is to be in St. Louis in October. It was voted to hold a bazaar at Unity Camp next summer, the date to be announced. All the officers were lected by unanimous vote, and were congratulated by the members present.

—Lynn (Mass.) News.

J. C. F. Grumbine 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 Annihitation," 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 body and a spiritual body, then 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 to our fellow-man. I have made a study of the Bible and heology, for 20 years, having been a Congregational minister in good stand-ing 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. India Hill writes from Decatur, Ill.; "We are still proclaiming the glorious truth of Spiritualism to large and appreciative audiences, from which we dge our cause is progressing, and with the hope of continued success we will

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 engage-ments with the Lynn Spiritualists Assoclation won a warm place in the hearts 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 two 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 and a vocal solo by Mrs. 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 fo 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' visit or vacation, who are interested as to the continuity of life, have been disappointed at not finding her at home. Mediumanio is surely indispensable as to proof of a continuation of life after socalled 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 have letters painted on his editorial chair, like this: 'The body may die, but the spirit never.'

Isa A. Cross, corresponding secretary, "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. 25, at 8 p. m., at 319 E. 55th street. There will be a social held 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 join in a good time. Come early. Bring your friends."

Mrs. Deltz writes: Mrs. Jennie De Long, 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 Ev-

Mrs. Henry writes: "On Saturday evening, Sept. 24, the Universal Occult Society will hold a church social at the residence of Mrs. Blondin, 2903 Groveland avenue. We anticipate a very pleasant evening. We expect a number of good psychics present, Mrs. Vaughn, Mrs. Isa Cleveland, Mrs. Nellie Kusse-row, 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

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, asylums, prisons for in sane. These people can and should be healed of their obsessions." This book is for sale at this office. Price, \$1; postage, 19 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

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 unfalteringly 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. Geo. W. Walrond.

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 Gourt 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. LeSieur writes: "The members 5, elected the following persons to serve on the Church of the Soul and friends one year, from Sept. 5, 1904: Thomas 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 ceremontes. Greetings and words of welcome by Mrs. Ashton. Mr. Dennis responded to the toast, and also spoke of the future of the church; Mrs. 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 Ouina came with her greeting of love and plessing. Mrs. Goodrich gave an account of the Band of Harmony benemer months, which was nine meetings in all. The sum total of \$62. The Band of Harmony will resume the first and third Thursdays, beginning Octo-

Chas. H. Greene writes: "Sunday, Sept. 11, Miss N. G. Warren delivered an inspirational lecture before the Rising Bun Spiritualist Mission at its hall, No. 378 S. Western avenue; after which Mrs. Gifford favored us with spirit messages. Ex-Senator Dr. T. A. Bland of ficiated as speaker at the evening serv ices, giving his hearers a discourse which he along knows how to render. Mrs. N. Trafton was the medium through whom numerous spirit mes-sages were given after Dr. Bland's lec-ture. Sunday, Sept. 25, Mrs. E. Briggs will lecture. She is an able speaker. On that evening we will have with us the two gentlemen who with their ora-torical powers and a lecture of the highest order, attracted numerous strangers and unbelievers in our religon to our half but a short time ago, ex-Judge W. Snell and ex-States Attorney Hon. Chas. Hughes, They have kindly offered their services for that evening, and it is superfluous to say that those who attend will be more than repaid for their time. We cordially invite the attendance of all Spiritualists and those who are not."

who are not." W. F. Ruffle writes: "We are glad to inform your numerous readers that the services at the Church of the Spirit, in Hall 301, Schiller Building, are being attended by constantly growing and appreciative andiences. The 11 a. m meeting is very encouraging. The af-ternoon, at 2:30 is well attended, and the evening, at 7:30 is such that we doubt if the hall will, as the season advances, be large enough. We still give tests to all in attendance. Friends, try and get in on time; be punctual."

Miss Ann Baker writes from Sturgis. Mich.: "The Harmonial Society of Sturgis, Mich., at its annual meeting, Bept. ers. On the evening of the 18th there

Collar, president; Casper Cressler, secretary; Mrs. M. Gardner, treasurer; executive committee, Mrs. L. Anderson, Miss Ann Baker, Mrs. Chancey Gilhams, Mr. John Hodges and John Kelley; so liciting committee, Frank Pontius, J. M. Barrons and Thomas Sturgis."

An old subscriber writes from Mun cie, Ind.: "Can any of The Progressive Thinker readers give me any information about a medium named Pidgin who used to work in this state? I would like to get his full name and present whereabouts. His work was fine. believe he could easily win that Cali-fornian's one thousand dollars. Who knows where he can be reached? Send answer in care of The Progressive Thinker, 40 Loomis street, Chicago,

Harry J. Moore and Mrs. Eva McCov contemplate a tour of the state of lowaduring 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 employ his services from 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 me diumship should be read and studied by every one who is striving to develop On Sunday, the 18th inst., the eight-

eenth annual convention of the Theo-sophical society opened at the rooms of the Chicago branch of the society in the Athenaeum, 26 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 in-terest? 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 distin-guished 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

was a public meeting at Steinway 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 stereopticon views and the first of which was "Mun 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 Studebaker Theatre.

Harry J. Moore will deliver his lec ture from 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 even ing, 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 s a very important one we are sure that the friends in Chicago should hear Mr. John W. Ring, National Superin

tendent of Lyceum Work, of Galveston, Texas, after presiding at the eighth an-

nual meeting of the Texas State Na-tional Association of Spiritualists held

in San Antonio, September 30, October In San Antonio, september 30, October 1 and 2, will lecture in Dallas, Texas, Tuesday, October 4; Joplin, Mo., October 6; Jasper, Mo., (Mr. Ring's old home place) Friday, October 7; Springfield, Mo., Sunday, October 9; Chicago, Ill., before the Rising Sun Spiritualist Mission, Englewood Spiritual Union and the levenment over which Mrs. C. and the lyceum over which Mrs. C. Schwahn presides, October 10, 11 and 12; Conneaut, Ohio, October 13; Buffalo, N. Y., October 14; and Waldron, 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 Na-tional Superintendent of Lyceum Work. Mrs. Dora Hilton writes from Casi-

of The Progressive Thinker, and was anxious to have Spiritualism spread abroad. I accordingly secured good, responsible mediums, and their work has rational 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 and wonder how this little woman could peer beneath the ex terior 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. bave opened the door in this vicinity, and can open it a great deal wider. A 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 peopic the good they knew. I am so well pleased with the work that the mediums bave 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.

saw my dear old mother, 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.

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 eter-nal time. MRS. J. LINDSEY.

Passed to spirit life at . Lafayette Ind., August 21, 1904, Elizabeth K. Whittlesey, 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. He departure is mourned by a son, a sister and numerous relatives and friends. 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 with Asthma? If you do, you will be interested in

knowing that the Kola Plant, a new bot-

anic 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 fall. It is really a most wonderful discovery. 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 changes of climate without relief, but was completely cured by the Koin Compound after fifty years suffering. Dr. W. H. Vall, an eminent physician of St. Louis, Mowrites that he tried Himalya on several different cases of Asthma with satisfactory results in every case. If its Millie Borchers, Amanda, Oblo, writes: I suffered with Asthma twelve years until the Koia Compound cured me. Mrs. W. E. Murgittroyd, North Chatham, N. V., writes. I suffered for several years with Asthma and could get no relief until I used the Koia Compound which cured me. Hundrods 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 its wonderful curative power, the Kola Imwonderful curative power, the Kola Importing Company, No. 1166 Broadway 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.

"Bottal Upbuilding, 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 Human Culture and Cure. 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 Abram H. Dailey. Demonstrate: futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents. The Present Age and Inner Life; Ancient and Modern Mysteries Classi-fied and explained." By Andrew Jack son Davis. We have a few copies of this work by the calebrated seer. Cloth, Sills.

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

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1. The Great Debate Between Rev. Moses Hull and W. F. Janteson, our leading Premium Book this year. Price 25 cents.
2. Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World.

3. A Wanderer in the Spirit Lands.
Price 25 cents.
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HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

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

D. R. Dunibue: O. A Mr. Payton nimost continually, and especially to the intention, the spirit?
when waking up from sleep, that his Wm. B. Ketcham: Q. Would it not poot was twisted out of shape, and hurt hurting him. Finally, two of them, unknown to

him, and to satisfy themselves, went and dug up the foot, and found it to be twisted just as he had said that it was and they straightened it out, and just as they did so he exclaimed, "There! it is straight now, and it doesn't hurt any more": and he never complained of its hurting him again. How could the separated physical foot cause pain in his spirit foot?

A. Instances like the above might be voluminously cited, and the popular belief that the condition of the separated part is recognizable by the pa tiont has abundant support. The sensations experienced by those who, for instance have lost an arm, many years before, of pain in the fingers, or cramps, or of heat and cold, arise from irritation of the severed ends of the nerves which led to the hand, and this has sharp, or the mother will outstrip the been given as an explanation of the child. Is it not time the anomalous posupposed influence of the severed memher. It does not, however, unitize the rectified? The Australian Commonfacts, and this can be done only by supposing that for a short time the ampulated part holds a psychic relation to the spirit, which thereby is conscious of the grounds on which we support the its condition.

W. H. B.: Q. I am all stirred up in us to be social justice. Women have to mind and wish you would relieve me if obey the laws, and it is right they you can: I have been an official member of the M. E. church for twenty-five Many of the laws affect women more years and two years ago this month my than men, and it is only fair, therefore, ifortionded the First Spiritual Tem- many questions they are better able to ple, Boston. We were opposed to their advise than men, and the man-view is ple, Boston. We were opposed to their apt, often, to be one-sided and selfish.

The denial of the franchise to woing Sunday. I thought I would go and illized age, out of which we are slowly investigate for myself. I went and emerging. A new ideal of womanhood was much pleased with what I heard, has dawned, and is one of the most cer-and I could see it was not the medium tain marks of human progress. Raise who spoke, for she was an elderly lady, woman, and you inevitably raise sociwho spoke, for she was an clusty, in the ety.
and one could see that she had not the ety.

"That there may be dangers connect." fulse, that life was continuous, there was no death, there would be no judgwill be sayed, but saved only as they from my life and I feel much younger since I have renounced the doctrine of my former worship and became a Spir itualist; and now all my ambition is to labor for the only true worship, that of the spiritualist. I have bad the great pleasure of talking with my wife, my parents, and my brother whom I parents, and my brother whom I thought was in China, but not through a test medium as many have to do. have been censured for going back on the Bible and many of the songs that I those who have been Spiritualists for fifteen or more years, and I have been less than two. What I want to know so as to have my mind made at ease is, have Spiritualists the right to sing

Jesus, lover of my soul, O, receive my soul at last, etc.

I have the knowledge that my wife will receive me when I reach the spirit world, whom I shall look for first, then for my parents and friends.

Again, "Rock of Ages," etc. Then

igain, "Shall we gather at the river that flows by the throne of God." I have been told by those in spirit life that there is no throne with a per sonal God upon it, therefore I cannot see how we shall meet and worship around it I have attended many meetings of the Spiritualists at different places on Sundays, have joined say eral circles, but after attending them all and finding that they sang many songs that I now condemn as a Spiritualist, and always closing with the Doxology, and "God Be With You Till We Meet Again," "At Jesus' Feet," etc., I have withdrawn from some of them. feeling I could not sing words put to that the evidences he gave of compre music which I now believe to be faise, hending handwriting, his musical and Wishing to have my mind put at ease, color discrimination and mathematical and feeling perhaps I may be wrong in work were performed under circummy judgment, I hereby appeal to the stances excluding the possibility of a Question and Answer columns of The trick.

tion for rather than not have it. confusion of thought of those who have them to be wholly exceptional and to been educated in the old way, and es. deserve thorough scientific study. caped to the new. The flashing sunlight half blinds, and the certainey of faith yields to the rude winds of doubt. The narrative of the writer's journey from orthodoxy to Spiritualism gives important subject. Price, cloth, \$1. light half blinds, and the certainey of

the experience of countless souls, who have gone over the same path. Some become frightened when they feel the reliance on authority is taken from them and they are thrown on them-selves, and sighing for the fleshpots of Egypt return to the old ways; the strong and reliant go on to victory and the love they only know who become supreme over environments and mas

of themselves There are spiritual songs in abundance and it really is strange that Spiritualists should sing the old church songs. There is no law against their doing so, or persisting in good church style with the doxology. It seems a satire on their pretensions, pitlable or ridiculous from the different points of

But our correspondent must remem ber that it is difficult to outgrow the falth, solidified by ages of heredity and education. The hymne are sung as parrots repeat "Polly wants a cracker," without any conception of their mean ing. The tunes and words are well known, and the hymns are sung, for no purpose except to have singing.

If spiritual gatherings do not break out with "Hark! from the tombs," we will not censure. It would not be wise to withdraw from a society because "Jesus" hypms are sung. There may be benefits more than the cross of such hymns. Spiritual songs may be substituted such as are contained in Prof. Longley's beautiful collection, or 'The Lycoum Guide. Stay by and bring the society up to a higher standard, rather

In this world we lose by being too sensitive to others' faults. We should not place our ideal too high or expect all to attain it. We must take people for what they are and make the most of all the good, and the least of the er-rors and failings. If a society is doing good work and educational, no great harm will come of its members singing which cut of his leg between the ankle "Come to Jesus," or any other good and knee, and his friends buried it in a man, or parting with the Doxology. small box, after which he complained Should we not look beyond the words

be of world-wide consequence to have him terribly, and bogged his friends to a gathering of all the materializing medig it up and straighten it out. But diums of the world, at some central they only laughed at the idea of its point—say New York—and by their united forces, produce on the stage the spirits of the great men of the past and allow them to instruct the world? This would silence all doubt.

A. This correspondent appears to entertain the idea that the several "materializing mediums," would have more noteworthy manifestations than one alone. This is not confirmed by expe rience, and a congress of all in the world could not be expected to have anything more startling than if each gave a scance by himself.

Voman's Franchise Movement in Vic-

The Australian Herald of June 1904, has the following editorial:
"Woman's franchise has been carried in the British House of Commons. Victoria had better look sition of our Victorian politicians was wealth allows women to vote—why not the little state of Victoria?

"We support it because it seems to

church) was going to speak the follow- man we regard as a relic of a less civ-

went again and listened to Mr. Philips ed with this forward movement we do Brooks, and it did not take many Sun not deny. All liberty brings with it the days to turn my eyes of faith to spirit possibility of abuse. But this is no ual sight, that of Spiritualism, and I reason why we should the ourselves up soon saw that my worship had been with ropes, or live, like Diogenes, in a tub. There is danger in letting a child begin to walk,

"In conclusion, we would ask the opponents of woman's franchise to point have lived here, has lifted many years to one single at effect which has as yet flowed from this necessary and logical step in the evolution of democracy."

> Sleep-Walking .- Important Questions. I am in receipt of a letter from a riend asking me for a lucid explanation of the phenomenon of somnambulism. My correspondent mentions the case of boy who feeds his stock and rides his own horse at night. Questioned as to the facts in the case, the boy remembers nothing of the transaction.
> Will some one attempt a solution of

> this problem? And who can answer this question also? A certain Chicago merchant was born without arms. His wife gave birth to a youngster who was likewise armless. The parents of the merchant, am told, were of perfect form and

> Another Chicago man, when a boy of seven years, lost one of his legs. His offspring, four in number, are in possession of a full quote of arms and legs. Will some student of heredity or biology kindly unravel this paradoxical situation? Students of occultism are not

A HORSE WITH A SOUL

scientific Commission-Examines Hans, the German Equine Marvel.

Berlin, Sept. 13.—The learned horse Hans has just stood a successful examination before a scientific commission including physiologists, psychologists pedagogues, naturalists, animai trainers and others. Their report sets forth

Progressive Thinker, a paper which I The methods of the horse's owner, would pay double the price of subscrip-Herr Von Osten, are pronounced to be those of a pedagogue rather than of an A. This letter is filustrative of the animal trainer. The case appears to

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions of the many represented here, but than one hell in which sinsiek souls the vision was seen by LeBoyteaux thoughts words and Cultivation," by Hudson Tuttle. Price 35 My key-board is of real pearl, for this as might require.

Send to Mr. Tuttle, Berlin Heights, O.

"nary a pine" although I have nothing by side even though the Psalmist speaks to the "lowest-heil," indicating more telepathy is dispelled by the fact than one hell in which sinsiek souls the vision was seen by LeBoyteaux throughts, comthet do not enter into the construction may be punished according to evil three days before any consultation was leading by side even thought the Psalmist speaks of the "lowest-heil," indicating more telepathy is dispelled by the fact than one hell in which sinsiek souls the vision was seen by LeBoyteaux three days before any consultation was leading by side even though the Psalmist speaks of the "lowest-heil," indicating more telepathy is dispelled by the fact that one hell in which sinsiek, souls the vision was seen by LeBoyteaux three days before any consultation was leading by side even though the "lowest-heil," indicating more telepathy is dispelled by the fact that cuty Dish Washer Co. St Loais, Mr.

"In mary a pine" although I have done write for particulars to the Mond the Psalmist speaks of the "lowest-heil," indicating more telepathy is dispelled by the fact that cuty Dish Washer Co. St Loais, Mr.

"In day must a plant of the "lowest heil," indicating more telepathy is dispelled by the fact that Cuty Dish Washer Co. St Loais, Mr.

"In mary a pine" although I have done delighted with the site of the Mond three the Cuty Dish Washer Co. St Loais, Mr.

"In mary a pine" although I have done delighted with the site of the "lowest heil," the Cuty Dish Washer Co. St Loais, Mr.

"In mary a pine" although I have done delighted with the site of the "lowest heil," the Cuty Dish Washer Co. St Loais, Mr.

"In mary a pine for the first of the "lowest heil," the fact had with the atte

INFORMATION GIVEN,

Music and Musical Instruments in the Spirit World,

G. P. Benozet wants information. He cartily atmosphere is place to vibrate, says: "I would also propose that a cortain number of trance mediums he relation to transport the church from the material to the ghiereal; our where Abbot Liszt plays the organ (see methods are much the shipe a bigher up within the universe. nutely that wonderful organ, to see it hammer our ethereal firings and blow out of the several descriptions we could our ethereal pipes much as you do arrive to know if it is made of rosewood down there.

the spiritual realms. Spiritual things must be discerned ethereal sights.

the material senses, or through the one material senses, or through the material organs of sense; and yet, after Garvanza Station, Route No. 1, Los Ar all it the material senses. all, it is the spirit that discerneth all things both material and spiritual. A spiritual organ is not made of rose wood or pine, neither is a material or-gen made of wood of any kind. The organ is simply encased within a frame of wood to give it a more beautiful appearance and make it more presentable. The organ itself is composed of hollow tubes, of various sizes, through which material air is forced to cause the air to vibrate slowly or rapidly as the case may be. The air for the high tones vibrates with great rapidity, that for the low tones more slowly. The tubes, or pipes, are of various sizes representing series of musical scales. These scales are called chromatic and minor —but enough. I will not here enter into all the details that go toward making up the material body of a musical instrument. Mr. Benezet can do that if ie is so inclined, but music likelf exists within the soul, within the spirit, being wrought out through the material brain or the material world, but when the material body is laid aside the music locs not remain with it, the soul and the spirit retains that which belongs to hem, and they carry music with them nto the spiritual realms,

Now, as the material body is left behind, so, also, is the material musical instrument; but the material musical instrument is a lumbering, clumsy hing at best, and no great musician was ever half satisfied with any earthly musical instrument; their souls invariably yearn and long for something better and higher. And this reminds me of the time when I was called upon by Ole Bull to play a piane which he invented, that he hoped would combine the sustained tones of the violin with the more staccato tones of the plane. He sent for me, saying that if Petersilen could not play the instrument no one could, and it would be a failure. I did my very best to play upon or with the thing, but could not get a proper tone out of it, and to Ole's great mortifleation and disappointment it had to be put aside. This was years ago in the earth life; now, here, he has made it a

Yes, musicians like Rubenstein and Ole Bull, yearn for instruments higher "It is well to remind our readers of and better through which to express their musical transports, and when they get to the spiritual world they find Music exists within the soul, so does the instrument through which to convey the harmonious vibrations to other souls, especially to the young who need to have it demonstrated to their, as yet, undeveloped understanding. In order that this may be done, there must be musical instruments here as well as upon the material plane, the only difference being that we must clothe our instruments with spiritual or ethereal united labor of hundreds of men before the instrument is perfectly clothed and spirit life; it requires many different

artisans of various kinds, and they

must all have knowledge and wisdom,

to know how to construct the varous

parts that go to make up a really good, elegant and satisfactory instrument. Where wood is represented there must be artisans who know how to construct that which resembles wood; but this is not used here to any great extent, for there are other chemical compounds that are far more beautiful. Franz Liszt's organ was encased in what to you of earth, and also to us here in spirit life, would appear as mother of pearl. Now your earthly mother of pearl is obtained from the exquisitely lined sea-shell, and is simply a chemical compound, and this compound is obtained by the little shell-figh from the compound. shell fish from the sea, or the water, also from its food which it obtains from the water; and the water is composed of hydrogen and oxygen together with other various chemicals and saits held in solution by the sea-water; but not to enter into greater length of details we will say the mother of pearl is composed of chemical compounds jump, even though the obstacle he

which it does so. Now if the little shell-fish can create laws of chemical affinity, think you that the developed soul and spirit of a man may not, by understanding the laws, compose a substance, spiritual and othereal, far exceeding in beauty the little shell fish's endeavors in the ame direction?

The pipes of Franz Liszt's organ look like silver and gold,

Well, what is silver and gold? Chemical substances brought to-ether through the laws of chemical affinity, or the attraction that these chemical substances hold for each other. Everything that you have on earth first existed, and does exist at all times, here in the ethereal or spiritual realm; and everything that you have on earth can be dissipated and sent back to us here or made invisible and intangible to your material senses,

Now if we here, within the ethereal. have every known chemical substance that you have on earth, what is there to binder us, if we have wisdom and knowledge sufficient, to bring these chemicals together and form beautiful ethercal compounds that may be, and spirit, asking you to accept that stateare, far more beautiful than any of ment in faith believing. They never earth? But whether you believe it or give a proof that it is so. The great not, the fact remains the same, and true idea of eternal existence makes Franz Liszt will continue to play his organ, and I my piano—for I have the saint forever and forever. Only one most beautiful one imaginable—as long as we think best. We have in our conservatory pianos cheased in what appears like mottled gold, mother of pears, way have broken the ten! Both suffermottled silver, chony, rosewood, but my have broken the ten! Both suffermottled silver, chony, rosewood, but my have broken the ten! Both suffermottled silver, chony, rosewood, but my have broken the ten! Both suffermottled silver, chony, rosewood, but my have broken the pearling the lidentical message he have many represented—here, but than one hell in which sincick souls the rision was seen by laBovtean.

of gold and allver, Study the laws of chemical affinity, my good Brother

Now it, as all know, there is an othereal atmosphere, or ether, it can be and is, made to vibrate just as your

You cannot hear us, your cars are and I hardly think there is a person in an inner soul and spiritual ear that, as the world so stupid as to think that real soon as the material clog is removed, can hear the sweet, chereal sounds, the continuous soul and spiritual ear that, as and eyes that can see the beautiful spiritually; material things through

CARLYLE PETERSILEA, geles, Cal.

Spiritualism Proves Itself. Somehow, just why I know not, I am

constrained to write, and I can only hope the writing will be for the benefit While many religious are being taught in the land, many people lean only on the preacher, ignoring proofs,

thus being under a spell that takes away his individuality; in other words under the spell of the teachings of th man in the pulpit they are striving live and be a Hyde while in fact the are a Jekyll. The preacher tells them what hink, what to say, what to do, and many cases, the preacher thinks, says and does just the opposite, and if de

tected simply tells his victim, "Do as say, not as I do." A man sitting as a judge and wishing to see justice done in the case being tried, admits all the evidence and weighs it carefully as he forms his judgment. When after careful deliberation the truth is revealed to him, without fear but firm in his convictions, he pronounces judgment, and honest people appland him because his judgment is

The same conditions should apply to everything in life, even to religion. But alas! religion seldom finds itself based upon proof, but rather on the persona magnetism of the preacher and the fa natical or hysterical conditions of the convert, and when they have the people worked up to the high pitch that makes them shout, "Halletujah! Praise the Lord! That's right, Mothor! Thank God, my sister! Amen! The Lord be Praised!" then they have ratigion.

Religion nowhere under these conditions offers proof that it is true.

tions offers proof that if is true, but so long as the excitement and hypnotic influence of the preacher and hysterical conditions of people and donverts last

a wonderful work for God and this religion has been accomplished.

Thousands of Christians have to be warmed over like "cold victuals," at the Of life where all is pain, strike warmed over like "cold victuals," at the regular quarterly conference, or a special revival has to be gotten up to keep them off the topogram side that in the estimation of the preaction dumps them into the pit and presence of countless millions presided over by the devil. Poor, dejuded creatures, beforged by fanatical or hypocritical preachers, ted into a religion they know nothing of

whatever except as the preacher tells t, they soon stand up confessing their sin to the preacher and the listening crowd, declare they have washed in the blood of Jesus (notwithstanding the eubstance, whereas you of the earth fact that they have missed seeing a must clothe yours with material sub-drop of his blood by nearly two thoustance. The instrument itself always sand years), saying, "Praise God, I'm within the soul and spirit, never I going right to heaven when I die. within the material body. To clothe an sing and play on the golden harn!"instrument with material substance is and such music! Never saw a barp nor a hard and laborious task, requiring the heard one played, yet such heavenly

Well, if they are going there to play constructed; and it is much the same in the harp, just excuse me; I don't want These are some of the teachings of orthodox religion, given by preachers

minus proofs. All that is needed is emotion (hysterical), believe the preacher, declare he tells the truth (whether he tells it or not), shout halfelujah! a few times and you've got religion pure; and simple

more simple than pure. As before stated, religion should, like everything else in the world, be founded on proof, and a religion that will not what to you of earth, and also to us prove Itself is only a theory while the religion that comes to the front demonstrating itself with proofs positive, that

religion is the true religion. I will not try to enumerate the different religions of the world, but I can and will tell you that I is the numerical quantity among all religious that dem oustrates or proves itself true, and that religion is, Spiritualism. All else are

Just why people will not prove their religion as they do other problems of life I know not. But like sheep, where the leader jumps the rest of the flock through chemical affinity, and the little moved before the flock reaches that ob shell fish creates, through chemical at stacle after the lender immped. In re finity, the beautiful mother of pearl, ligion people seem to be jumpers. They without understanding the laws by jump at the conclusion to have a re vival, they jump at the revival, jump to the conclusion the preacher knows it all, this beautiful substance through the jump into hysterics because of the re vival, and jump onto you because you won't let them revive you, in their way Now just a few truths in connection with the only religion that proves itself,

We don't have revivals. We don't need revivals. We have no use for hysterical

We have no emotional preathers.

We ask, silence, sensible people, unity, earnest invocation for fruit and spirty, earnest invocation for fruth and spiritial manifestations, careful weighing of the evidence, and impartial judgment. These bring the proof of Spiritualism home to the investigator of the roughly that instead of shouting Praise God!" "Hallelujah!" etc., we hear from their lips the carnest convincing declaration, "I know that Spiritualism is true."

How much better it is to be true.

How much better it is to know a thing, than by faith to believe it. How much more grand to realize he thing than it is to think it. Faith the taste of things that are, while knowledge is a a feast. To know a thing the greatest truth. Faith to me is the least.

Preachers of any faith or creed will creach to you eternal life in a world of

The Musical Spirit World. Awake! Arise, Ye Spiritualists!

There is work for you to do for your cause. The camp meeting season is over now, and while you are imbued with the divine inspiration of the soul harmony infused by your "closer walk with God" (the spirit) in the beautiful woods, by the hand-to-hand and soul-to-soul greeting with old friends upon both spheres of life, and by all the or common pine."

You cannot hear us, your cars are too learning the world who would say that the purpose of hearing ethereal sounds—organ was made of resewood or pine, that is, the outer car is not, but there is sensed, now is the time to let your radiant enthusiasm beam upon your fellowmen. The Progressive Thinker, in the meantime, has been extremely busy and has nothing to be ashamed of, nothing to regret. It has been endeavoring to raise the standard of true mediumshp, of higher education and unadulterated Spiritualism, that we may stand above all other religions in the hope the writing will be for the hencit confidence of the world. The Progressive Thinker is the paper for thinking Spiritualists, for Spiritualists who love the truth, the whole truth and in so-doing walk the path of material life helpless, blind and unheeding, and nothing but the truth. Such Spiritualists will keep posted in passing events, in the trend of Spiritual and Occult thought throughout the world, by reading The Progressive Thinker, and SPIRITUALISM in no other way. Now, we advise all to look out for our Fall and Winter Campaign, which has commenced in earnest. It will be of thrilling interest! It will raise you to a higher altitude, and give you a better conception of the grandeur of Spiritualism. Now is the time to send in your subscription. Call your neighbor's attention to the paper, thus enabling him to keep up with the advancing procession by reading its columns.

wear the golden crown and play the

harp as loud and long as the best man or woman the world ever knew, as they

sit side by side near the great white

throne, while Jesus beams upon one as

proudly as upon the other, even though

Paul told of the third heaven with Para-

dise the fourth condition for the best

people, just beyond.

Spiritualism, gospel truth.

Revealed to us in love

By those we knew in days of old

Returned from heaven above,

That lead us to the grand release

To meet the father, mother, wife,

Husband, brother, sister, friend,

And live as long as time may be

O'FINEGAN'S CHURCH'DUES.

When my mind was sad and dreary

with heaven, earth or hell.

'Och," says I, "dear Father John,

I've such an awful taking on about my sins and my shortcomings

But your reverence can relieve me, And with filling words retrieve me,

brought trouble to my mind,

To the church and to the priest, as all

"Sure, poor Biddy and the childer

And I scarce can keep the devil of star-

With a word of consolation from the

But my sins were so enormous that the

And the church gives consolation to the

Reading Man Saw Postal Card From a

Friend.

Reading, Mich .- O. V. LaBoyteaux

mo, Ind.; were schoolmates many years

teaux drifted into Michigan and Black

spent several years in California. Both

have been students along occult lines

from boyhood, and a visit was looked

forward to with pleasant analcipation

on Black's return from the west.
When he reached Chicago, Black

would be with him one day the follow

ing week, but as he was going to take

hospital treatment for a few days he

would write again stating the day he

would arrive in Reading. On Thursday

night following this message LaBoy

teaux says he had a vision of a postal

card which gave information that Black

could not come, as his physician ad

vised him to go direct to his home to

rest up before beginning his winter's

THOS. HARDING.

HAD A VISION D TY

man that pays his dues

Need so many things they hinder,

vation from my door;

church's ample store."

There I ended my confession

Of the cause of my depression,

priest had to refuse,

For his claim, in a disaster,

Is the first, all others after,

Sturgls, Mich.

But holy Father Carey, You can make me light and siry

the crops were for behind.

Then with repentant fearing

I whispered in his hearing

And I asked him to excuse

If I didn't pay my dues

and I dread the judgment day:

One evening, weak and weary,

Who is always light and airy,

couraging to tell.

went to Father Carey

Or throughout all eternity,

Portland, Oregon.

We love thy paths, sweet paths

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And so Dr. Lilland thinks the tendency is toward live food, or in other words, natural food, as grains, fruits, auts and vegetables, as against the

flesh of slaughtered animals. Common observation amongst the thinking class of people will support Dr. Lilland in this assertion, but we shall take exception to his statement that "the question as to the comparative value of the meat as against the vegetable diet, is one that depends largely upon the individual." The comparative value lies simply and solely with the mods them-

selves, as even he acknowledges later

Listen: "As a substitute of meat, weight for weight, there are some vegetables that are more nutritious and strengthening than any most that can e eaten." He compares the Japanese Aye, seek the proofs, eternal proofs with the Russians, and frankly admits of that enduring estate beyond the sohat he believes a great many people called death; sending faith to the winds eat too much meat. Now we wish to ask, why eat any meat? When the as fast as proofs come to you, and in time you will no longer say, "I believe," but it will make you ever ready to say, "Spiritualism is the only religion that proves itself. I know that Spiritualism is true." REV. G. C. LOVE.

n his article.

winners in the great German contests for strength and endurance are vegetacians, when our most successful athletes are vegetarians, and some of our health, intellect, strength, all of a superior quality, all of a kind that stands

At my prospects of the future, too dishighest in the ranks, without resorting We well know that the body we build is the house we live in. We also know that as we build, so shall be our pro-Faith! he never seems to bother much gression on this plane of expression. Matter is the governor. We cannot re-

ceive beyond the capacity of the instrument we use, or the house we live in. Suppose we build a house of gross, decaying flesh, taken from the tortured, ieloless creatures—our house is devoid And with holy consolations take my of spiritual light and heauty. We live. But what a life! The windows of the soul are darkened, discolored and distorted values present themselves to our comprehension. The pure white light Many a sad thought which had long of truth and love cannot enter in. Our love is selfish and carnal. Our light may be bright to us, but, oh, how dark

to spiritual lusight. When it has been ably demonstrated that meat is not necessary to our wellbeing, when it has also been demonstrated that it is an injury instead of a benefit, why continue its use? Are we slaves to the bodily habits

and tastes of our ancestors? Shall the spiritual man be in bondage to the catnal? Spiritual freedom, light and beauty, health, strength, longevity, lie with vegetarianism. Economy also, if you will. This is not theory, it is fact. Take some vegetarian magazine and read up on this subject. Learn how to select and prepare the substi-tutes for flesh food. Glean the windows of your house, let pure light in, and rebuild-rebuild-then we commence to talk of love, and peace, and good will. But man knows not the meaning of love when he dwells within hicod offering. He cannot feel a throb of sympathy or tenderness for the helpless creature condemned to cafer to his taste, and consequently is arrogant and selfish with his fellow-men. Sympathy, love, comes with all. We are only one with all, as all life comes of Reading, and Lester Black of Koko from Infinite Life. We, as Spiritualists, know this to be true. And we also know ago in a little Hoosier village. La Boy that all life has a continuity of existence. Or shall we take a stand on a line with our good orthodox brother, who said, "Myself and my wife, my son John and his wife, us four and no more," and shut out all life except the human? Whether we will, or no, we have not our choice. Natural Law says wrote his friend at Reading that he all life, and nature's law is not changed by man's belief or his wishes. Brother and sister Spiritualists, shall we give up these bloody feasts and

Then shall we learn the love that sends peace forth unto a troubledworld. JESSIE S. PETTIT FLINT, Corvallis, Oregon.

An Easy Way to Make Money.

Professor Edgar L. Lackin's Importa-Statement.

In No. 772 of The Progressive Think er, from Chicago Examiner, Professor Larkin writes on, "The Electrical Basis of the Universe." He begins the statement, that "nothing exists within the known interstellar space but corpus-cles." Says Professor J. J. Thompson has determined the corpuscle to be in size about one-thousandth part of an atom. Says, "the corpuscie has the property inertia and the attributes of matter;" and that "electricity and corpuscies have been found to possess no difference." Thus we have his argument for "electricity being the basis of the universe."

I accept the corpuscular theory, but find insurmountable obstacles against its being electricity. It is positively known, as the Professor says, that light moves 186,000 miles per second. It is also known that matter pever moves one mile per second, when the density of the matter is not greater than the matter passed through. I am not speaking of the enormous velocity of planets. To include planets in the discussion would demand that the ingreatest intellects the world has ever terstellar space be filled solld with known were vegetarians, why is meat planets. Were it so filled a mere necessary? Or why is it even advis- child could understand that a single planet would have no velocity. Liquid matter has some; solid matter has none, that is appreciable.

to dead flesh as food, and so we ask locity certainly equal to that of light. It is known that electricity has a ve-Let us see what is known about the movement of matter through like matter. It has been found that the water of the first ocean wave falls back into its original position; and the same with each succeeding wave. The resistance of the immense ocean of water is too great for the passage through it of the water contained in a single wave.

A cyclone starts, say in Kansas; it comes on and destroys towns in Wis-consin. Most scientists know that none of the Kansas air comes to Wisconsin; because of the like wave principle. These are only the very large vibrations, illustrative of the well-established vibratory theory. Sound and heat are lesser illustrations. Arguing from "the known to the unknown," the same vibratory principle manifests down through all the finer conditions of matter, including the recently discovered universe of corpuscies.

That electricity may be a vibratory motion of the corpuscles, is scientifically logical. That the corpuscles themselves are the same as electricity, is a theory contrary to every demonstrated truth. That the corpuscies contain a principle producing the motion called electricity, as water produces wave, and air cyclones, is purely scientific. It is clear that the resistance of the universe of corpuscies to a small bunch of corpuscies is in exact ratio of that of the whole ocean to the single wave. Professor Larkin further says that if his philosophy is sound, then the human mind is made of electricity, and electricity is matter;" and that "no entity exists but electricity." He would be still more interesting if he would prove, by some known law, that electricity is in any sense an entity. I think he certainly would admit that wave, wind and sound are not entities. On the same scientific law I don't see how he could refuse to admit that electricity is not an entity. There is aclentific evidence that electricity is exactly of the nature of wind and wave; otherwise it could not move with any velocity at all. Also the latest psychology finds, through scientific processes, that mind is a vibratory principle.

The Professor goes on. He says, "four thousand years in the distant past, the wisest men the world has ever contained, said over and over again that thoughts are things." It is interesting to note that he never says the four thousand years ago men were wisest men the world has ever contained," when he is developing his favorite study; astronomy.

The latest reform in education is to develop mind rather than stuff it. Professor Larkin is exceedingly interesting as a general scientist of suggestion. E. W. BALDWIN.

Madison, Wis.

"After Her Death. The Story of a Sudmer." By Lilian Whiting. No mind that loves spiritual thought can

ST. PETER AT THE GATE.

.[This poem is republished by special request.] . .

St. Peter stood at the golden gate, With a solemn mien and an air sedate, When up to the top of the golden stair 'A man and a woman ascending there, Applied for admission. They came and stood Before St. Peter, so great and good, In hopes the City of Peace to win, And asked St. Peter to let them in.

The woman was tall, and lank, and thin, With a scraggy beardlet upon her chin. The man was short, and thick, and stout, His stomach was built so it rounded out, His face was pleasant and all the while He wore a kindly and genial smile. The choirs in the distance the echoes woke, And the man kept still while the woman spoke.

"Oh, thou, who guards the gate," said she, "We two come hither beseeching thee To let us enter the heavenly land And play our harps with the angel band. Of me, St. Peter, there is no doubt. There's nothing from heaven to bar me out; I've been to meetings three times a week, And almost always I'd rise and speak.

"I've told the sinners about the day When they'd repent of their evil way; I've told my neighbors-I've told them all Bout Adam and Eve, and the Primal Fall, I've shown them what they'd have to do If they'd pass in with the chosen few; . I've marked their path of duty clear-Laid out the plan for their whole career.

"I've talked and talked to 'em loud and long, For my lungs are good, and my voice is strong. So, good St. Peter, you'll clearly see The gate of heaven is open for me; But my old man, I regret to say, Hasn't walked in exactly the narrow way. He smokes and he swears, and grave faults he's got, And I don't know whether he'll pass or not.

He would never pray with an earnest vim, Or go to revival, or join in a hymn, So I had to leave him in sorrow there While I, with the chosen, united in prayer. He ate what the pantry chanced to afford, While I, in my purity, sang to the Lord; And if cucumbers were all he got, It's a chance if he merited them or not.

"But O, St. Peter, I love him so, To the pleasures of heaven please let him go! I've done enough, a saint I've been. Won't that atone? Can't you let him in? By my grim gospel I know 'tis so That the unrepentant must fry below, But isn't there some way you can see That he may enter, who's dear to me?

"It's a narrow gospel by which I pray, But the Chosen expect to find some way Of coaxing, or fooling, or bribing you, So their relations can amble through; And say, St. Peter, it seems to me This gate isn't kept as it ought to be. You ought to stand down by the opening there, And never sit down in that easy chair.

"And, say, St. Peter, my sight is dimmed, But I don't like the way your whiskers is trimmed. They're cut too wide, and outward toss, They'd look better narrow, cut straight across. Well, we must be going our crowns to win, So open, St. Peter, and we'll pass in!"

St. Peter sat quiet and stroked his staff. But, spite of his office, he had to laugh. Then said, with a fiery gleam in his eye: "Who's tending this gateway-you or I?" And then he arose, in his stature tall, And pressed a button upon the wall, And said to the imp who answered the bell, "Escort this lady around to hell!"

The man stood still as a piece of stone-Stood sadly, gloomily there alone. A life-long, settled idea he had That his wife was good and he was bad; He thought if the woman went down below That he would certainly have to go; That if she went to the regions dim, There wasn't a ghost of a show for him.

Slowly he turned, by habit bent, To follow wherever the woman went. St. Peter, standing on duty there, Observed that the top of his head was bare. He called the gentleman back, and said: "Friend, how long have you been wed?" "Thirty years" (with a weary sigh), And then he thoughtfully added, "Why?"

St. Peter was silent. With head bent down He raised his hand and scratched his crown. -Then, seeming a different thought to take, Slowly, half to himself, he spake: "Thirty years with that woman there? No wonder the man hasn't any hair! Swearing is wicked; smoke's not good, He smoked and swore-I should think he would

"Thirty years with that tongue so sharp? Oh! Angel Gabriel! give him a happ! A jeweled harp with a golden string! Good sir, pass in where the angels sing! Gabriel, give him a seat alone-One with a cushion-up near the throne! Call up some angels to play their best! Let him enjoy the music-and rest!

"See that on the finest Ambrosia he feeds; He has had about all the hell he needs. It isn't just hardly the thing to do-To roast him on earth and the future, too!"

They gave him a harp with golden strings, A glittering robe and a pair of wings. And he said, as he entered the Realm of Day: Well, this beats cucumbers, anyway!" And so the scriptures had come to pass-"The last shall be first, and the first shall be last." - Joseph Bert Smiley.

He has oratory who ravishes his hearers while he forgets himself .- Lavater.

He who is plenteously provided for within needs but little from without .- Goethe.

The true man is he who does the truth and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences

of holding it .- F. W. Robertson. The spirit of the fathers challenges the boldest repudiation of Bibliolatry. I cannot reconcile an eth-ical Jesus and an honest manhood with what is now known of the canonical history of both the Old and

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SPIRITUALIST MEETINGS.

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

time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner. Ashland avenue and W. 13th street.
The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee

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

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

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

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West meetings at hopkins: Hall, 528 West Sixty-third street, every Sunday even-ing at 8 o'clock. Conference in the af-ternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at

The German-English Society Bund der Wahrheit No. 18, holds pervices every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Thursday evening at their new hall, northwest corner Sedgwick and Molawk streets. Mr. Frank Joseph, me-

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

heit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. nue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

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

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 878 S. Western avenue. All welcome.

Spiritual Science Society meets every

Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in at-tendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st

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

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday after-noon and evening, the Hon. Robert Gilray pastor. Good mediums to give messages. Conference at 3 p. m. Reg-

ular service at 8 p. m. Spiritualist meetings, Van Buren Hall, Madison street and California avenue.

Anspirational lecture and extempo-inspirational song by Mr. Cooper Walker, from subjects selected by the audience inspirational poems; tests by Mrs. Nel lie Kusserow and other prominent me-diums. Mr. Walker will give away at each meeting an original oil painting done by himself in colors from a subject selected by some member of the audience. Good singing. Everybody invited. Meetings every Sunday at 2:30 and 8 p. m.

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

door. All are welcome.

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

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. Services every Sunday at 11 a m., 2:30 and 7:30 p. m. Tests, spirit messages and mental telepathy under blindfold conditions through William

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

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in foom 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at

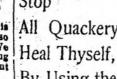
home. Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays of each month, at room 512 Masonic Temple, from 3:30 to 10 p. m. Coffee and lunch at 6 o'clock.

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ttle work. Price 20 cents.
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THE MINNESOTA CONVENTION.

(Continued from second page.)

Saturday evening another immense audience assembled to hear the lecture of the evening given by Moses Hull, the "Grand Old Man" of Whitewater, Wis. Never have I heard Brother Hull speak more eloquently than he did on this occasion, and I felt proud of the fact that his home was in Wisconsin. His discourse did much toward giving a broader conception of things to many, and cementing the fast growing friendship for the school of which he is president. The audience responded nobly to his appeal for financial aid to the school, which goes to prove that the people do like education and intellect. Long may his gray hairs and commanding personality, accompanied by his matchless logic be spared to adorn our spiritual rostrum.

After Mr. Hull's discourse, the writer was called upon to give a few descrip-

On this occasion as usual, the musical program was arranged and presented by the Zumbachs, who seem to carry inc. spiration with them wherever they go. Mrs. Jahnke also assisted in the program of the evening, winning many, friends by the manner in which she rendered her selections.

On Sunday afternoon, an audlencer numbering in the hundreds assembled, so eager were they for a little more insight into the philosophy or the continuity of life. The writer gave the discourse of the afternoon. This was followed by messages through the mediumship of Mrs. J. Sauer and Mrs. Murclose touch with the denizens of the other side of life.

In the evening the event of the most importance was the lecture by Miss. Lizzle Harlow. It was forceful, mass terly and logical, and Miss Harlow's eloquence is too well known to need more than passing mention at this time. Her discourses, as was that of Moses Hull, were taken down in short hand, and will soon be given to the public in pamphlet form. Miss Harlow has not been in Minnesota long but she has already made many friends among those who have listened to her efforts.

Eloquence, wit and logic make a pow erful trio, and are bound to win friends for their possessor, but when the fourth member of the trio is a genial, happy personality of the feminine persuasion, why, it is simply irresistible, that's all -and Miss Harlow has captured Min-

nesota.

The writer gave a few descriptions, and the meeting closed leaving with ev-eryone the feeling that they had been baptised anew-a baptism of spiritual fire which will remain with them for many a day. I repeat, this was the most harmonious convention I have ever attended, and it made my friend ship for Minnesota and its splendid as sociation still firmer than ever. Mr. Maxwell, with the aid of his second in command, Mr. J. P. Whitwell, than whom we have no truer or more capable state officer anywhere, has a great field to conquer, and every possibility of winning. These two, with their col-leagues in office will certainly give a good account of themselves. .

Convention Notes.

J.S. Maxwell was elected delegate to the National Convention at St. Louis—and—"Louis" will have to "look a leedle

Moses Hull soared on the wings of eloquence Saturday evening during his discourse. I sat beside him when he ate the wings—I think there were six.

Will Willing was willing to visit the
Minnesota convention, and Minnesota
was willing that Will Willing should do so. He was there expansive smile good nature, abundant avoirdupois and

. If you want a correct definition of happiness, ask Maxwell. He will undoubtedly say it is the feeling a fellow has when an association that he has served faithfully and well for several years, elects him to their highest office by acclamation.

The Minneapolis News said that:

Will J. Erwood, medium, saw Spiritualblindfold conditions through William str. Fitch Ruffle, psychic, assisted by Mrs. Marie Jacobsen, Danish palmist and psychic.

Lake View Spiritual Union holds
Sunday afternoon meetings at 3 p. m., at Wells Hall. No. 1629 North Clark

of the audience, and that not one of them dared to do other than recognizer what she gave them. They forgot to say by what means she compelled theme

to acknowledge what she said.

Moses Hull has re-written the Bible. have the Daily News as authority, and surely the reporter can make no

Whitewater and Minneapolis and St. Paul are much nearer than they were before the convention.

Sanford Niles, an old war horse in the battle field of truth was in attendance, and brought the tears of sympathy to the eyes of his hearers, as he graphically depicted the sufferings of others, and implored them to be up and doing for humanity; his talk to the little ones was touching in the extreme. Vish we had a few more Sanfords. Minneapolis is better for having had

he Spiritualist State Convention inside the city limits. Plenty of wit, reason, eloquence, but never a harsh word-how is that for a Spiritualist convention? WILL J. ERWOOD.

LaCrosse, Wis.

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There is no death! the stars go down To rise upon some fairer shore, And bright in heaven's jeweled crown They shine forevermore.

There is no death! the forest leaves Convert to life the viewless air; The rocks disorganize to feed The hungry moss they bear.

There is no death! the dust we tread Shall change, beneath the summer showers, To golden grain, or mellow fruit, Or rainbow tinted flowers.

There is no death! the leaves may fall, The flowers may fade and pass away-They only wait through wintry hours, The warm, sweet breath of May.

There is no death! the choicest gifts That heaven hath kindly lent to earth Are ever first to seek again The country of their birth.

And all things that for growth or joy Are worthy of our love and care, Whose loss has left us desolate, Are safely garnered there.

Though life become a dreary waste, We know its fairest, sweetest flowers, Transplanted into paradisc, Adorn immortal bowers. The voice of bird-like melody

That we have missed and mourned so long

Now mingles with the angel choir In everlasting song. There is no death! although we grieve When beautiful, familiar forms That we have learned to love are torn

From our embracing arms. Although with bowed and breaking heart, With sable garb and silent tread, We bear their senseless dust to rest, And say that they are "dead."

They are not dead! they have but passed Beyond the mists that blind us here Into the new and larger life Of that serener sphere. They have but dropped their robe of clay

To put their shining raiment on; They have not wandered far away-They are not "lost" or "gone.' Though disenthralled and glorified,

And sometimes, when our hearts grow faint Amid temptations fierce and deep, Or when the wildly raging waves

We feel upon our fevered brow Their gentle touch, their breath of balm; Their arms enfold us, and our hearts

And ever near us, though unseen, The dear, immortal spirits tread; For all the boundless universe Is life-there are no dead.

Why prate of God? To live in righteousness Because some Deity looks on as judge And metes with mighty hand the due reward; . To praise for recompense-is virtue this? Gods are but Fear apotheosized; made At dusk, when frightfully we stretch our hands To grasp the light. There have been many such, Both good and bad; and some have borne us balm And all have caused the blood of hosts to flow.

Who made the good, made he not evil, too? Wer't true, how dare he damn the very clay By him enfeebled, tempted, 'lowed to fall! The wounded dog, the beaten horse, the poor-What were their crimes to merit misery here? What good were life and our sojourn on earth If all were done for God and what's to come!

Truth, Beauty, Voices potent in the heart, These are my Gods, to these I bend the knee, And Art and Nature are my shrines for prayer. I live aright because all Nature's laws Decree it so, and not to bribe a Lord For hopes of final heaven. And if I fail The fault is mine, and then I try again. Let Creed be based upon the best in soul, And not upon mere legends thread-worn old.

-Jules Victor Haberman. Perfection is attained by slow degrees; she requires The state of the s

plague itself is by contact.-Fielding. As soon as we have discovered the needs for our joy or sorrow we are no longer its serfs, but its lords.

as the absurdity will afford .- South.

graven on the rock.-Channing. Everything eries out to us that we must renounce. Thou must go without, go without! That is the ever-Thou must go without, go without life through, lasting song which every hour, all our life through, hoarsely sings to us. Die and come to life; for so long as this is not accomplished, thou art but

the hand of time.-Voltaire. It is a great sin to swear unto a sin, but greater sin to keep, a sinful oath.-Shakspeare. Bad habits are as infectious by example as the

When men first take up an opinion, and then seek for reason for it, they must be contented with such Precept is instruction written in the sand, the tide flows over it and the record is gone: Example, is

troubled guest in a world of gloom. - Goethe.

They still are here and love us yet; The dear ones they have left behind They never can forget. Of grief or passion sweep, Grow comforted and calm.

CREDO.