THE ONLY RAY OF PURE LIGHT.

Your paper is practically the only ray of pure light that comes to this part of our benighted land, and for this it is perhaps more highly appreciated than it is in sections where Spiritualism has an established footing. I find it impossible for me to get along without it, and when sometimes I fail to renew my subscription on time and in conse quence miss a few numbers I am "all broke up": everything gets wrong and stays wrong until the great and good This time I concluded to show my ap-

preclation of your noble efforts for our was elected one of the trustees this HE SENDS FOUR YEARLY SUB. whom I may, to become readers of The THE BEST SPIRITUALIST PAPER. first magnitude, a brilliant light that is great cause by doing a little missionery was elected one of the trustees this HE SENDS FOUR YEARLY SUB. whom I may to become readers of The THE BEST SPIRITUALIST PAPER. first magnitude, a brilliant light that is great cause by doing a little missionery was elected one of the trustees this HE SENDS FOUR YEARLY SUB. whom I may to become readers of the trustees this present cause by doing a little missionery was elected one of the trustees this HE SENDS FOUR YEARLY SUB. whom I may to become readers of the trustees this present cause by doing a little missionery was elected one of the trustees this HE SENDS FOUR YEARLY SUB. great cause by doing a little missionary year, and in order to be in touch with work for the paper, so I went out and all progressive thinkers, I want to take after a little effort succeeded in persuading two of my "liberal" friends to join me for a year's subscription.

W. B. WEEKS. Texarkana, Ark.

WANTS TO BE IN TOUCH WITH ALL PROGRESSIVE THINKERS.

H. K. Dietz writes from Iowa: "You will please find enclosed draft for one little money. I don't see how any one Progressive Thinker again becomes a dollar for my subscription to The Procan get along without the good old Provisitor at my humble but happy home. gressive Thinker for one year, I belong gressive Thinker especially if a true gressive Thinker for one year, I belong to the Marshalltown camp association;

all progressive thinkers, I want to take

IT IS A WELCOME MESSENGER.

Mrs. M. C. Dudley writes from Del-"Your paper is a welcome messenger to my beart and home, bring-ing a useful supply of good things every week. It is wonderful how much good and truthful reading you send us for so gressive Thinker, especially if a true Spirituellat."

It is certainly a pleasuré for me to

express my sincere appreciation of the adapted ideas on Spir uniform under discussion in the columns of The Pro-gressive Thinker, and also the liberal tendency shown throughout to the various opinions of those who, in searching for the truth themselves, are ever willof my sincere desire to aid in acquiring and demonstrating a more thorough understanding of the great truth underlying spiritual laws, I shall consider it no

Progressive Thinker, and hope others AUG. KLEINE. West Point, Neb.

NO OTHER PAPER HAS 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 behin it, beyond a doubt. No other modern Spiritualistic paper has ever had such phenomenal success. GEO, W. WALROND.

Denver, Colo.

A. H. Hillis writes from Santa Bar-illuminating the pathway of thousands bara, Cal.: "Please find enclosed one of weary mortals who thereby are endollar for one year's subscription to the abled to take up their cross and bear it best Spiritualist paper published—The bravely and unfatteringly up the rugged Progressive Thinker. It is a welcome steps of time, until the head-lands of visitor in our home. I want to know immortality rise up before them, and

DO ANIMALS HAVE SOULS.

Some interesting Evidence on the Part

of a Texan.

To the Editor:-I cannot begin to express to you in writing how highly I appreciate your paper. It is a star of the

more about God's spirit world. I have purifies their hearts and lifts them to loved ones living in that celestial an exalted plane of living. No. 771 is a world." THINKS IT A STAR OF THE FIRST them. The article by Walter Devoe is worth alone the price of the cannot afford to lose one number.

TELEPATHY.

The Remarkable Experience of a Devout Rabbi With a Palestine Ass.

To the Editor of the New York Sun: ish Chronicle may interest your tele-

The chief rabbi of the British empire, Dr. Herman Adler, some years ago made a journey to the Holy Land, on which occasion an amusing incident happened. Dr. Adler was once riding on an ass in the desert, at evening tide, and began to read the "Mincha Prayer," including the po-called "Amidah" (eighteen benedictions). When Dr. Adler had arrived at the conclusion, which the reciter generally utters while going three steps backward, he was rather perplexed, as he could not observe this Jewish custom when sitting latter, however, as if moved by some religious inspiration, backed slowly solemnly three steps, and then went on in its usual sleepy way, to the great satisfaction of its astonished

Dr. Josef Chotzner, who at the last meeting of the summer assembly of the Union of English Jewish Literary Socleties, held at Ramsgates told this in-cident, is evidently no deliever in tel-epathy, for he added the following rather comical comment: "It is difficult to say whether the pious ass in question Balaam's ass mentioned in the Bible as having had a spirited conversation with its cruel master. But, if there were any truth in the theory advanced by some dead men entered sometimes the bodies of new-born animals, then the ass carrying Dr. Adler might have been possessed of the soul of some departed Jewish rabbi who in his lifetime had been very particular about going backward the customary three steps ISADORE SINGER. New York.

To the Editor of the Sun:-Professor Goldwin Smith doubts the existence of mental telepathy because he knows of no medium. The medium is this: The mind impresses its thoughts upon the brain, the brain in turn records them upon the aura, the soul's subtle emanation which envelops the whole body to the dimensions of a cubic feet or more; the aura in turn registers the thoughts upon the ether—so there are three records of every thought and act. The brain record is physical and finite, the passes on with it when it shuffles off the body, and the ether record is as

eternal as God himself. The other is so sensitive that it not only records all that is taking place in the universe, but it reflects all that will take place, bence prophecy. Every thought and act of the individual is born of the close association of these and acts. When we try to recollect an event of yesterday, what happens? Why, the mind becomes concentrated and draws on ether, which reminds the the process is thus ordered because the ether is infinitely more sensitive than the Lura or the brain. The sage, the genius or the prophet concentrates his mind with such potency that he causes the ether to reveal to him great secrets. over which he himself is surprised. It's God's way of inspiring him.

Telepathy, however, is the act of a keenly sensitive mind, frequently in a passive condition, drawing the records of another mind from ether. It is an act that the Hindu yogis can volunta-rlly perform; and in India mind-readan ordinary occurrence,

Prof. Smith says there is no place for the supernatural. No. for there is no such thing as the supernatural. Everything in the universe is natural, even the immaculate conception, the turning of water into wine on the snot, and in fact all the so-called miracles. They are as natural as sunshine or rain, but they are on a plane above the world's state of mind, faith and experience: therefore they are as impossible to us as it is for Prof. Smith to read another person's thoughts from the

the supposition that we know more of the laws and the prophets than was known in the past. Our ignorance of the past, the very far distant past, is axe laid at the root of the tree of our faith, With our long habit of thought toward the earth, we have so clouded the ether about us that triffing a mystery as thought transference is put in the category of the so-called supernatural. Perish the word supernatural, and let us be honest and speak of our ignorance.

To the Editor of the Sun:-"Me, too." would enter the ranks of believers in telepathy and "stand pat" with "J. H. N." and "W. F. G." My experiences have led to the conclusion that there is some special attribute of the human being which makes him capable, to a certain extent, of exercising a divine powbr-namely, of being present in more

than one place at the same time. Will some erudite contributor to your columns step forward-Goldwin Smith for instance—and explain this phenomenon? The world is waiting.

EMILE PICKHARDT. lelington, Mass.

In a marriago where the parties are ill-mated, the virtue of one of them may maintain order and peace, but the want of happiness will be experienced sooner or later, and produce inconvenience more or less harmful.—Madame Ro-

Bad habits are as infectious by example as the plague itself is by contact, -Fielding. The friends we can never lose are the

ones we say we have lost in death.

Fish may be all right as brain food A man really looking onward to an immortal life, on whatever grounds, exhibits to us the human soul in an enpobled attitude.—Whowell.

THE NEW HELL

So Attractive That Men May Choose It as a Place of Residence.

"St John the Revelator say 'a new heaven and a new earth, but it was reserved for the prophets of the present writes George T. Knight professor of Christian Theology in Tufts College, in the July number of the North American Review. Professor Knight goes on to describe the change which has taken place in the popular conception of hell within recent years—a change which he ascribes to the growth of altruism or sympethy in human nature. To-day the pulpit is not so ready to consign human beings to a place of torment, nor are by the old lurid pictures of that place While Calvin, Luther, and the great ones generally held that all children of the heathen and so many of the children of Christians as were unbaptized were sent to endless nunishment in hell to-day "practically no one questions that all children are saved." This single change of doctrine, says Professor Knight, has reduced by one-half the number of those consigned, by men, to

"The number of the lost is still being further reduced by both Roman Catho lics and Protestants. Certain of the former have pointed out that the doc church' has been overstated. To begin with, the church has made no such authoritative declaration as that salvation is limited to its own members. On the contrary, it has taught doctrines that seem to imply the salvation of great multitudes of non-Catholics.

"As for Protestants, there is still to be heard on occasion a thorough going expression of the old doctrine, but a more common opinion, even among conservatives, is reported in the words at tributed to Dr. Patton of Princeton. He said (according to report) that the number of the finally lost will probably be la about the proportion of those now who is reckoned somewhat less con cervative, said that the number would be inconsiderable. And it is by extending "probation" to the future world, as Luther did, or by some sub stitute for the Roman Catholic doctrine of purgatory, that provision is made and opportunity is given for doing so much more than the church on earth

"In short there seems to be, among people in general, four states of mind with reference to this subject. The old doctring of endless punishment still ap the annihilation of the wicked has also many advocates; a large number are aulte non-committal and do not know which way to turn; and, finally, there rance. Great ermany. America, it is not clear which one of the four states of mind is most largely represented—though in America there is no doubt that endless punishment is commonly taught, or at least held. But the number of those who are to be subjected to its discipline is no longer the 'the proportion of those now held in prison,' or even some smaller estimate.

Concerning the state or condition of the lost, says Professor Knight, the change has been quite as thorough as concerning the number of them. In the strenuous days of the Reformation, and among the leading Protestants, we are told, no ray of compassion lighted up the darkness of their thoughts of the Pit!

"To the question whether the blessed in heaven will not be saddened by see ing their nearest and dearest ones tortured in hell, Luther answered; 'Not the least in the world.' Jonathan Edthe damned will double the ardor of the love and gratitude of the saints in heaven.' Andrew Welwood thought: "The saints will be overloyed in beholding the vengeance of God.' Samuel Hopkins expressed the coinion that the sight of hell would be 'the most entertaining to all those who love God, and would give them the highest and most inestable pleasure. The great Dr. Bellamy capped the climax by an elaborate calculation, based on science and phil osophy, in which he estimated that the happiness of the blessed in heaven would be increased 9,600,000,000 times on account of the misery of the

But now, Professor Knight states, the very revulsion of feeling from such opinions has become itself a ruling ele ment in theology. As an instance, he quotes several representative theologians. Dr. Farrar, referring to the preaching of the Reformation period on the subject of hell, said: "These wan-ton exercises of the imagination assume the aspect of deadly blasphemy against him whose name is Love. We can scarcely refrain from the question which one has asked: What crimes of men can merit the endless tortures here set forth, except the crime of conceiv ing such tortures, and ascribing the malice of their influence to an all-wise and holy God?" Dr. Briggs has said:
"The preachers preach the damnation of the heathon; and the hearers hear and accept. But they do not believe it in their hearts. If they did, they would be more worthy of damuation than the at once give their whole lives and their property to the missionary cause." Adds Professor Knight:

"Long ago John Wesiey had sald, Calvin's God is my devil!" and now there are many who say the same of Wesley's God. And these new opinions are expressed, not merely by Universalists and Unitarians, but by members of orthodox or churches-who alone are here quoted." danger that this tendency will go too "The new hell," be says: "is often made so pleasant that it is liable to be chosen by bad men as a place of rest-

dence."-Truth Secker. You gray lines that fret the clouds are messengers of day.—Shakspeare. THOUGHT."

### A Gandid Gonsideration of its Relation to Spiritualism.

amusing words of Dr. J. M. Peebles, printed in your divine or spiritual influx. issue dated September 24, I venture to make a few 3. By "transference of thought" (possibly an imnature, we must all heartily agree, but the great quite unknowingly) with unseen intelligences who drawback in very many instances is that no attempt are in accord with our intents and purposes. seems to be made to apply these noble doctrines to the 4. To assume that thoughts produce anything actual betterment of present human conditions, ex- without the thinker's energy may be unwise, as this wholesome doctrine to the building of bodily effects of our thoughts may be far greater than we men and women who still believe to a lamentable ex- ceed our knowledge. advocates is a startling revelation.

"New Thought," he can with equal clearness show others. that there is nothing any newer in the teachings of 6. If Dr. Peebles or any other gifted writer will the simple Spiritualism which he so enthusiastically kindly suggest to the New Thought Federation a good cient days were quite as noble and fully as wonderful St. Louis move its adoption., since 1848.

though whenever they are cornered in discussion, the self alone I can truthfully declare that for the past average representative of any intelligent community twenty-five years and over I have never once been hope. Among thoughtful Protestants admits that mind has a great influence over body, and misled by following a direction conveyed to me by no one knows exactly how great that influence may my spiritual directors, and these faithful be. A very safe statement and a very true one, but never desert me most positively declare that by conmerely to believe it true does not apparently deliver stantly dwelling in thought upon high and holy the majority of such believers from the thraldom of influences those who are now. "demon obsessed" can either sickness or poverty.

quoted saying, "Thoughts are things," but we can unpleasant consequences. Hypocrisy and deception advocate all that is fundamental in New Thought the never justifiable, but no one can fairly be styled teaching without once using that possibly inaccurate hypocritical or deceitful who boldly proclaims what phrase. We can well content ourselves with affirm-lie or she conceives to be true. ing that our mental states become ultimated in physical Dr. Peoples deserves our gratitude for honorably cally corresponding conditions, and we may further opindicating the rights of Unitarians, Universalists and rest assured that our connection with the spiritual others who were in the field before either Modern universe is regulated more largely by far than we Spiritualists or Mental Scientists; is it not then unfair usually admit by the quality of our thoughts as well to claim for an exclusive Spiritualism much of the as by the bent of our affections.

Dr. Peebles asks a few definite questions in your hit which they have not originated? valuable paper, to which I wish to append brief an- Are there not then two women, in place of one wo-

define "thought" as contemplation, meditation, con- gear, the other should be reprimanded also. centration of attention upon an idea or object I am reading "Spirit Obsessions," which the au-

think about what we have received intuitively, but to ive thinker. The second secon

to them the structure of the heavens is

In what is accepted as Revelation

Gen. 1;6,7,8)6; we find the following: tary.
"And God sald." Let there be a firma-

firmament (earth's atmosphere), the 22:12).

a "sealed book."

The Structure of the Heavens. atmosphere sifting out the primal

out Intellect and Life, life being mani-

This brief description of the struct-

Having read with much interest the instructive and think implies deliberation, not simple receptivity to

replies to some of the venerable pilgrim's inquiries, perfect term) is signified communication of informa-With the thoroughly just statement that many excel- tion without employing ordinary physical channels lent bodies of liberal-minded people, including Unita. of communication. My own belief is that we by rians, Universalists and others, as well as Spiritual- thinking steadfastly in a given direction set waves of ists, teach the goodness vs. the depravity of human ether in vibration and that we also co-operate (often

cept morally. Now the New Thought advocate seeks thoughts have no existence apart from the energy to practically extend the beneficent influence of all which gave them birth; still it is conceivable that the health and business prosperity. Very great good realize, and that after we have set a current of force work is being accomplished ethically by many noble in motion the consequences of that motion may far ex-

tent that they must continue physically sick and 5. The New Thought program is lamentably defifinancially almost destitute, and that any exertion cient if it does not undertake to prove the continuity either mental or physical must be followed by pitiable of individual life beyond physical dissolution, and in fatigue. To at least nine out of every ten persons, so far as New Thought advocates omit this important even in liberal religious circles, the idea of health and element their program lacks much that it requires to freedom as expounded by professedly New Thought render it complete. It is but fair to admit that there are people in the world just now whose interests seem If Dr. Peebles, or any other capable exponent of concentrated upon physical health and worldly proshonest and elevating spiritual philosophy, can prove perity, and to these the question of life beyond the that there is nothing essentially new in the doctrine of grave does not appeal as forcibly as it appeals to

defends, seeing that on his own showing, the teachings substitute phrase for "Thoughts are things," I will and mighty works of the great spiritual heroes of an-very gladly in my speech before the convention in

as any that have been proclaimed or demonstrated. Now as to the good doctor's lack of hair, if he really cares very much about his benevolent and venerable Dr. Peebles, in his 84th year, is hale and vigorous, baldness (which I greatly doubt), I quite believe that Dr. Martineau lived to within a few days of 95 and by suggestive treatment his hair can be thickened; was mentally active to the very close of his useful ed. but that is a very unimportant aspect of the New ucational career. These are brilliant examples, one Thought movement, because when a man is hale and within the Spiritualistic, the other within the Unita-hearty, though over 83 years of age, a little hair more rian fold, but take the average Spiritualist or Unita- or less is insignificant. All that is new is not necessarian, whichever you may choose to sample, and you rily true and all that is true is certainly not new in will not find any very marked degree of health dist the broadest reasoning of those words, but good Dr. played by either over the average measure demon-triples may rest assured that all New Thought advostrated by orthodox Christians on the one side and cates are interested in preventing and vanquishing Materialists on the other. It is, I declare, to very those conditions which induce "obsession," while many Spiritualists and religious liberals, as well as to many Spiritualists, alas seem powerless to rid themothers, a very novel theory that our mental states selves of dark influences or they would not write such rule our bodies and influence our circumstances piteous letters to the newspapers. Speaking for my-

be relieved from their sufferings, but they must live Dr. Peebles makes fun of Prentice Mulford's widely hygienically in order to protect themselves against

liberal thought which Spiritualists have appropriated

man, wearing old hats decorated to look like new, 1. Without attempting to speak authoritatively I and if one of these ladies is reproved for her head-

Thinking is a process which induces the vibration of thor very kindly sent me, together with a truly friendsubstance, therefore the vibratory effects of thought ly letter which I greatly value. Without boasting l may be regarded as primarily psychical and secondal can conscientiously say I only want the truth, and rily physical,

2. Intuitive ideas enter the mind, usually unbiddin all systems, but not unmixed with error in any den; thought is a deliberative process. We can way. Therefore I remain a free and also a progress-

W. J. COLVILLE.

SCIENCE SEES NO SOUL It is given to finite creatures to gases; the gases alfting out the mag-finow" the structure of the earth, but netisms and the magnetisms sifting out But That Is No Proof It Does Not Exist.

If searching science fails to find a fested in two systems—conscious and in searching science falls to find a unconscious, or voluntary and involuntary that the fact does not exist? Does set

that the fact does not exist? Does science attain the most sublime heights. ment in the midst of the waters and ure of the heavens is austained by an let it divide the waters from the waters, of human life, which is in the ters.' And God made the firmament image of the Infinite Life. reach the most profound depths, and exhaustingly explore all that vast ex-panse between? Is science infallible, and divided the waters which were unHuman Life has its four prime divis. that its pronunciamento must be taken
der the firmament from the waters tons, and two semi-prime divisions without question as the correct and inwhich were above the firmament. And which were above the firmament. And (t. e), physical, spiritual, intellectual disputable interpretation of all law in

it was so. And God called the firma and soul, and the semi-prime divisions its relation to phenomena?

ment heaven."

This description of the structure of These divisions of human life are the synonym for so much that is incompatible heaven is very indefinite, for it only laboratory in Nature's imponderable libe with sound sense, that it is little describes the division of space between matter that is constantly generating the wonder the laity are led to look upon its the dense solid water of the earth and elements of the heavens as described dogmatic declarations in a spirit of ridetherealized water in vapor that above the coarser producing the finer icule? The professors, like the priests floats upon the surface or bosom of the and the finer constantly producing the and preachers, do not seem to recognize earth's atmosphere, which is the "firm-coarser by mutual exchange in con the fact that there are a few folks formity to the laws of nature; hence among the plain people possessed of This space is only the first heaven. construction and destruction go side by slightly developed thinking faculties; At the outer verge of this space, side in producting the great phenomena, they do not regard all as science that which bounds the first heaven the sec. Nature being infinite her destructive masquerades under the dignified cogno ond neavon begins, being composed of principle does not annihilate matter, men, which has become so comprehenthe primal gases, oxygen, hydrogen, either ponderable or imponderable; it sive as to ambrace everything from tadnitrogen and carbon.

only changes its form and still pre-noles to theosophy, all applied princiBeyond the outer verge of this section is identity, so that all varieties ples in mechanics and mathematics,
ond division composed of the gases become forth each after their own kind, the guesses of metaphysics, all manner
gins inc third fleaven, composed of mag. Were it not for this, there would be of speculative thought, philosophical only changes its form and still pre- poles to theosophy, all applied princinetism; and beyond the outer verge of no births in the animal world, nor repro- theoretical and nonsensical; even religthese magnetisms begins the electric ductions in the regetable world, nor lous vagaries are now dubbed science, which fills the immensity of space, and new planets formed in the mineral and we may yet expect a monument in is the world of light.

Now this description of the structure tion are the handmaids of nature in Mormon science founder. The cells be of the heavens, is not, a chimera, or producing the sublime grandeur of her come disarranged, and there immediate myth, for the reason that it answers to wondrous phenomens, which in time ly emanates from some cracked cranitio structure of the earth and its pro- will unfold to us the grandeur of a new um a new science, or a new theory to fit ducts, which is the crucible in nature heaven and a new earth for, "Behold I the facts to substantiate an old obsolete that is unceasingly generating these make all things new for my reward is idea.

that is incomingly generating these make at things for any terminal to the presumed you will dare conimponderable clements, all of which in with me, to give to every man according. It is not presumed you will dare conrelative combination are held in the as his work shall be. (Re), 21:6; adder the possibility of concept, or disfirmament (earth's atmosphere), the 22:12). MORTON HARTWELL, turb the standard of scientific egotlem

If hyman beings wouldn't be quite so selfish I believe they then would easily see that animals have souls. Soul is the inner center of life and intelligence. Without it there would not be impulse, esling, reason; comprehension or love. We know that most animals possess

many of these faculties. Sometime when prejudice and selfaside, then we will see and understand that animals also have intelligent souls (intelligent according to development in the turn of evolution), and are our brothers, and that it is a crime to kill and eat them.

About twelve years ago my smart and pretty dog, Charley (a shepherd) died. Shortly after I bought a pup, a snowwhite, long-baired setter, a beautiful dog after he was full grown, and a true companion of my children.

About a year and a half ago, he, Planko, died. The boys made him a grave and buried him, as they did their rst comrade. Whenever we had a private seance Planko always came, and was seen by the three mediums at the same time. Hé was a special favorite of one of the boys, and would go to him first; then when he called his name he would stand with his front feet upon the knees of the boy, looking in, his eyes, wagging his tail.

One evening a medium said: "I see Charlie, but he is apparently dead; he is lying on the table.' "Ah!" I remarked, "astonishing!"

eeeing at once the purpose. "He is not Come on, Charley, we all love At once there came life into him. He

shook his tail and got up, running around the circle barking, the mediums He came to me and the boys, licking us with his tongue in consequence of his enjoyment, having earned that we loved him. Since that time, both Charley and Planko come to nearly every meeting. After Planko died a friend gave us a

short-haired setter, which, when about six months old, I discovered was having an attack of the mange (a skin disease). I tried to cure him with all kinds of remedies, but without success. He suffered badly. The neighbors told me to kill him, but I would not do that, and so one night I dreamed that Planko came to me, having a sore neck, and when I examined him I found he had the mange, and then I saw that the hairless skin was covered with a white mass of something like soda or lime. 1 awoke, and analyzing my dream, I came to the corclusion that Planko, feeling pity for his brother dog, must have tried to impress me what to do to cure him. I applied baking soda, but it did no good; then I slacked a quarter of a

and added two buckets of water to it. We then laid the dog into this solution of lime and rubbed him all over. We let it get dry on him and then weshed tle raw on his skin, but is entirely E. U. WIESENDANGER.

Comanche, Texas,

when is calculated the distance of the ance of its composition, and when in a recent paper an eminent professor informs you that science finds no soul and no place for it in the organism of man, just arrange your affairs accordingly and lie still.

**\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*** 

Look, listen and learn! "The most rigid scrutiny made by careful and con-servative scientific psychologists during the last twenty years, has been totally unable to detect any trace in body, or brain or find any analogy in nature concerning the existence of what is popularly called the soul."

Might it not be possible for the soul to elude the scrutiny of the exact and erudite scientist; not in a playful, purposeful game of hide and seek, but because of its constituent composition of character being of a substance so subtile that the faculties of sense of the scientists cannot take cognizance of its resence.

If a perfume may interpenetrate a substance filling a given space, may not the same condition prevail with that which may escape detection owing to the absence of odor? And may not the elementary substance of the human body be thus interpenetrated by the soul, inscrarable from the life principle. without being duly discovered by the strictest scrutiny of all the sharpest scientists of the genus homo?

is science so conceited and egotistical as to presume that nothing in all the measureless immensity of the universal maze of mystery can evade or escape its scarching scrutiny and be subjected to its analysis?

Is all that land and sea possess Born of law, and love's cafese? Do these alone make manifest All that lives of bad and best? Or is some share of each divine? Brought to be, and kept as thine O God! O Law! O Love! We feel through thy power does truth reveal To us the ways of happiness, And with joy dost richly bless All that lives in this vast whole, And bast given immortal soul. Washington, D. C. J. W. NIGH.

TO A LITTLE FLOWER.

Little flower-beautiful I know. With cheeks all pink, and heart as white as snow. Bathing thy soul in morn's first golden

That crown the hills and through the woodland gleam-If thou art not a child from paradise, Sent here, by some sweet angel of the

To tell; and teach of heaven's purity. Then, sun nor stars, hath tongue or

speech for me.
CONSTANTINE CHAMPION. Austin, Texas.

MRS. M. A. MERRILL.

SOMETHING THE MATTER!

Methodists Methods Behind the Times, Says a Prominent Minister of the Gospel.

Considerable talk has resulted from the address of Rev. C. B. Allen, of Woodward Avenue M. E. Church, Detroit, in which as attacked, at Adrian, Mich., the "ancient" methods of church work. He

"The great triumplis of science and invention during the past few years that amaze and hold us in their magic spell are due largely to what we call improved methods, but men have improved the methods of transportation and agriculture, and mining and commerce. The old Indian Chief, Pontlac. understood electricity in a way and kindled his wigwam fire with electricity as a spark made by rubbing two pleces of punk together. It is that same spark that Tesla has by his methods of application brought to a million volts. Pontiae could burn wood, but Tesla can melt the mountains and de

stroy distance. "The men of this world would not think of running a bank, a factory or a railroad after the methods in vogue 30 years ago. And yet sometimes in our effort to keep to the Pentecostal power we advocate the methods of 2,000 years ago. Business has adopted new methods. The children world are wiser than the children of ight. Even the saloonkeepers have adopted modern methods. not the keepers of isolated taverns of colonial days. They are organized systems of immense wealth and tremend ous power. A saloonkeeper is tenfold

more the child of hell today than he was in the days of Washington. "I doubt whether there is a church in this conference that has prosecuted its high and holy calling with as much cleverness and has been as prompt and sagacious in carrying out the redemptive purposes of Christ as the rascals of Grand Rapids in their ignominious

"We with all the machinery of our great church have hard work to hold our own. See the way in which the liquor dealers defeat the temperance people. The temperance people are a vast majority-in Canada, two to one and in this state three to one. And yet by clever methods of organization the liquor dealers are not only able to build a machine that will control their last man for their cause, but they make converts right in our class-meetings and our prayer-meetings, and we have to watch lest they have the bishops

dedicating Manhattan saloons. "But did not Christ say that we are not to he sheep among wolven, and did that not imply that, like good sheep, we ought not to care if we are eaten up? We forget that we are to be as wise as corpents as well as harmless as doves. Let the followers of Christ be pents. Not foul and venomous as the perpent, but wise as the serpent.

"The Christians have about all the qualities that are good. They have high sentiment; they have sweet spirits and are soft-hearted. They are like Christ in all this. But in the real campaigns with wrong we must add to soft heartedness, hard headedness, We must still be sweet-spirited, but wise. We must keep the sentiment and not fail in sense. This is where Wesley and his methodical followers excelled. He built an ecclesiastical organization and applied to it the power of God, and England was turned upside down. Before his time it is said pulpit had softening of the brain. Smert sons were given to the law, and dullards to the teaching of schools, and if one failed in teaching school he was made a minister and procured a living. Wesley the statesman systematized everything. Methodical Methodists had men seeking holiness as scientifically, as they seek gold. He taught men to build up character as business-like as they build up a fortune.

"We have held on to the church of Wesley as far as possible. Some of the machinery to-day is as dry as a rain-soaked bone out of which not even a hungry dog can get sustenance. We have got much of it so stereotyped that it is set.

"I go among business men of to-day who have nothing but contempt for the church. It has impressed them as slow, and as abstract, unbusinesslike and unreal.

"They come into our quarterly conference once or at most twice, and here the same questions are asked that were asked forty years ago. The number of Sunday-schools, the number of times the pastor has preached to children, the number of times the pastor has cate-chised the children, the number of classed formed for religious instruction

and the number of advocates taken on.

"One man said to me not long ago, Don't you think that you can answer the questions without my help?" These men come to conference and look into the machinery of the church. They see men held in places because of sentiment about their grade who are not successful fishers of men. They hear the appointments read and find that occasionally it is the custom of the conference to take men who have made an unmitigated fizzle in the churches over which they have been appointed pastors and make them presiding elders. The man of the world would not do that. They see the preacher preaching fifty morning sermons and fifty evening, sermons and no apparent results. The hostile public and the indifferent public are not proused. Something is the

Eat at your own table as you would eat at the table of a king.—Confuclus. No earnest thinker will borrow from others that which he has not already, more or less, thought out for himself .--

Charles Kingsley.
The worst blasphemy is that of profession without practice.
No condemnation of wrong is so ek

fective as the condemnation of right. The world is continually growing bet-ter to all who are honestly trying to make it better.—Everett McNell.

# Compensation=The Law of the Wi

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

WRITTEN THROUGH THE MEDIUMSHIP OF DR. MILLARD F. HAMMOND.

CHAPTER III,-Continued.

When I returned to consciousness and offened my eyes, it was light and the sunlight was streaming in at the little window over the berth that was just at my right. I was stretched at my full length on my back on the hard floor; my mind was clear, and I had no difficulty in recalling the wonderful events, and terrible experiences of the past few hours, or days; I did not know I found at my side the flask I had emplied in my frantic efforts to find something that would quench my thirst; I picked it up and smelled of it; was not able to tell what it had contained, for I had had very little experience in my life with the different things known as strong drinks; I imagined now it was some kind of liquor, I only knew now it was some kind of liquid that had put new life in fast waning

I felt that I might eat; my parched throat seemed more moist, and when I tried to arise, I found my strength had so far returned that I was able to stand quite well; I staggered out of the room, and seeing a door on the other side of the cabin, I opened that, to find another room like the one I had just left. Again I tried to find some place, that if le 1 might see something which could eat. In vain I sought for food in that place, so at last, thinking of the forecastle, I staggered on deck. Then it was, that the full realization

of my horrible situation came upon me with all its force; before this, my enses had been dimmed; now I saw I felt, I sensed; I was alone, on the broad ocean. On a helpless wreck of a once proud ship. Alone. All alone. Think, O man, of the awful situation. Conceive if you can, of the full meaning of that word, Alone. Perhaps you have an exalted position in the government of some powerful nation; maybe you been separated from every friend and acquaintance and placed amid scenes, where every one every thing, was foreign to your eye, every sound was foreign to your ear. No one to speak to; no sound but your own tread, or perhaps your own voice; if you have, then you can form some taint idea of my feelings when I found myself conscious of my situation at that

I wish I had command of some lanpress my thoughts and feelings at that to startle me, and now in that long, people of this world. The only way to age in every minute. rnow my thoughts is to follow these those with whom I later became acquainted; for it was by the aid of their instructions that I now record my experiences aboard that wrecked ship.

ship's stores, which I later found in the hold of the vessel. So. time wore on. Days came and

passed, and I kept my lonely vigil on many times did I scan the horizon in I my vain hope of descrying some sail, with the hope of discovering some way whereby I might be rescued from my I kept a sharp lookout for any ly followed days; after that date failed to keep any record, for I considered my possibility of rescue as hopeerefore a record would be useless. How much longer I remained on that helpless wreck I do not know.

Finally my stock of provisions was nearly exhausted; my original supply of fresh water had long since been used, and had no rain fatten I should long be fore have died of thirst; as it was, I used such receptacles as I found below and placed them on deck and kept my self quite well supplied with fresh water. I found a good supply of fishing tackle on board. I also found a Bible; the only reading matter I could find: I read, and re-read that book until I could almost repeat every word of it, and it afterward proved a great source of amusement to the people I later found myself among.

My only other diversion from the monotony of that lonely voyage, was pulling the to me unknown varieties of fish from their bruny homes; some of them were of such hideous shape, that go back to the water without touching them; others were so large that I was unable to pull them over the side of the vessel, while others looked as if they ould make good eating, and as I had discovered a good supply of lard and salt pork, I was at no time without the necessary means of cooking them. Another thing which the eye rested upon other thing I was fortunate in finding seemed to stand out boldly, whether was a good supply of salt. I found the cargo to consist partly of that necessary funct to the welfare of mankind. So, although I was affoat in an open boat. onaan unknown sea, I was quite well provided with the necessaries of life; and after the first few days in my floating prison, and 1 had fully recovered my reason. I was never without a light night, or a fire when necessary, until the last few weeks.

Thus, weeks and months went by Then, a new trouble began to appear. I had noticed for several days, that the fish were less numerous, and those I animals, reptiles; in fact, everything caught were much different from any 1 that showed animated life, partook of beauties of the lovely scene spread out had seen. I also discovered that the that narmonious melody that would give temperature was growing colder; I rest and enjoyment to tired souls. The could no longer be on deck in my shirt trees with their heavy foliage of varisleeves; the weather was slowly but ous colors, of not only green, but all ships, without any steam; tiny boats, surely growing colder. I thought of the hues of the rainbow, waved in perpended by an unseen force, passed many reasons but could not fully under-fect unison and seemed to vie with and repassed up and down the stream. stand the cause of the change in the each other, with the perfect flowers of temperature, until at last it seemed to all kinds, in furnishing their share of one of those monster ships, and instantdawn upon me that perhaps I was near- the aroma that was floating in that ly one stopped near the shore and a ing the south pole. Then, a new hor- atmosphere so clear, so invigorating, small boat put off and came near the for presented itself. Possibly I should that one seemed to float through it place where I was reclining and its only

be out of the path of all vessels; so I near, and were not molested by animal ered no means of prostill had hope that I should be rescued. or man; animals of all kinds roamed ing or governing the that my stock of provisions were growon deck would freeze in a short time; rent atmosphere with which every greatest attention was given me. I and to increase my sufferings, my thing was surrounded; boats of every ate, and continued to eat, for, while 1

cold grew more intense; I was finally, leviathan steamships in these modern compelled to keep a little fire all the days, but the huge smokestacks and time when awake, and cover myself great machinery were absent. The with more blankets at night; and when grass on the hills seemed like the finest on deck I had to wear extra clothing; my nands and feet began to be paralyzed with the cold; and as an increased horror, the nights began to lengthen; the light of day was of very short duration, but the nights seemed to have no end; finally there was no day, and to add to the already almost unbearable horrors of cold and darkness, a fierce snow-storm set in, accompanied with a terrible gale not unlike the one which had dismantled the ship; and deafening roars of thunder, with the most vivid flashes of lightning. I had ever seen. I could not keep warm, neither could I see anything when on deck even if I could have lived there.
As I had found a passage leading through the hold of the ship from stem to stern. I was not compelled to go on

deck only for snow, to melt for such water as I needed. All the time the old ship was rolling and pitching; going, I did not care where. I expected every minute she would roll over, or pitch head foremost beneath the terrible waves that I well knew were constantly dashing ever her. I almost prayed she would go down and so end my long suffering. I thought of suicide to end my iong imprisonment. I think I should have committed that rash act, if I had not thought I had learned the fate of those who destroy their own lives, while reading that Bible I read so much during my imprisonment; but I had learned that no suicide could have a hope of heaven, and I was not prepared to encounter a worse hell than I had been in during those terrible months on

of my friends left in my old mountain home. The thought of that expression I made on that morning when this once proud ship left its moorings, "that I could get along without friends," came to me with its full meaning. Oh, now, if I had one friend. If there was one who would or could speak to me even in an unknown tongue; if there had been even a rat on that ship to look at me. I would have gladly welcomed it, and protected it from all harm. But no, even the rais seemed to see the future of that ship, and failed to come on I wish I had command of some lan-when it left port; and now I had been guage that had words that would ex-alone so long that my own voice seemed moment: there is none known to the dark, fearful night, I seemed to live an I listened for a sign that the storm

I almost cursed my fate. I thought

pages, and try to learn by the aid of was abating. I now had no means of telling day from night. There was no day, it was all night. How long this strain might have continued on shattered nerves. I cannot tell, but from Suffice it to tell, I found a supply of sheer exhaustion I fell asleep and provisions in the forecastle, and in the awoke again nearly frozen, to find the condition of things unchanged. I went to the cabin hatchway and tried to open it that I might discover if the day had returned; I found the hatch so se that lonely drifting vessel. Every day curely fastened that I could not open it; procured an axe, and after pounding frozen, I found it was beyond my pow-ers to open it; and peering out of the living, floating tomb. I raised a signal little window of my little room, which of distress as best I could by the aid of I had discovered was the captain's state room, I came to the conclusion land that might show itself. This that I was buried in snow and ice. A lonely vigit I kept up for two and fifty- new torture was now added to my aleight days. My record of time I kept ready heavy load; that of being buried by scratching on the wall of the cabin under tons of snow and ice, with no ed view in all directions. Even the peowith a piece of nail; and oh, how often possibility of rescue, even if there was ple, of which there seemed to be a vast

> something to eat from my now fast de grand unlimited picture, as if created pleting larder, and piling numerous blankets on my bunk, I lay down belong, and suffered all I ever had, over start and a gasp. I discovered that I could not breathe; I instantly realized that I was being smothered. My candle had gone cut and I was in total darkness. I began to be delirious for a few minutes at a time; my head seemed to split with extreme pain; I, with the ship, seemed to be whirling around at great speed; the noise of the raging storm was slowly dying away: I began to grow warmer, and I was lost to the terrible troubles of the past weary

months. My last thoughts, as I now recall them, at the close of that long, weary, stormy, eventful voyage was, This, in deed, is welcome death.

### CHAPTER IV.

This is death, indeed.

A bright sunshine shaded by a light haze, just enough to soften the light and heat to please the senses; not dazzling, not heating; yet the air is so clear, that an unbroken view is presented to the eye to an unlimited extent. Everywas plainly visible on everything even though it might be miles distant. Every sound was distinct, yet there was a con tinuous hum of noises of every possible kind, and they were not confusing; but all seemed like the harmony of a great grand orchestra of harmonious music. The air seemed to be pervaded with a delicious perfume, such as one would delight to revel in when tired and overworked by duties of a long vexatious tal could desire, I found myself on the

business day.
The beings, men, women, children, drift on, and until I was stranded on without the exertion of a single force, occupant beckoned me to step in; I did the icebergs of that unknown frozen. The ground on which one walked, so, and the boat turned and silently country of which I had heard so little, seemed to be soft and yielding to the glided back to the ship, and was by tread, as if it was in unison with all else, I was not mariner enough to know birds, of which there was a great variethat I was even then so far south as to ty seemed not afraid, but all floated The weather continued to grow colder, at will, and made no war on anything. the great saloon; the tables were load the fish grew more scarce: I could see The water, which was abundant on every hand, shone like burnished silver; ing less day by day, my supply of it was so clear that the most minute water was nearly gone, as there had pebble could be plainly seen at the like to partake of the bounteous repast; been no rain for several weeks, and greatest depth; yet it did not dazzle the I was led by a being dressed in pure now, it was so cold that all water left sight, because of the perfectly trenspa- white, to a seat at the table, where the means of keeping a fire was so scapt I description floated on its silvery, sur ate heartily, the food did not seem to

fur, it was so delicate to the touch, and all kinds of herbivorous animals could be seen lazily grazing on every hillside

No rough stone walls or fences could be seen in the country; there were huge rocks and towering cliffs, to vary the monotony of the beautiful landscape. There were babbling streams flowing on through the broad shaded alleys towards the greater rivers, lakes and broad ocean. On the hillsides and in the valleys, could be seen the grand and beautiful and stately old mansions and villas, half hidden by great tall grand old trees. There were wonderful cataracts, where the spark-ling waters dashed over the tall precipices on the gray old rocks below; and bridges that spanned the deep chasms.

And yet, with all these grand exhibi ions of nature, and man's handiwork everything was of the most exquisite symmetry. There were no sharp angles in all the grand panorama. It seemed to be the grand enchanted spot of the universe. There seemed to be not one thing to be wished for to complete that picture; everything was perfected har-mony; and all things, whether above, around or below, seemed to be, simply to help all the rest to complete the grand harmonious whole; nothing was wanted, and every desire seemed to be auticipated; and to desire, was to have. This was the situation I found myself

n, when I recovered from that terrible nightmare on that ship. I felt so happy to realize I was at last delivered from my living tomb in which I had been kept so long, and had suffered so much, that my cestasy know no bounds. My first thought was: this is-compensation

enough for all my sufferings.

But where was I? Was I dreaming? was all that vast panorama a beautiful delusion? Had the horrors of the past photographed themselves on my soul so indelibly, that now in my dream for a few minutes a relaxation had caused a reaction? Was I to awake to a continuation of all the horrors of the past? I endeavored to reason that I was conscious, and in my right mind; I asked myself if I was in my rational mind; if was delitious, as I was at intervals in my last hour on that dismantled ice and snow-covered ship. I exercised my limbs; I frantically waved my arms; shouted, I bit my tongue; I pinched myself in many places. To each and very endeavor I received a satisfacresponse.

The grand transformation from that iving tomb, with the accompanying doom of cold, snow, wind and terrible pitching and rolling, and all the horri-ble noises; seemed so quick; and now, I could not see the slightest trace of my former condition, that I could not bring to my mind a full realization of my present indescribable harmonious sur roundings. How long had it been since my delivery? By what means, and by what passage had I been transferred from that rolling, pitching, storm-tossed hulk, where everything was of a tangi-ble material to this ethereal paradise of harmony? I say ethereal, for while there were shapes, and the most beautiful shapes, and curves and lines to all things; yet, I could plainly and distinctly see through each and everything as easily as one can see through glass; there was an unbroken and unobstructwas compelled to give it up. I procured but what seemed to blend into one by Nature, Art and Science.

and over again; I finally awoke with a started on a tour of inspection, although it. I went outside on had already seen all there was to be on; no one spoke to me, although I met many strange-looking people. Each seemed bent on his or her errand; and while many were in company at times, and passed near to me, still they all passed me by unnoticed. Whichever way I traveled I saw some of these peoole, and they seemed as harmonious as all other things in this harmonious land; they were all dressed alike, both male and female, old and young. I should say children and adults, for there were no old people; none looked to be more than forty years of age. I cannot tell how I distinguished the sexes, unless it may have been by intuition, for all were dressed in the same loose flowing garments, somewhat re-sembling the costume of the ancient Egyptians. In color there was a distinction, for there were all colors; some were pure white, and occasionally there was one who was dressed in a robe of some dark and heavy stuff, the color approaching nearest to black of anything I saw in that enchanted land. I after wards learned that dark robes indi-

cated that the wearers were of the low-est class of inhabitants. I passed on and on; never weary, never with a thought of hunger or thirst; and at every turn my gaze penetrated still further on into the illimitable, beautiful, and ever growing more beautiful enchanted grotto of immortal dreamland. At last as if I had been satiated with all the pleasures that a mormossy bank of a silvery roiseless river that flowed swiftly by. I sat down on the soft mossy bank to drink in the before me.

Majestic ships, with all canvass pulling in the wind. What seemed to be steam-

so, and the boat turned and silently deck of the stately ship.

There I roamed at will, but discovered no means of propulsion, or steered with everything a hungry man could wish: fruit of the delicious kinds seemed to abound. I thought I would had my fears that I must in time find face, or darted seemingly at will, and satisfy my hunger; neither did the myself without the means of cooking without visible means of propulsion in large amount I at seem to make me my food. My fears increased as the every direction; a few were like the feel uncomfortable. I discovered at

length that it was not intended to satisfy taste or hungen, but to satisfy a de-mand of nature to that extent, that the highest developed state of nature should be nearlished with that last pre-ceding it; for it would not be right to cut off all connections between the different conditions too quick. All this seemed to come to me in a mysterious manner; yet I understood it as well as churches? if I had been taught it all my life. drank of the water, bright, clear and sparkling; it had the same quick invig-

orating influence of wine, yet it did not intoxicite. Again, my thoughts reverted to the beautiful land, and I wished once more to be on it, for it seemed as if my expe-rience on the water had been enough to satisfy me through all eternity. I was motioned by a beautiful being to follow her, and going on deck, I was assisted to the little boat in which I had left the shore, and again, the mysterious force propelled the little craft back to the very spot which I had left. I stepped ashore, and in doing so, I accidentally stepped in the water; I scrambled up the bank and hurriedly stooped to untie my shoe that I might drain the water from it when, to my surprise I found my foot was not the least damp, the water in which my leg had been im-mersed nearly to my knee had instantly fried; leaving no trace; and no disagree able effects from the accident. mind now turned to the attendant of the boat which had quickly turned and sped back to the ship; the man did not seem to notice my dilemma, and I thought him rather unkind not to express his sorrow for my misfortune. He already knew what the result would be, while I had to learn; before I had time, to think, he was gone; and while I was trying to relieve my shoe from the water I supposed it contained, a shadow

enveloped me, and looking up to ascer tain the cause, I beheld a monster hov ering over my head, the like of which I had never seen before; it was a great white egg-shaped sphere far above, and suspended from it and almost within my reach, was a light and airy ellipseshaped car made of some light wicker work; it was enclosed by what looked like glass sides; it was about eight feet high, and it looked to be about two hundred feet long; around the car was a promenade deck, enclosed by a light and airy rail.

I could see many people on the car, same were standing inside, while some were walking on the upper deck; and there came floating down to me on the already melodious atmosphere, strains of the most enchanting music that had ever reached my ears. My thoughts centered on that most wonderful aerial ship; for such it was, and I wished that I might step aboard and view it, as I had a short time before the ship on the water. My wish seemed to be divined by those on board, for, a peculiarly and fantastic shaped boat or basket was from that great air ship and landed by my side; the one occupant motioned to stop in it, and again, by the, to me, unknown force, the basket was propelled upwards to the top of the car and I alighted on its deck, to find myself treading on a carpet as soft as covere the king's palace. I followed my guide and was led to a very elaborately fashloned stairway, down which we passed to the grand saloon of that aerial floatng palace.

What my eyes beheld there would be hard to explain; the language of this mundanc sphere is inadequate to the task. Burnished gold and silver, with precious stones, were on every hand. Pictures, which no artist of earth could imitate. Statuary, which seemed to be animated with life. Musical instruments of every conceivable kind and the most extravagant finish; and hundreds of people, many playing the instruments and all blending in one grand anthem of harmonious sound not one jarring note. Again, as I did on the boat on the

water, I roamed at will on this wonderful air shin: no one stopped me, no one obstructed my view, nor did I find any ing earnestly for the cause. place closed against my admission. I oh, how often any to discover the floating wreck.

s as day slowthat date I Again I tried to lift the hatch, but mosphere; in fact, there was nothing for a steering apparatus; I tried to disclass, and any cover some one who acted as pilot, captain or manager; but all were occupied in his or her own way, while the air-I soon began to admire all this grand- ship was speeding on its trackless neath them and hoped to die. I lay eur as far as my uneducated and un- course, as if there must be a mighty sophisticated nature would permit; and hand somewhere to propel and guide I found it unnecessary; for I found on deck; I leaned over the rail, that I the uear approach to an object that I might look down into the dizzy depths below, and I did not experience the seen in it. Still I continued to travel feelings I first had on the old wrecked ship, when I clambered up the ropes to help furl the sails there: it was not nec essary to lean over the rall to see be low, for the ship itself was transparent as all things else I had seen.

The fast gliding beautiful panorams seemed to speed along beneath us while the car stood still, and that trans parent indescribable, never-to-be-forgot ten sight was being unfurled to our view so fast, that now for the first time my eyes were dazzled; not by the glitter of brightness; but by the vastness of the varying beauties of the, to me, wonderful and great landscape. If I was enchanted while I roamed over the land and through the towns, now I was enchantingly bewildered. If I had spoken, or been spoken to; I am sure I would have lost my reason; as it was, I vas a willing prisoner in fairyland.

How far we sailed on, or how long we were on that delightful aerial voyage I have no means of knowing; might have been hours, it might have been months; I entirely forget myself, and it was a relief to my feasted senses when the airship stopped at the very place where I first beheld it; and as if someone had divined my weariness of surfeited pleasure, I was brought to a realization of self again by a gentle touch of my guide, who beckoned me; followed her and was again led to the top of the car where, I again entered the basket, and was lowered to the ground by that same mysterious force: the ship. Here I again had an illustration of the wonders, of this mysterious country; for in my hasto to leave the basket, I started to alight before it had about four feet, and struck the ground on my head and | shoulders. I frightened, and my thoughts as I fell, was that I should be badly injured; but hardly felt the jamof my fall; for the ground was so soft; and yielding, that water from a great height. I would have

plunged head foremost into the been injured as much as I was at this time. By the time I had recovered myself and looked for the airship, it had sped many miles away, and I had no opportunity to thank anyone for my pleas wonderful and beautiful floating monster palace.

I again asked myself where I was: Such strange scenes. Such exquisite music; such fascinating views of that wonderful wonderland. Did the sun always shine as bright? Were there no clouds? No storms? No inharmony? No pain? If not, then it must indeed be eaven; If heaven, then the teachings I had received in that little log meetinghouse, and at my dear mother's knee, i my early life, were erroneous in the extreme. I had not seen in all my ramblings here anything resembling a great white throne. I had not yet seen any angels with wings; there was no need

of wings; everything moved by that unseen force, that was so incomprehensible to me. The musical instruments Surely, I reasoned, if this be heaven, or a part of it, and heaven is peopled like earth, and has habitations like those on earth, where were the

Now as my mind reverted to the scenes I had been privileged to behold, and had been so graciously shown me, remembered in all the vast variety of differently constructed buildings, I had not seen one that resembled a church; nor, had there been the faintest sem-blance of a church-yard. All this reasoning was, of course, from my earlier teachings, by those who had no way of reasoning except by the reasoning of the preceding generations.

As if to satisfy my questions, the hazy atmosphere began to take on a more dense condition; all things began to fade from my view; the sun seemed to sink out of sight; the gentle breezes that had so gently played through the eaves, now began to freshen to a fierce the atmosphere suddenly changed to a very low temperature; a howling snow-storm set in, and the snow began to envelope me as I stood here on the bank of that heretofore placid river; and now the waves began to roll and roar and break at my feet, and I, a stranger in a strange land, among a still stranger people, had no where to seek a shelter, no place to hide to escape the fury of the blast which each minute increased with redoubled fury. The storm increased in violence, and darkness so intense that it was olinding, shut down and obscured everything of that beautiful land from sight. I could not move, I was rooted to the spot. The cold had increased with the darkness; I found myself grow ing numb and soon dropped to the ground and was fast losing conscious ness, and as I felt the snow piling on and around men I knew I must soon succumb to my fate. Slowly, but sure ly my fate was being scaled, and being no longer able to help myself, I gave up all hope and resigned myself to the powers that were now so fast taking from me the last ray of hope for life, and again I said, as I did on that dismantled ship, "This must be death indeed.

#### (To be continued.)

Oregon Annual Convention. The State Spiritualist Association of pregon held its annual convention on Saturday, Sept. 3, in Mrs. Lucy, Mallory's parlors, and reports of officers showed good work and better conditions for the association than has been its lot since its organization. A most harmonious atmosphere in which good will prevailed marked the deliberations of the convention and before closing the business session, the officers for the en suing year were elected as follows dent, E. DeYongh; secretary, L. B. Larssen; treasurer, Capt. J. H. McMillen Prustees-Mrs. Louisa Bentikofer, Miss Jennie Werner, C. Afwalter, H. W.

Behnke and Geo. Lazelle. On Sunday, Sept. 4, the State Association held an all day meeting in the hall of the First Spiritual Society which was kindly donated for that purpose, and lunch was served at the noon hour. At 11 o'clock a. m., the lyceum exercises and drill were an enjoyable feature of the meeting, and very interesting. 2:30 o'clock, a very interesting conference called forth many good talks from volunteer speakers, after which a circle was formed and some good tests were given by mediums present. The day's exercises closed with an

vening session at 7:45 with short talks by Rev. J. G. Garrettson and President Rev. G. C. Love. The various exercises of the day were interspersed with vocal and instrumental music, and the association starts out on the new year with brighter prospects and greater ambition for good works than ever before. The Spiritualists of Portland, Ore.,

are in harmonious vibration, and work-Society is having good attendance and ences are of an intelligent would be proud of the audience as he or she stands on their platform to address them or receive for them messages from their loved ones in spirit life. ficers and members are doing all in their power to build up the cause and the meetings a success, and blessings from higher powers than those be-stowed by the material world are being granted to prove the presence of the 'mighty cloud of witnesses" to the fact that death is not, but life is eternal. REV. G. C. LOVE.

#### Portland, Oregon. Oregon Planning for 1905.

Two and one-half months have passed away since the camp meeting at New Era, Oregon, began its session of 1904, and it only seems three or four weeks at most.

I am reminded by the flight of time that we must continue active during the intervening months if our camp-meeting for the year 1905 is to be a success That year for Oregon as a state is to make history for all time that will never be blotted out, as the Lewis and Clark Exposition is to take place and thousands of people will visit our state to view its wonders, vegetation and that year of 1905, the grandest, best camp-meeting ever held at New Era. But, Spiritualists of Oregon, your officers cannot do it all. You must lend a helping hand. No doubt you will see many Spiritualists from various states perhaps all states of the Union, and you owe it to yourselves to come to that camp-meeting and swell its numbers by your presence. We want the grounds well covered with tents filled with people ambitious for our success as a camp-meeting. Come determined to do all in your power for the cause we love, letting good will and kindly words courage your officers in their efforts to do all possible for success.

No article of any kind has come to my hand, so far, in the way of handiwork for the bazaar, although one good sister from The Dalles, Ore., and a few in this city of Portland have given me their promise that I should hear from them. Spiritualists, everywhere, you too, if you wish, may send articles as aprons, ties, handkerchiefs, tidiesanything useful or ornamental to help the camp-meeting of 1905, of Lewis and Clark fame, and your tokens of good will may be purchased by some visitor who will prize it highly and will ever have pleasant memories of that campmeeting and the donor of the article

Don't look upon us as being beggars but anxious to be in position to meet the demands in entertaining those who may visit our grounds during the meet-No doubt a great amount of fur hishings for the hotel will be needed to accommodate the people during the camp-meeting.

We must not turn them away. Then everybody, everywhere, who wants a hand in making that camp-meeting a success and long to be remembered, send to me your guilt blocks, fandy or useful articles, and the thanks of the First Spiritual Religious Association of Clackamas County, Oregon, will ever be yours.

REV. G. C. LOVE, Pres, Cor. Ainsworth and Union Ave., Port. WAYSIDE NOTES

From Canada, Boston and New York

I have recently returned to New York from a trip through Canada and Boston It is surprising to see how people are bound down by puritanical ideas throughout Canada. Through Quebec, Montreal and that section, the Roman Catholic church prevails like a yoke, and throughout the section of Ontario the Methodist and other evangelical churches have everything grasp, clenched so tight it is almost impossible to move, only as they desire or dictate. Puritanism in'its every sense and blue laws are well in vogue. London, Ontario, the trolley cars are stopped at midnight Saturday night until Monday morning, and if anybody wishes to go any distance on an important errand or even pleasure, they must walk. If a farmer is caught in the act of working on his farm on Sundays, he lays himself liable to arrest.

The Sunday I spent in Toronto seemed to me more like a graveyard than any place I had ever been in. They have not stopped the running of trolley cars on Sunday in Toronto yet, although they have worked hard to do it. There was a meeting held there some time back at one of the churches regarding the stopping of the cars Sunday, and this meeting was held on a Sunday and one clergyman that spoke came some distance, drove over in a carriage and kept the horses standing at the church door over two hours. It was all right to go in a carriage with horses (for those that can afford it) but very wrong indeed for the poor reople to ride in a trolley car on Sun-Consistency, thou art a jewel indeed!

scription through this country; there was an atmosphere, to me, while I was there where it seemed as if I could not get a breath, that lack of freedom could not be found there. The only spot I had was the afternoon call I had on Prof. Goldwin Smith at his beautiful residence in Toronto. A great thinker and a fine gentleman.

The Sunday I was in Toronto two bakers were arrested and brought before the judge Monday morning be cause they were preparing to mix their bread at nine o'clock Sunday evening so that they would have their bread ready to deliver to their customers early Monday morning.
What surprises me is, that the people stand these ideas of the dark ages.

You would think there would be an uprising. It seems as if they were all asleep. Wherever these blue laws are carried on you will always find in such a community the lack of progression in ousiness and religion.

Boston, the modern Athens, was in an uproar on my arrival there, and well it night be, for Mr. Seaver who has been superintendent of the public schools of that city for twenty-five years, has been removed, to be replaced by a Roman Catholic and a Jesuit. Was Boston asleep? Two magnificent statues have been

erected here—a life-size bronze of Theodore Parker, at West Roxbury, Mass., in front of the site where his old church stood, and where a fine new Unitarian church has been built; and the new granite statue of William Ellery Channing, at the entrance of the Unitarian church: It is fine to see these statues to these great liberal thinkers in the face of the present opposition in Boston. In a few weeks the Spiritual meet-

ings and liberal churches will open their doors for the winter campaign. Dr. Minot J. Savage will return to his church early in October. I hope that is summer vacation has improved his health, for he told me before his church closed, that he was far from well; he is such a great worker all the time. heard him say once that he had work laid out twenty years ahead, if he was spared to this life to accomplish it. There is not room for all of the chil-

dren in the public schools, so many thousands are on half time. What seems strange to me is that so many churches in this city all closed and locked up six days in the week. vestries of these churches for school rooms?

The last sermon that Dr. Savage preached before the church closed in June, was "Sunlight," and it seemed to me as if he was inspired during the entire discourse. He closed with the following beautiful words: "Suppose the flowers-the roses.

pinks, lilies, and violets-should say 'I am wasting myself by scattering my fragrance on every wind. I am going to stop, I am going to keep it to myself and enjoy it on my own account.'
There would be no more fragrance. There would be neither pink nor lily nor rose nor violet. There would only be black stalks and stubs. So, if we cease to give, cease to radiate love, tenderness, sympathy, help, care, we cease to have them, we cease to be men and women, children of God, creators and

dispensers of good. "Let us, then, be sunshine, and re joice that like God's sun, we can give light and lite and joy, that like God him-self, of whom it is said that he is love, we can be love. And being love means the precise opposite of selfishness, means giving the very substance of one's life for the good of others.' J. OSBORNE LUNT. New York

### DON'T LAY IT UP.

Don't lay it up—that bitter grudge— Against your friend or neighbor, Or dig about its hidden root With so much care or labor. -Nay! Rather nobly pass it by, Or thrust it out to fade and die. You may be right and he be wrong,

Yet, if you do your duty And cultivate instead of hate The flowers of love and beauty, The time may come when he may feel How grandly you with others deal. Don't lay it up, nor let a thought

Of "sweet revenge" possess you. When tales untruthful reach your ears That trouble or distress you, Nor chase the wrong with bated breath-

A lie will run itself to death. Instead, build up an honest life-

Unon a sure foundation, Be strong in their formation. Then may you court earth's rudest Your house is built upon a rock. -New York Weekly.

How a Woman Paid Her Debts

How a. Woman Paid Her Debts.
It am out of debt, thanks to the Dish washer business. In the past three months I have made 800,000 selling Dish washer. I never saw anything sell so ensily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishess in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them or paradoniars. They will start you in business in your own home.

A Startling Discovery That Will Revolutionize the Physical Condition of Mankind.

Why Remain Short and Stunted When You May Learn Free the Secret of How to Grow Tall?

No Matter How Short You Are or What Your Age, You Can Increase Your Height.



ttention in the scientific world than that made by K. Leo Minges, of Roch ester, N. Y. Mr. Minges is to short men and women what the great wizard. Edison, is to electricity. He has gathered more information relative to bone. muscle and sinew than any one else in existence. Making people grow tall has been a hobby with Mr. Minges for years, are startling to a high degree. By his method every man or woman not over fifty years of age can be made to grow from two to five inches in height, and any one older than that may increase his height perceptibly. His method has the indorsement of leading physicians, and several prominent educational inphysical development of their pupils. if you would like to increase your height you should read the book which tells how this remarkable discovery was made and reveals to you the secrets of how to grow tall. It is free. You are not asked to spend a single cent and if you desire it we will send you the statements of hundreds who have grown from two to five inches in height by following this method. The results are quickly accomplished. grown as much as three inches in two months. There is no inconvenience, no drugs or medicines, no operation. Merely the application of a scientific principle in a perfectly hygienic and harmless way. Your most intimate friends need not know what you are doing. All communications will be sent in plain envelopes. The book "The Secrets of How to Grow Tall," contains illustrations that will interest and instruct any one. One thousand of these books will be given away absolutely free, postage prepaid, while the present edition lasts. If you want to grow tall write to-day, in strictest confidence, for a free copy.

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The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid.

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## The Dark Side of Spiritualism. By I. K. Funk, D.D., LL.D.

Dr. I. K. Funk is the author of "The Widow's | warning is just: If Spiritualism is from above; if it is | pings, etc., but that her gifts had not enough money- laughed myself almost into a convulsion. When I Mite," a work devoted to the elucidation of spirit returned, and with a long face turn as witnessed by him in the course of a long, paster almost into a convulsion. When I making power in them to enable her to support here was taughed out I returned, and with a long face turn as witnessed by him in the course of a long, paster upward; if telepathy, clairvoyance, elairandistient and painstaking investigation. Dr. Funk is an ence, prescience are rudimentary faculties which, your eard from a friend, I continued, it occurred to natural bodies, and hence of course perspire on a hot intellectual giant, and a conscientious investigator of when they become fully functional, will make us citi- me that you might be able to help her out—that is, summer evening just as the rest of us do." Her the phenomena and philosophy of Spiritualism. In zens of the cosmic universe as our present senses should I be able to persuade her to follow mediumship faith was fully restored. the phenomena and philosophy of Spiritualism. in zens of the cosmic universe as our present search for truth he is exceptionally kind, charmake us citizens of the earth, we must not be surmake us citizens of the earth, we must not be surmake us citizens of the earth, we must not be surmake us citizens of the earth, we must not be surmake us citizens of the earth, we must not be surmake us citizens of the earth, we must not be surmake us citizens of the earth, we must not be surmake us citizens of the earth, we must not be surmake us citizens of the earth of the pearls of this com"Certainly not, certainly not, I understand. I his lap, and it dematerialized while he was holding
it's gator, and one that any genuine medium will be ing kingdom among the things that are despised, and have many such among my clientele. It is my busi- it. pleased to meet. Such a man, occupying the highest that we are to find the chief believers in it among the ness to help mediums make a good show. They do "Cer position among cultured and refined people, should be "publicans and sinners." Let us see to it that we not do wrong: on the contrary, they are doing a great d. e.'s.' position among cultured and refined people, should be welcomed by every Spiritualist. Unfortunately he judge a righteous judgment; that our standards for deal of good in getting people to believe that their has met with a great deal of fraud and trickery in the course of his investigations, and the following from which values are determined in the kingdom that mothers made happy at the sight of their dead chilhis pen, taken from the Homiletic Review for October, will be read with sad interest, as it portrays in some that can hear things that are above materiality, that It has often brought tears to my eyes to see the sim- front illuminated and the back not, you turn the hand respects the exact status of our cause—a most lamentable state of affairs, and one which Spiritualists themselves should thoroughly understand. The fact is, the main points of the article have been published in every leading daily in the United States, reaching at least 35,000,000 of readers. Such being the case we concluded to spread the entire article before our readers enabling them to more accurately judge of the same than they could by reading only brief extracts. Spiritualists, unite as one body, and drive the rotten fakes from our ranks, and place Spiritualism before the world in its proper light.

### AN IMPORTANT AND SUGGESTIVE LETTER.

To the Literary Editor:-You are at liberty to quote as freely as you like from the enclosed advance roofs of the October "Homiletic Review."

having been noised abroad in distorted form, has brought me questions as to whether this has changed my attitude toward psychic phenomena. It has not. the book, "The Widow's Mite and Other Psychic Phenomena," I gave much emphasis to the fraud side of this problem, but had not at hand quite so an effective ters reaching me indicate that this fakir business in Its victims are chiefly among those who are depressed by the death of husband, wife, child, or parent. There are nearly 2,000,000 deaths each year in this country, affecting 10,000,000 near relatives; and of these, tens of thousands are so crazed by grief as to fall easy of comfort, like salt water to a thirsty man, increases source of profit.

2. But on the other hand, scores of psychologists and other leading scientists and hundreds of other trustworthy men make it certain that there are many genuine psychic phenomena, and the researches of these investigators indicate the near discovery and mastery of forces which are likely to prove of extraordinary value to the world, and that at least some of these forces belong to faculties which are in all of us, and in nearly all of us are more or less undeveloped. A careful study of the taws which underlie the development and use of these faculties is thought by many of our psychologists to be of first importance. Should it turn out to be that some of these psychic phenomena are due to "outside intelligences," as is thought probable by men like Prof. James of Harvard, Sir William Crookes, Prime Minister Balfour, Prof. Hyslop, Sir Oliver Lodge, and others, it is easy to believe that this might prove, when scientifically established, the beginning of a new epoch in human development. At any rate it is surely worth the while of these scientists to give for a time serious study to this investi-

3. It happens that the investigation of these psychic phenomena depends very much on the psychic experiences of the average man. It would be almost fatal to the investigation to close from the psycholoimmature or evil spirits, as some clergymen hold, cerimmature or superstitious. Either extreme hinders the phenom- better than the hard, crass materialism of the scien- when the outfit is sent.' ena. A large class of the public is too easily duped, and another class is so skeptical as to believe nothing spiritual as a priori impossible. that comes into experience otherwise than through the senses. The newspaper press will be doing psy-chic investigation good service if it help to keep the May, 1904], I tried to present clearly and impartially the senses. The newspaper press will be doing psymass of people from either extreme.

Max Muller probably never uttered a wiser saying the Spiritualistic hypothesis, especially those develthan this: "All truth is safe, and nothing else is safe, and he who keeps back the truth or withholds it from man for motives of expediency is either a coward or Yours respectfully, a criminal or both." I. K. FUNK.

#### THE FRAUDULENT SIDE OF SPIRITUALISM-A DUTY.

### By Isaac K. Funk, D. D., LL.D.

Life is growth. We cannot elect to stand still The time comes when the bird must break its shell and come out or die. That which was house and home and life for it yesterday, to-day, if continued, is its death. This is the law of true evolution. There may be eddies and recessions, but, as with the sea, the incoming tide is bound finally to assert itself.

A profound question aways in order is: What is the next stage of human development and what are its signs? Christ pronounced the doom of the Jews when He said: Eyes have ye, but ye see not; ye can discern the signs of the skies-that is, the changes on the plane of your present life; but ye can not discern the signs of the times-that is, the changes that forerun the coming of the new kingdom which comes through the fertilizing power of the above upon the lower. I come revealing to you this kingdom of which I am, but ye see me not; I call you to a new life, but ye hear me not; ye hear me not and see me not because the faculties within you which are to have their one requesting them. The following is his report: functions in this new kingdom are dead. Therefore is your condemnation just.

When the world moves forward, the man or age or civilization that will not accept the reform is plowed under and at least for a time, forgotten.

As a rule, the higher truths come in at what seems to be the bottom of society; the barn, the manger, is made and kept, I found the proprietor to be the doorway. Can any good thing come out of Naza- a youngish, gentlemanly sort of fellow, apparently reth? To the eyes of the ruling class-the class refined and educated. The card [described above forces and laws of the lower plane of existence-Christ and Wesley and Garrison were contemptible. whether he sold outfits for mediums, he said, eyeing Christ consorted with publicans and sinners, the "low me closely: 'I sometimes sell things that are of interdown." Garrison had no grace save the grace of est to mediums and—to other people. After a mo-God, and that grace had but little current value ment's silence he continued: What do you wish! where birth and riches and college degrees and social What are you after?' standing were counters of chiefest value. Have any of the rulers believed? The common people, who are finally said: 'I always insist, as a mark of good faith, next day a wealthy woman who was a believer called not the flower and fruitage of this plane of living, are that at the outset an order be given with payment for on me. She said that she enjoyed the meeting the

precedes it; that we have eyes that can see and ears dren, husbands at the sight of their departed wives. six feet away. With my radium illumination, the are on the spiritual plane. The church committed an ple faith of these people. If a man is a philanthropist and you have materialization, and you turn it again It is well to be alert, and even over-alert, in avoiding dium should be entitled to praise if we cause rejoicing ahs! of the d. e.'s. So with stars and so with the ena repetition of that blunder and crime. If the histo- where there are tears. Why, my dear fellow, Spirit- tire human form. Much success depends upon the that the crystallized excellencies of the lower plane business is to put clever people in the way of making How would she be able to represent the different may more effectually prevent the excellencies of the the world happier.' The man grew quite eloquent in voices?' upper than do its uncrystallized faults. The harlots dilating on his philanthropic calling. hindered less in the days of Christ than did the scribes and Pharisees.

"But a vast majority of Spiritualistic phenomena are fraudulent." That is certain. "Much are the results of coincidence and faulty observation." That is very true. We had settled down during the past twenty years—nearly all of us—to these conclusions; to business and grew confidential, and let me into but the startling discoveries during the last few years Note .- 1. The report from B. F. Funk here given, among the new lines of psychology, as those of the new of questions about my medium friend, as to her subjective mind, secondary personalities, telepathy, clairaudience, and what not, the discoveries of wireless telegraphy, the X-ray, radium and its mysterious tort, etc. He finally asked: 'What kind of phenom-I was aware of the existence of this class of fraud. In radioactivity, all suggestive of countless laws and ena would you prefer that your lady friend should burdens, bringing out "the stars at night," as the countless forces as yet unknown to us, reaching upward and inward beyond the senses, make it increasingly easy for scientists to believe in the existence of exposure as this one, or it would have appeared with psychic forces and psychic intelligences at work on out of our sleep by reports from some of the most 'Spiritualistic paraphernalia" is rapidly growing. careful scientific authorities-reports of strange things which they are discovering along psychic lines. They tell us that, after all deductions for fraud and coincidence, they find an unexplained remainder that bids fair to lead to the most profound discoveriesbeyond all heretofore proved in the realm of science. victims to these heartless seoundrels. Then, this kind | When scientists like the late Professor Sidgwick of Cambridge and his expert wife, the sister of Premier the appetite, thus ensuring these fellows an unfailing Balfour, and that profound psychologist, Professor James of Harvard, Professor W. F. Barrett, Sir Oliver Lodge, Professor Hydlop, late of Columbia, and diums. I don't know any other kind.' such accomplished scientists and trained observers as Sir William Crookes and Alfred Russel Wallace, and that group of scholars and observers who make up the Society for Psychical Research in this country, England, and on the Continent, tell us that they find, after years of careful investigation, an unexplained remainder in this world of spiritual phenomena that seems scientifically to demonstrate the existence of a spirit world which interpenetrates this, it behooves us all, especially those who are leaders in the church, to think carefully whether the time has not come to reconsider this whole question.

ture a serious revival of the study of psychio phe- form of his dead child on his knee and pet it and kiss nomena, including so-called Spiritualism—a subject it, and then hear the little one say, "Now, papa, I that belongs to the "sphere of influence" of the cler- must go; I feel I am getting weak." and then see the gy, to borrow a phrase from international statecraft. child slip from his lap and disappear, to the infinite Is not a clergyman likely now to make a greatmistake if he does not fit himself to help lead in this new series of investigations? Watchman, what of the night? Surely along psychie or soul lines we have a right to expect the clergy to keep us from error; but how can they unless they understand the subject?

If these Spiritualistic phenomena are the work of the hand of a form. It seemed warm, as if flesh and evidence upon which the Spiritualists rely. tific world a few decades ago, which denied all things

In a book which I recently published ["The Widas possible the facts and arguments for and against oped during the past score of years by the Society for Psychical Research and other scientists, giving also an account of my own personal experiences in this field of investigation. In this book the elergy are urged to take up courageously and earnestly the work of psychie investigation; but the clergyman who undeptakes this line of investigation needs to be on his guard against deception, for fraud surrounds professional Spiritualism as an atmosphere. This deception and the specious arguments by which it is defended-evineing discouragingly in our evolved human nature reminiscences of the fox; the spider, the hvena-is well illustrated by a unique experience a brother of mine had a few weeks ago in Chicago. This brother has had considerable knowledge of Spiritualism and knows pretty thoroughly its fraudulent side. I placed in his hands the following curious business card, requesting him to report to me the

### RADIUM

Medium's Paraphernalia Crowns, Belts, Hands, Heads, Veils and Full-size Figures all illuminated with the new Radium light. Will appear, gradually float about room and disappear.

. All Work Confidential.

Chicago. I quote the eard verbatim, leaving blank the name and street address, both of which will be given to any

#### Mr. B. F. Funk's Exposure of a Fraudulent Side of Spiritualism.

"On my first call I was informed that in order to see this radium expert it would be necessary for me to make an appointment. The appointment being duly which is the fruitage, the logical outcome of the served as an open sesame, somewhat stiff, gaining for me the desired interview. In reply to my question times both at the same time.

"Then followed much verbal fencing, when he

indging the coming kingdom are not the standards by friends who have died are really alive. I have seen terialize right before me. wful mistake in the days of Christ and went down who can multiply blades of grass, surely I or a me- and you have dematerialization, amid the ohs! and rians tell us truly, there was much of ignorance and ualists are the happiest people in the world. Why skill of the medium in manipulating the black and the superstition in the so-called Christian church during undeceive them? They are in heaven. It does them white cloth.' the first century. We are apt to overlook the lesson no burt, but much good to believe these things. My

and bring disgrace upon herself and family and voice to another. When my back was turned, I could friends.

"After some further talk of this sort, he got down some of the secrets of his trade. He asked all manage, education, her height, whether she was thin or diums and some non-genuine.' fleshy, taetful, had presence of mind, was quick in reproduce?

"I replied: 'I wish her to give physical manifestations, such as the materialization of hands, of the entire human form, spirit voices, illuminated stars, the other specifications of fraud (see pp. 74-76). Let earth other than man. We are now being startled sparks, rays of light, floating balls of fire, floating that it is all humbuggery and trickery? musical instruments, trumpet talks, slate-writing, mind-reading, etc. Are these things within the scope of your arti'

He smiled at the modesty of my wish, then said: All this is merest child's play, provided your lady friend is apt, quick-witted, and has nerve. I am furnishing help after this sort to the mediums of Chicago -they all come to me; I knew them all.

"'Do good, genuine mediums use this kind of help?'
''All mediums are good mediums and genuine me-

"Is there no difficulty in manipulating this ma

chinery or paraphernalia?' "'It is so simple you will wonder why it is that people do not at once detect it. When you under-

handling it, you will be much amused." 'How about slate-writing?'

"'Perfectly simple."

"'With tied slates, glued and sealed?'
"'Yes, oh, yes. I have laughed until my sides ached after a scance at the remembrance of how easily and completely the d. e.'s ['dead easies'] were It seems certain that there is to be in the near fu- fooled. To see a doting father take the materialized surprise of all the faithful—it is more laughable than an Artemus Ward "wax-figger show."

'But is there no danger of getting caught?' "'No; there are two hundred mediums in Chicago.

How seldom you hear of an exposure.' "But I have been where I was permitted to touch

should we make this average man over skeptical; it important. A scientific demonstration that devils ex- said: 'Yes; it does feel precisely like flesh. But this would be almost equally fatal should be become too ist and are in communication with this world is far is another phase of the business. It is all explained clares:

"But how is that done?"

"'I have nothing to say." " 'Is it always fraud-never real?'

"'I don't know of any medium who is guilty of fraud. You know I am a good Spiritualist when I am with Spiritualists. I am the fast friend of all mediums. . . . What class of people will be the chief constit uency of your lady friend-Catholic or Protestant. white or black?'

'Why, what difference does that make?' "Well, if Catholic, they will prove the more re munerative, as they are much more ready to accept the supernatural. I have a splendid make-up representing a Catholic priest. The Catholics go wild over

him. He is very effective with his priestly garb on and with his large cross.' "But how is one costume and one medium to rep

resent different priests? "'Oh, given little light and plenty of faith and plausible assertion, a Catholic will see just the priest ne wishes to see. It is amazing how easily people are deceived in a semi-dark room; with the lights low you can not tell whether an object is three feet or ten feet away. Distances and directions and proportions are extremely deceptive in the dark. As to the Yet these investigations must be made and these seas Catholics,' he continued, 'if you materialize a well- must be sailed and charted. known priest or two or three dead friends of some one or more Catholics present, for the next week you will have all of the private "sittings" you can care for at \$5 or \$10 each.

"I told him that the lady's clientele would probably be Protestant, and that she is rather conscientious and might hesitate to deceive them.

"Why, my dear sir, why should she? A genuine Spiritualist, as I have already said, is supremely hap- Have you read-have you read-in the heart of a tree! py in his faith. People who come to seances are as a rule in deep sorrow. The medium wipes their tears and lifts their burdens. Can there be any wrong in this? Is not this doing a charitable, worthy thing? Your friend should learn to prize her calling as helpful and noble one. These things must be judged by their fruits and looked upon in a broad way.

done, his almost constant answer was that these secrets were part of his stock in trade,

"'But,' I insisted, 'I have seen sometimes the medium and a spirit form stand side by side and I have taken hold of their hands and talked to them, some-

pense. Finally he said: 'That reminds me of a seance once attended. It was held by one of the best mediums in Chicago. There were a number of fine materializations-understand me, when I am with the Spiritualists I am an enthusiastic Spiritualist. The an outfit. This outfit, he told me, varies in price evening before very much, but that she wished to ask If all this is true and we apply it to what has been from \$50 to \$1,000. Not caring to bait my hook with me a question. She desired to know whether spirits known as Spiritualism for the past half-century, we so large a bulk of greenbacks, I substituted diplo- really perspire, for she had detected the odor of permay make a grave mistake. Not everything that macy. I told him that a lady friend of mine in an spiration on one of the forms. She spoke with such comes in at the barn door and is rejected by the "low Eastern city—all gospel truth—had some medium—carnestness and her question struck me as so ludidown' is, therefore, from above. But this word of istic power, sufficient to move a table, produce rap- crous that I had to excuse myself and went out and man, though he do nothing but reprove—Shakspeare. The Price \$2 per volume.

"I said: 'I know a man who had his little child on

"'Certainly; that can be done easily with the

"'But,' said I, 'a hand will materialize and dema-

"You can not tell whether it is a hand or a foot

"'My friend has not the power of ventriloquism.

'Again he smiled, and finally brought out an alum-"But,' said I, 'my friend is quite sensitive and inum trumpet and several mouthpieces. It was a revwould hesitate much at the employment of any decep-elation to hear the different voices he could produce tion or trick, especially any that might be detected and the rapidity with which he could change from one have taken an oath that I heard two different voices speaking at the same time.

" 'Do all mediums resort to trickery?' I asked. "'None do. All are honest, perfectly honest.'

"But,' I persisted, 'there are some genuine me

"He replied: 'All mediums are genuine; they are all good and doing good, cheering hearts and lifting poets put it.'

"After some more interchange of this kind of talk I said: 'Speaking seriously, do you mean to tell me that no mediums possess occult or abnormal powers;

"After a few moments' thought, his face growing serious, he said: 'There is something mysterious, something that puzzles me at times about some mediums. I have seen phenomena that I can not explain. At times an outside influence seems to come over the medium, taking possession of her. What it is I don't know. Possibly telepathy will explain it, possibly spirits.'

"He told me much more, and ended by this business turn: ' I can fix up your lady friend and so instruct her, if she is clever-eleverness is essential-that she will be able to earn from \$50 to \$70 a week. I must have her bust measurement, her neck measurement, and also her height and weight. She need have no fear about detection and must give up all scruples about doing wrong. I showed to Herrmann when he stand it, and understand the modus operandi of was living some Spiritualistic tricks which he was never able to explain and which he afterward used The lady can conceal enough of my paraphernalia about her person to produce many materializations of hands, forms, lights, etc., and walk to a private house visit socially with the people half an hour or more without awakening the slightest suspicion.' "
"B. F. FUNK.

"Westerleigh, Staten Island, Sept. 1, 1904."

It is well to ca. in the memory the following: 1. Notwithstanding the abundance and the disgusting nature of the frauds which attend many Spiritualistic seances, yet so keen an opponent of Spiritualism as Frank Podmore, in his late book, Modern Spiritualism," is compelled to say:

"Whether the belief in the intercourse with spirits is well founded or not, it is certain that no critic has the music by eminent composers. The yet succeeded in demonstrating the inadequacy of the poems are admirably adapted for recita-

And Dr. Hudson, the most popular of all writers against the Spiritualistic hypothesis, in his book,

"The man who denies the phenomena of Spiritism to-day is not entitled to be called a skeptic; he is simply ignorant."

And the great scientist, Alfred Russel Wallace, recently said that no more evidence is needed to prove Spiritualism, for no accepted fact in science has a greater or stronger array of truth in its behalf.

2. The new psychology which is being shaped largely by current psychic investigations seems likely to modify in not a few ways the interpretation of Scripture, and hence should be of profound interest to the clergy.

3. These cautionary words: (a) When the facts which are now being told are admitted to be true, the reader must not leap to the conclusion that the hypothesis of Spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged or filled. (b) There is danger-real danger-along these lines of investigation. I have seen psychic cobwebs-if cobwebs they be-tangle the feet of even intellectual giants; and the shrewdest experts-to change the simile—need to sail these mystic seas with sharp eyes and level heads, for these seas are almost wholly uncharted, and in sailing over them, at times, the ship's compasses exhibit inexplicable variations. I. K. FUNK.

### IT IS WRITTEN.

Have you seen-have you seen-in the heart of a tree, Its tracings and lines Its knots and its seams, Where the fibre entwines,

Where the silken mesh gleams?

Written deep in its history told in a tree, Every leafbud lost, Left its lasting scar, Every twig downtossed

Made the mark of its war, All its life may be read in the heart of a tree. "To my repeated questions how this and that was Have you seen-have you seen-in the heart of a man,

Its wreckings and woe, The depth of its tide, Where the long ago And its memories hide?

Have you read-have you read-in the heart of a man! "This gave the fellow much quiet fun at my ex- Deep the records are graved in the heart of a man.

Each sorrow and sin Left its mar in its mark, And the tempests therein Made their lines in the dark, All his life may be read in the heart of a man, -Luella Dowd Smith, in Woman's Tribune.

As the flower is before the fruit, so is faith before

good works.—Whately.

There is no slander in an allowed fool, though he do nothing but rail; nor no railing in a known discrect

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## The Dark Side of Spiritualism. By I. K. Funk, D.D., LL.D.

Dr. I. K. Funk is the author of "The Widow's warning is just: If Spiritualism is from above; if it is pings, etc., but that her gifts had not enough money-laughed myself almost into a convulsion. When I Mite," a work devoted to the elucidation of spirit re- n revelation, in whole or in part, to man of the next making power in them to enable her to support her- was laughed out I returned, and with a long face his search for truth he is exceptionally kind, char-make us citizens of the earth, we must not be sur- as a business. I do not wish her to do wrong. itable and forbearing; in fact he is an ideal investi- prised if we are to search for the pearls of this com- "Certainly not, certainly not, I understand. I his hap, and it dematerialized while he was holding the case we concluded to spread the entire article be- the first century. We are apt to overlook the lesson judge of the same than they could by reading only brief extracts. Spiritualists, unite as one body, and drive the rotten fakes from our ranks, and place hindered less in the days of Christ than did the scribes Spiritualism before the world in its proper light.

### AN IMPORTANT AND SUGGESTIVE LETTER.

To the Literary Editor :- You are at liberty to quote as freely as you like from the enclosed advance proofs of the October "Homiletic Review."

Note.-1. The report from B. F. Funk here given having been noised abroad in distorted form, has brought me questions as to whether this has changed my attitude toward psychic phenomena. It has not, I was aware of the existence of this class of fraud. In the book, "The Widow's Mite and Other Psychic Phenomena," I gave much emphasis to the fraud side of this problem, but had not at hand quite so an effective exposure as this one, or it would have appeared with the other specifications of fraud (see pp. 74-76). Letters reaching me indicate that this fakir business in "Spiritualistic paraphernalia" is rapidly growing. Its victims are chiefly among those who are depressed by the death of husband, wife, child, or parent. There are nearly 2,000,000 deaths each year in this country, affecting 10,000,000 near relatives; and of these, tens of thousands are so crazed by grief as to fall easy victims to these heartless scoundrels. Then, this kind of comfort, like-salt water to a thirsty man, increases the appetite, thus ensuring these fellows an unfailing source of profit.

2. But on the other hand, scores of psychologists and other leading scientists and hundreds of other trustworthy men make it certain that there are many genuine psychic phenomena, and the researches of these investigators indicate the near discovery and mastery of forces which are likely to prove of extraand in nearly all of us are more or less undeveloped. A careful study of the laws which underlie the development and use of these faculties is thought by many of our psychologists to be of first importance. Should it turn out to be that some of these psychic phenomena are due to "outside intelligences," as is thought probable by men like Prof. James of Harvard, Sir William Crookes, Prime Minister Balfour, Prof. Hyslop, Sir Oliver Lodge, and others, it is easy to believe that belongs to the "sphere of influence" of the elermust go; I feel I am getting weak." and then see the that this might prove, when scientifically established, the beginning of a new epoch in human development. At any rate it is surely worth the while of these scientists to give for a time serious study to this investi-

3. It happens that the investigation of these psychic phenomena depends very much on the psychic experiences of the average man. It would be almost fatal to the investigation to close from the psycholo- immature or evil spirits, as some clergymen hold, cer- blood. should we make this average man over skeptical; it important. A scientific demonstration that devils ex- | said: Yes; it does feel precisely like flesh. But this superstitious. Either extreme hinders the phenomena. A large class of the public is too easily duped, and another class is so skeptical as to believe nothing that comes into experience otherwise than through the senses. The newspaper press will be doing psychie investigation good service if it help to keep the mass of people from either extreme.

than this: "All truth is sufe, and nothing else is safe, oped during the past score of years by the Society for and he who keeps back the truth or withholds it from Psychical Research and other scientists, giving also man for motives of expediency is either a coward or an account of my own personal experiences in this a criminal or both." Yours respectfully, I, K, FUNK.

THE FRAUDULENT SIDE OF SPIRITUALISM-

### A DUTY.

### By Isaac K. Funk, D. D., LL.D.

Life is growth. We cannot elect to stand still The time comes when the bird must break its shell and come out or die. That which was house and home and life for it yesterday, to-day, if continued, is its death. This is the law of true evolution. There may be eddies and recessions, but, as with the sea, the incoming tide is bound finally to assert itself.

A profound question always in order is: What is the next stage of human development and what are its signs? Christ pronounced the doom of the Jews when He said: Eyes have ye, but ye see not; ye can discern the signs of the skies-that is, the changes on the plane of your present life; but ye can not discern the signs of the times—that is, the changes that forerun the coming of the new kingdom which comes through the fertilizing power of the above upon the lower. I come revealing to you this kingdom of which I am, but ye see me not; I call you to a new life, but ye hear me not; ye hear me not and see me not because the faculties within you which are to have their one requesting them. The following is his report: functions in this new kingdom are dead. Therefore is your condemnation just.

When the world moves forward, the man or age or civilization that will not accept the reform is plowed under and at least for a time, forgotten.

the doorway. Can any good thing come out of Naza- a youngish, gentlemanly sort of fellow, apparently forces and laws of the lower plane of existence-Christ consorted with publicans and sinners, the "low where birth and riches and college degrees and social standing were counters of chiefest value. Have any

may more effectually prevent the excellencies of the upper than do its uncrystallized faults. The harlots dilating on his philanthropic calling. and Pharisees. "But a vast majority of Spiritualistic phenomena

are fraudulent," That is certain. "Much are the and brin results of coincidence and faulty observation." That friends. is very true. We had settled down during the past twenty years-nearly all of us-to these conclusions; but the startling discoveries during the last few years some of the secrets of his trade. He asked all manamong the new lines of psychology, as those of the iner of questions about my medium friend, as to her subjective mind, secondary personalities, telepathy, clairaudience, and what not, the discoveries of wire- fleshy, tactful, had presence of mind, was quick in reless telegraphy, the X-ray, radium and its mysterious tort, etc. He finally asked: 'What kind of phenomradioactivity, all suggestive of countless laws and ena would you prefer that your lady friend should countless forces as yet unknown to us, reaching up- produce?' ward and inward beyond the senses, make it increasingly easy for scientists to believe in the existence of psychic forces and psychic intelligences at work on tire human form, spirit voices, illuminated stars, out of our sleep by reports from some of the most musical instruments, trumpet talks, slate-writing, careful scientific authorities-reports of strange mind-reading, etc. Are these things within the scope things which they are discovering along psychic lines. They tell us that, after all deductions for fraud and coincidence, they find an unexplained remainder that bids fair to lead to the most profound discoveriesbeyond all heretofore proved in the realm of science. When scientists like the late Professor Sidgwick of Cambridge and his expert wife, the sister of Premier Balfour, and that profound psychologist, Professor James of Harvard, Professor W. F. Barrett, Sir Oliver Lodge, Professor Hyslop, late of Columbia, and diums. I don't know any other kind.' such accomplished scientists and trained observers as Sir William Crookes and Alfred Russel Wallace, and that group of scholars and observers who make up the Society for Psychical Research in this country, England, and on the Continent, tell us that they find, ordinary value to the world, and that at least some of lafter years of careful investigation, an unexplained handling it, you will be much amused." these forces belong to faculties which are in all of us, remainder in this world of spiritual phenomena that seems scientifically to demonstrate the existence of a spirit world which interpenetrates this, it behooves us all, especially those who are leaders in the church, to think carefully whether the time has not come to reconsider this whole question.

It seems certain that there is to be in the near future a serious revival of the study of psychic phegy, to borrow w phrase from international statecraft. child slip from his lap and disappear, to the infinite Is not a clergyman likely now to make a great mistake surprise of all the faithful—it is more laughable than if he does not fit himself to help lead in this new se- an Artemus Ward "wax-figger show." ries of investigations? Watchman, what of the night? Surely along psychic or soul lines we have a right to expect the clergy to keep us from error; but How seldom you hear of an exposure." how can they unless they understand the subject?

If these Spiritualistic phenomena are the work of the hand of a form. It seemed warm, as if flesh and evidence upon which the Spiritualists rely. better than the hard, crass materialism of the scientific world a few decades ago, which denied all things spiritual as a priori impossible.

In a book which I recently published ["The Widow's Mite and Other Psychic Phenomena," published May, 1904], I tried to present clearly and impartially as possible the facts and arguments for and against Max Muller probably never uttered a wiser saying the Spiritualistic hypothesis, especially those develfield of investigation. In this book the clergy are urged to take up courageously and carnestly the work of psychic investigation; but the clergyman who undeptakes this line of investigation needs to be on his guard against deception, for fraud surrounds professional Spiritualism as an atmosphere. This deception and the specious arguments by which it is defended-evincing discouragingly in our evolved human nature reminiscences of the fox, the spider, the hyena-is well illustrated by a unique experience a brother of mine had a few weeks ago in Chicago. This brother has had considerable knowledge of Spiritualism and knows pretty thoroughly its fraudulent side. I placed in his hands the following curious business card, requesting him to report to me the

### RADIUM

Medium's Paraphernalia Crowns, Belts, Hands, Heads, Veils and Full-size Figures all illuminated with the new Radium light. Will appear, gradually float about

room and disappear. All Work Confidential.

Chicago.

I quote the card verbatim, leaving blank the name and street address, both of which will be given to any

#### Mr. B. F. Funk's Exposure of a Fraudulent Side of Spiritualism.

"On my first call I was informed that in order to see this radium expert it would be necessary for me to As a rule, the higher truths come in at what seems make an appointment. The appointment being duly to be the bottom of society; the barn, the manger, is made and kept, I found the proprietor to be reth? To the eyes of the ruling class-the class refined and educated. The card [described above] which is the fruitage, the logical outcome of the served as an open sesame, somewhat stiff, gaining for taken hold of their hands and talked to them, some. Have you read—have you read—in the heart of a me the desired interview. In reply to my question times both at the same time. Christ and Wesley and Garrison were contemptible, whether he sold outlits for mediums, he said, eyeing me closely: 'I sometimes sell things that are of interdown." Garrison had no grace save the grace of est to mediums and-to other people.' After a mo-God, and that grace had but little current value ment's silence he continued: What do you wish? What are you after?'

"Then followed much verbal fencing, when he of the rulers believed? The common people, who are finally said: 'I always insist, as a mark of good faith, next day a wealthy woman who was a believer called not the flower and fruitage of this plane of living, are that at the outset an order be given with payment for an outfit.' This outfit, he told me, varies in price evening before very much, but that she wished to ask If all this is true and we apply it to what has been from \$50 to \$1,000. Not caring to bait my hook with me a question. She desired to know whether spirits known as Spiritualism for the past half-century, we may make a grave mistake. Not everything that made. I told him that a lady friend of mine in an comes in at the barn door and is rejected by the "low Eastern city—all gospel truth—had some medium—earnestness and her question struck me as so ludinothing but rail; nor no railing in a known discreet

turn as witnessed by him in the course of a long, pa- step upward; if telepathy, clairvoyance, clairaudi- self and those dependent upon her. 'On receiving said: 'Yes, our dear friends materialize in perfectly tient and painstaking investigation. Dr. Funk is an ence, prescience are rudimentary faculties which, your card from a friend,' I continued, 'it occurred to natural bodies, and hence of course perspire on a hot intellectual giant, and a conscientious investigator of when they become fully functional, will make us citi- me that you might be able to help her out—that is, summer evening just as the rest of us do." Her the phenomena and philosophy of Spiritualism. In zens of the cosmic universe as our present senses should I be able to persuade her to follow mediumship faith was fully restored.'

gator, and one that any genuine medium will be ing kingdom among the things that are despised, and have many such among my clientele. It is my busi- it. pleased to meet. Such a man, occupying the highest that we are to find the chief believers in it among the ness to help mediums make a good show. They do position among cultured and refined people, should be "publicans and sinners." Let us see to it that we not do wrong; on the contrary, they are doing a great d. e.'s.' welcomed by every Spiritualist. Unfortunately he judge a righteous judgment; that our standards for deal of good in getting people to believe that their has met with a great deal of fraud and triokery in the judging the coming kingdom are not the standards by friends who have died are really alive. I have seen terialize right before me. course of his investigations, and the following from which values are determined in the kingdom that mothers made happy at the sight of their dead chilhis pen, taken from the Homiletic Review for October, precedes it; that we have eyes that can see and ears dren, lossbands at the sight of their departed wives, six feet away. With my radium illumination, the will be read with sad interest, as it portrays in some that can hear things that are above materiality, that It has often brought tears to my eyes to see the sim- front illuminated and the back not, you turn the hand respects the exact status of our cause—a most la are on the spiritual plane. The church committed an ple faith of these people. If a man is a philanthropist and you have materialization, and you turn it again mentable state of affairs, and one which Spiritualists named in the days of Christ and went down, who can multiply blades of grass, surely I or a me- and you have dematerialization, amid the ohs! and themselves should thoroughly understand. The It is well to be alert, and even over-alert, in avoiding dium should be entitled to praise if we cause rejoicing alis! of the d. e.'s. So with stars and so with the enfact is, the main points of the article have been pub- a repetition of that blunder and crime. If the histo- where there are tears. Why, my dear fellow, Spirit- tire human form. Much success depends upon the lished in every leading daily in the United States, rians tell us truly, there was much of ignorance and ualists are the happiest people in the world. Why skill of the medium in manipulating the black and the reaching at least 35,000,000 of readers. Such being superstition in the so-called Christian church during undeceive them? They are in heaven. It does them white cloth. no hurt, but much good to believe these things. My fore our readers enabling them to more accurately that the crystallized excellencies of the lower plane business is to put clever people in the way of making How would she be able to represent the different the world happier.' The man grew quite eloquent in voices?'

"'But,' said I, 'my friend is quite sensitive and would hesitate much at the employment of any deception or trick, especially any that might be detected and the rapidity with which he could change from one and bring disgrace upon herself and family and voice to another. When my back was turned, I could

"After some further talk of this sort, he got down to business and grew confidential, and let me into age, education, her height, whether she was thin or

"I replied: 'I wish her to give physical manifestations, such as the materialization of hands, of the enearth other than man. We are now being startled sparks, rays of light, floating balls of fire, floating of your art?'

He smiled at the modesty of my wish, then said 'All this is merest child's play, provided your lady friend is apt, quick-witted, and has nerve. I am furnishing help after this sort to the mediums of Chicago —they all come to me; I know them all.'

"'Do good, genuine mediums use this kind of help?'
'''All mediums are good mediums and genuine me-

"'Is there no difficulty in manipulating this ma-

chinery or paraphernalia?' " 'It is so simple you will wonder why it is that people do not at once detect it. When you understand it, and understand the modus operandi of

'How about slate-writing?'

" 'Perfectly simple.' " 'With tied slates, glued and sealed?'

"Yes, oh, yes. I have laughed until my sides ached after a seance at the remembrance of how easily and completely the d. e.'s ['dead easies'] were

fooled. To see a doting father take the materialized form of his dead child on his knee and pet it and kiss

"But is there no danger of getting caught?" " 'No; there are two hundred mediums in Chicago

"But I have been where I was permitted to touch

gist this source of information, as we would close it | tain scientific knowledge of this fact is exceedingly | "This seemed to amuse him greatly. Finally he would be almost equally fatal should be become too ist and are in communication with this world is far is another phase of the business. It is all explained when the outfit is sent.'

"'But how is that done?" "'I have nothing to say.'

" 'Is it always fraud-never real?'

"'I don't know of any medium who is guilty of with Spiritualists. I am the fast friend of all mediums.... What class of people will be the chief constituency of your lady friend-Catholic or Protestant, white or black?'

"'Why, what difference does that make?" "Well, if Catholic, they will prove the more re-

nunerative, as they are much more ready to accept the supernatural. I have a splendid make-up representing a Catholic priest. The Catholics go wild over him. He is very effective with his priestly garb on and with his large cross.'

"But how is one costume and one medium to represent different priests!'

"'Oh, given little light and plenty of faith and plausible assertion, a Catholic will see just the priest tellectual giants; and the shrewdest experts-to ne wishes to see. It is amazing how easily people are change the simile-need to sail these mystic seas with deceived in a semi-dark room; with the lights low you can not tell whether an object is three feet or ten feet away. Distances and directions and propor- the ship's compasses exhibit inexplicable variations. tions are extremely deceptive in the dark. As to the Yet these investigations must be made and these seas Catholics,' he continued, 'if you materialize a well- must be sailed and charted. known priest or two or three dead friends of some one or more Catholics present, for the next week you will bave all of the private "sittings" you can care for at \$5 or \$10 each.

"I told him that the lady's clientele would probably be Protestant, and that she is rather conscientious and might hesitate to deceive them.

"'Why, my dear sir, why should she? A genuine Spiritualist, as I have already said, is supremely happy in his faith. People who come to seances are as a rule in deep sorrow. The medium wipes their tears and lifts their burdens. Can there be any wrong in this? Is not this doing a charitable, worthy thing Your friend should learn to prize her calling as helpful and noble one. These things must be judged by their fruits and looked upon in a broad way.

"To my repeated questions how this and that was done, his almost constant answer was that these se crets were part of his stock in trade.

"But,' I insisted, 'I have seen sometimes the me dium and a spirit form stand side by side and I have

"This gave the fellow much quiet fun at my ex- Deep the records are graved in the heart of a man. pense. Finally he said: 'That reminds me of a seance once attended. It was held by one of the best me diums in Chicago. There were a number of fine mateializations-understand me, when I am with the Spiritualists I am an enthusiastic Spiritualist. The on me. She said that she enjoyed the meeting the

"I said: 'I know a man who had his little child on

"'Certainly; that can be done easily with the

"'But,' said I, 'a hand will muterialize and dema-

"'You can not tell whether it is a hand or a foot

"'My friend has not the power of ventriloquism.

"Again he smiled, and finally brought out an aluminum trumpet and several monthpieces. It was a revelation to hear the different'voices he could produce have taken an oath that I heard two different voices speaking at the same time.

'Do all mediums resort to trickery?' I asked. "'None do. All are honest, perfectly honest."

"'But;' I persisted, 'there are some genuine mediums and some non-genuine.'

'He replied: 'All mediums are genuine; they are all good and doing good, cheering hearts and lifting burdens, bringing out "the stars at night," as the poets put it.'

'After some more interchange of this kind of talk I said: 'Speaking seriously, do you mean to tell me that no mediums possess occult or abnormal powers; that it is all humbuggery and trickery?'

"After a few moments' thought, his face growing serious, he said: 'There is something mysterious, something that puzzles me at times about some mediums. I have seen phenomena that I can not explain. At times an outside influence seems to come over the medium, taking possession of her. What it is I don't know. Possibly telepathy will explain it,

possibly spirits.'
"He told me much more, and ended by this business turn: ' I can fix up your lady friend and so instruct her, if she is clever-cleverness is essential-that she will be able to earn from \$50 to \$70 a week. I must have her bust measurement, her neck measurement, and also her height and weight. She need have no fear about detection and must give up all scruples about doing wrong. I showed to Herrmann when he was living some Spiritualistic tricks which he was never able to explain and which he afterward used. The lady can conceal enough of my paraphernalia about her person to produce many materializations of hands, forms, lights, etc., and walk to a private house, visit socially with the people half an hour or more, without awakening the slightest suspicion.'

"B. F. FUNK. "Westerleigh, Staten Island, Sept. 1, 1904."

It is well to carry in the memory the following: 1. Notwithstanding the abundance and the disgusting nature of the frauds which attend many Spiritualistic seances, yet so keen an opponent of Spiritualism as Frank Podmore, in his late book,

"Modern Spiritualism," is compelled to say: "Whether the belief in the intercourse with spirits is well founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the

And Dr. Hudson, the most popular of all writers against the Spiritualistic hypothesis, in his book, The Law of Psychic Phenomena'

clares: "The man who denies the phenomena of Spiritism to-day is not entitled to be called a skeptic; he is

simply ignorant." And the great scientist, Alfred Russel Wallace, recently said that no more evidence is needed to prove

fraud. You know I am a good Spiritualist when I am | Spiritualism, for no accepted fact in science has a greater or stronger array of truth in its behalf. 2. The new psychology which is being shaped

largely by current psychic investigations seems likely to modify in not a few ways the interpretation of Scripture, and hence should be of profound interest to the clergy.

3. These cantionary words: (a) When the facts which are now being told are admitted to be true, the reader must not leap to the conclusion that the hypothesis of Spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged or filled. (b) There is danger-real danger-along these lines of investigation. I have seen psychic cobwebs-if cobwebs they be-tangle the feet of even insharp eyes and level heads, for these seas are almost wholly uncharted, and in sailing over them, at times, I. K. FUNK.

### IT IS WRITTEN.

Have you seen-have you seen-in the heart of a tree, Its tracings and lines Its knots and its seams, Where the fibre entwines, Where the silken mesh gleams? Have you read-have you read-in the heart of a tree!

Written deep in its history told in a tree, Every leafbud lost, Left its lasting scar, Every twig downtossed.

Made the mark of its war,

Where the long ago

All its life may be read in the heart of a tree. Have you seen—have you seen—in the heart of a man, Its wreckings and woe, The depth of its tide,

And its memories hide?

Each sorrow and sin Left its mar in its mark, And the tempests therein Made their lines in the dark. All his life may be read in the heart of a man. -Luclla Dowd Smith, in Woman's Tribune.

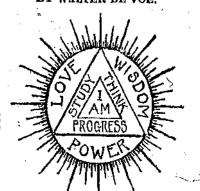
As the flower is before the fruit, so is faith before

down is, therefore, from above. But this word of istic power, sufficient to move a table, produce rap- crous that I had to excuse myself and went out and man, though he do nothing but reprove—Shakspeare. The Price 12 per volume

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SATURDAY, OCTOBER 8, 1904.

WORDS OF CAUTION.

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

### HUDBON TUTTLE.

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

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

#### Curious Historical Facts.

An interesting fact in regard to Bacchus, fabled as the Roman god of wine, appears in a note on page 55 of Del Mar's "Ancient Britain," from which we copy. Those students of ancient history versed in mythology, who have taken special interest in this character, will read the quotation with pleasure. The author had shown that our remote British ancestors were divided into two religious sects, one represented by the Druids; the other by the Goths, the latter representing Buddhism, and resembling the polytheism of the ancient Roman commonwealth; that Jupiter Tonaus, of the Romans, became Thor; that Bacchus became Woden, and Venus Friga. He then says, quoting a note to Herodotus by Rev. Wm. Beloe:

"Modern painters and artists have thought proper to represent Bacchus as a gross, vulgar, and bloated personage; on the contrary, all the ancient poets and artists represent him as a youth of most exquisite beauty." Then Del Mar: "The bronze Bacchus taken from the bed of the Tiber at Rome, in 1885, has the form of a beautiful youth, with feminine features and long curling hair parted in the middle. As represented Lanciani's heliotype, he holds in one hand a staff, surmounted by some con-ical object. If this belonged to the figure, when found, it may be a staff of au gury. The other hand, with its raised forefinger, imposes silence, a familiar sttitude of the radiated figures of the own to the Gaula as Hesus."

Opening to Lemprier, article Bacchus. we learn he was identical with Osiris of Egypt. He was a favorite with all peoples who became acquainted with him; his conquests were everywhere made without bloodshed; he taught the use of the vine, the cultivation of the earth, and the manner of making honey. At his death Bacchus went down to hell to recover his mother.

A statue of Bacchus was found at Pontus, on the Black Sea, and was shipped to Alexandria, in Egypt, where a magnificent temple, one of the wonders of the world, was erected, in which he was enshrined; then, under the name of Serapis, he was worshiped as the resurrected Osiris.

All these ancient lesser Gods, as Mithra, Apollo, Harpocrates, Esculapius, etc., seem to merge into each other, and appear to have been avaters of Vishnu of the Indes. The original of in the Inter-Ocean, Matthew Olsen, bethe names was Jes Crishna, the 8th and Buddha, the 9th, avater. Mr. Del Mar says the correct spelling, as he found it in the Sanscrit, for Crishna is structions to the letter. He walked Christna, but as Sir Wm. Jones, the first of the English Sanscrit scholars rendered it Crishna, he follows his ex-He displays such integrity throughout his numerous works, the fourth of which we are now reading, we placed both feet over the rails, and with dare not suspicion for a moment he is his body outside of the track, he per pandering to his creed; but, singular, mitted the Barstow passenger at 5 isn't it? He finds this Jes Crishna was locker to dismember both feet at the worshiped as the Son of God in Mari-andyna, a region in Bithynia, lying along the south coast of the Euxine, now known as the Black Sea, 500 years before our era, and that his worship extended all over Asia Minor and Syria in process of time. These scholars are making wonderful revelations, and it will be difficult for the Jaspers to de-

feat them.

Jes, with the Latin terminal us, becomes Jesus. The most learned Greek scholars insist christus is not a genuine Grecian word, but an interpolation from a foreign tongue. It so and the Chris-tian author, Del Mar, is correct in his rendering of the Sanscrit, then it would be interesting to know, what relation-ship existed between Jes Christon and our Jesus Christ.

### DR. I. K. FUNK.

Dr. Funk's article on our third page this week will be read with great interest. As fragments of the same as publisted in all the leading dailles have reached at least one-half of the population of the United States, we have thought best to give space to the entire article, thus keeping our readers thoroughly posted in regard to passing events. About a year ago, however, we published the card of Mr. Myers, so that is nothing new to our readers. We have known for a long time of these dealers in bogus materializing paraphernalia, and the facts as given by Mr. Funk will prove an impressive object lesson to Spiritualists generally.

#### Visit to a Thibetan Temple.

An interesting side light on Lamaism is it exists in Thibet, is afforded in a dispatch to the London Daily Mail, in which a British officer describes the diabolical rites of the monks, as seen on a visit to the Buddhist cathedral in Lbassa during the service. The corre

"The monks have extraordinary deep, devotional voices, reaching deeper tones than any western bass. The voice of a thousand monks resembles the drone of a subterranean monster earth god praying for release to the god

"In the inner temple are three enormous images of the Buddhist trinity, set with sewels from foot to crown. In the upper story in a place called 'hell,' some lamas were worshiping the demon protectress of the grand lame. The music here was harsh and barbaric. On pillars and on the walls were displayed every freak of dispolical invention in the shape of scrolls and devil masks.

"The obscene object of this worship was huddled in a corner, a dwarfish abortion, hideous and malignant enough for such rites. All about the lamas feet ran little white mice, searching for grain, with which they are fed daily. They are scrupulously reverenced, as in their frail bodies the soul of previous guardians of the shrine are believed to

be reincurnated. Some of the rites were conducted in absolute silence. As we watched from z latticed window some acolytes looked up, but the monks sat like stone figures, apparently oblivious of our presence. The reek of candles was almost suffo-"Thank God I'm not a lama, said a subaltern at my side, as we clat-tered out of this unholy atmosphere of dreams."

### Making Atonement.

The following choice morsel of news appears in the daily newspapers. It is of special interest as a manifestation of the spirit of Romanism toward freedom of thought and speech:

Rome, Sept. 26.-The pope has addressed to the cardinal vicar a protest against the congress of freethlukers held here last week. The text was published in the Osservatore Romano this evening, with a letter from the cardinai vicar inviting Catholics to attend a service of atonement to be held in all the basilicas of Rome on Thursday next.

The pope, in his letter to Cardinal Respighi, the vicar general of the nontiff, said: "A new cause of bitterness had been added to the many anxieties which, especially in our times, accompany the government of the universal church. We have learned with infinite sorrow that it is asserted that the cultivators of free thought have met in Rome while the painful echo of their speeches is unfortunately confirmed by their grim designs.

"Intelligence is the noblest gift the Creator has granted us, but it becomes sacrilegious when subtracted from dependency on the Almighty or rejects the direction and comfort of divine

The pope says the fusult was ren-dered the more grave by the freethinkers' meeting in Rome, the city which has been destined as a depository of the faith, thus taking from Rome its designation as the tranquil, respected see of Christ's vicar.

"We, therefore," the pope adds, "will make ours the offense offered to God, gathering in our hearts all its bitter-

The pope recognizes that even on this creasion God sent comfort through the manifestation of filial affection received yesterday from the 1,000 members of the Catholic Association of French Youths, but he wishes to have in Rome sclemn function of atonement for the outrage to divine majesty and for the honor and good name of the city.

An intelligent and impartial reader of same god which Mrs. Barker excevated at Tarsus in 1845. • • Bacchus was were to invite Catholics to attend servcrimes of the popes and church, committed against humanity, they would have their hands full, without service of atonement for the "cultivators of free thought."

This "protest against the congress of freethinkers" is an insult to the intelligence of the age. It proves that the spirit of medievalism and the Dark Ages still dominates the Romish church and would crush all liberty that manifested itself in any degree outside the rule of the church.

Free thought, free speech, free investigation, free schools, free men-all these are contrary to the spirit of Ro-

Religious Fanaticism. A peculiar case of religious fanaticism is reported as having occurred near Sterling, Ill., recently. As stated lieving that he had received instructions from above to have his feet cut off by a locomotive, carried out the inseven miles to the Chicago, Burlington & Quincy tracks nine miles southwest of Sterling, where, under the cover of the early darkness, and at a curve he placed both feet over the rails, and with o'clock to dismember both feet at the

The engineer was unable to stop the train in time to prevent the accident As the train did its awful work Olsen got on his knees and sang, "Praise God From Whom All Blessings Flow," and ciple of God, and that he was only doing penance, such as God had directed him in a dream a few hours before.

He was placed on the train and taken to the hospital, but it was under pro test, he claiming that God would heatals wounds, and that medical aid was unnecessary. Olsen is a well-to-do farmer, but has always been considered a religious crank, but he was never

thought to be demented. He still insists that he has carried out the divinely expressed will of

Such fanaticism is of a piece with the church-hauded deeds of Romish religous enthusiasts who, to gain the favor of God, have subjected their bodies to all sorts of painful self-imposed cruelties, in order to "crucify the flesh" and attain religious purlfication and spiritnal exaitation. And for these self-imnosed sufferings they have been canon-

ized by the church as "saints. There is a lesson in this for Spiritual ists as well as church religionists, that whatever spirits or "God" or "Christ" may tell them to do, it is their right and their duty to exercise their own reason. judgment and common souse in the matter, and maintain their own selfcontrol.

"Meatless Dishes." Very useful Price 10 cents.

Spiritualism's Progress

It is as futile for all opposition of whatsoever kind to attempt to check the advance of Spiritualism as for John Alexander Dowie, with his rantings about the use of whiskey, tobacco and pork, to attempt to make the world see as he does, though everyone may know, down in their very being or ego, that not one of these is a necessity to the life and health of anyone. And the oally and hourly occurrences along the occult line among the godly and the godless; among the everyday, common people and the aristocratic lords and ladies of the world; among the scientists, the authors, the inventors, the preachers and the priests, and editors of the secular press; in fact among humanity everywhere, of whatsoever race or color; in the circles of wisdom and

among the most ignorant. The philosophy, or principles and the phenomena are ours, but not to the exclusion of anyone else on earth. Its principles are true, and being true,

nust eventually become a part of all

literature, all science, all religion. Religionists may be slow to adopt he name, in fact, quite frequently do rail against it bitterly and harshly, and in the next breath advocate exactly the same principles, and when they do so, now that we have grown large and strong, we should remember the words, almost the last ever spoken by the great spiritual Master: "Forgive them, they know not what they do." They will do better when they know better.

Spiritualism should abound in kindness, generosity, toleration, patience, energy, purity, truth, justice, broadness.

Its principles are right and will push on, but to perpetuate the name we must make it so sweet and good to the public ear that it will be secred to all; this can only be done by living its truths, its moral teachings. We must keep it white, and clean, and it will attract the clean, pure and sensible portion of the world. We must make the name sound holy, good and right to the world, and not nauseating to the olfactory or harsh to the auricular organ of good

It was all right to shout our great and glorious discovery to the world when the discovery was made, It started people to looking and thinking and they are discovering the same thing in every part of the globe, and each one has the right to discovery, and owns all he or she discovers, and there will not be a patent laid upon it in any form. It is as free as the air.

The world is ours and we are the

Read the following editorial, taken from the Sunday Record-Herald, of this city; it portrays the common trend of thought along this line, under the head of "Dreams and Their Explanation"; Dr. Isaac K. Funk, himself a Spiritual-ist, admits that there is a fraudulent

side to Spiritualism and tells of a Chi cago man who supplies "mediums" with the necessary paraphernalia for bring-ing about "spirit materializations." That there are mediums who seem to need adventitions aid no one will deny Unless appearances are in effect lles we should as soon associate the spirit ual with certain grunting animals as with these queer vehicles of communion between soul and soul.

Is there need of any gross medium whatever, or of any material medium gross or tenuous? Is there such a thing as communion between spirits of the unknown world and those lodged in human bodies? Do the spirits of living bodies traverse space to communicate with one another in scorn of all bodily limitations? These questions still interest people as much as if the ces of atonement for the sins and fakirs among Spiritualists, mind readers and telepathists had never existed, and every year brings forth its crop of marvelous stories concerning mysteries that are frenkly called supernatural. or that, having a supernatural appear-ance, are scientifically explained upon natural principles. And though a man like Goldwin Smith may scout a comparison between telepathy and wireless elegraphy by saying that the latter has a medium while the former has none, he is promptly asked: "On what grounds does he base his statement and make such an assertion with so much

His interrogator is William L. Stone. nephew of the late Francis Wayland, president of Brown University, who contributes to the New York. Sun a goodly bunch of mysteries. Once he dreamed that his aunt, Mrs. Wayland, bent over his chair at the dinner table and kissed him. The next morning, on going to his office, he found a letter announcing her death. Recently he thought hard all day long about an old dessmate, though there was nothing to bring him to mind, and the day after he received a letter from-him which was written while the thinking was going on. He dreamt that an old friend was dying, and got the death announcement according to expectation in the morning paper. Quoting from the "Life of Dr Wayland," he repeats an anecdote to the effect that when Wayland was young man and away from home his "Pray for my son. Francis is in canger. and about that time Francis was struggling in the waters of the Hudson, into which he had fallen from the deck of a

leop.
Now let us turn from Mr. Stone to Mr. Rider Haggard, who is also a dreamer of dreams, and who adds to the strange experiences not only of human kind but of dog kind also. Haggard's, or Miss Haggard's dog, Bob. was killed by the cars on a night when Mr. Haggard himself was having a terble time with a nightmare. And while Mr. Haggard was coming out of the nightmare, with the earnest assistance of Mrs. Haggard, whom he had awak-ened with the "horrible and weird noises" he was making, he had a vision of Bob lying on his side among brushwood or rough growth of some sort by personality "In some mysterious way seemed to be arising from the body of the dog," which, says Mr. Haggard, was trying to speak to me in words and, failing, transmitted to my mind in an undefined fashion the knowledge hat it was dying."

In commenting on this story Andrew Lang rolates several new ones of his own and confesses to the belief tha 'coincidences between the death or oth er crisis of one human being and the coincident impression of the events in dream or hallucination on the mind of another human being at a distance" are the result of a sort of Marconi's waves. or rays, or whatever they are, always pervading apace, but very seldom find ng a hospitable cerebral recipient, very seldom producing a veridical corresponding dream or vision in a person of

That should please Mr. Stone, it it does not convince Professor Smith, and

Brief Notes on Topics of Interest, by Hudson Tuttle.

The "Exposure of the Fraudulent Side of Spiritualism," by B. F. Funk, brother of Dr. Isaac K. Funk, has led to the report that the Doctor has changed his views since writing "The Widow's Mite." Nothing could be more untrue. The reader of that volume will remark the impartiality with which the true and the false are treated by the writer and the spurious not allowed to overslaw the genuine. From the beginning of his investigations Dr. Funk vas met by this element, and yet he never rejects the wheat because buried under mountains of chaff.

After all, what does this "exposure" by his brother amount to? Simply, this brother responded to an advertisement of a dealer in fake paraphernalia, appliances for the performance of fake mediumship. This dealer said all mediumship was deception. He did not explain a single trick and would not unless paid exorbitantly for the lesson.

It seems quite unnecessary for Dr. Funk to declare that it has not changed his opinion in the least. He says: "This has not changed my attitude toward psychic phenomena. I was aware of the existence of this class of frauds. In the book, "The Widow's Mite." I gave much emphasis to the fraud side of this problem.

"But on the other hand, scores of psychologists and other leading scientists, and bundreds of other trustworthy men, make it certain that there are many genuine psychic phenomena, and the researches of these investigators indicate the near discovery and mastery of forces which are likely to prove of extraordinary value to the world, and that at least some of these forces helong to faculties which are in all of us, and in all of us are more or less undeveloped.

True Spiritualists will be rejoiced that Dr. Funk will make no friendship with fraud. They will agree with him "that the best service that can be done to Spiritualism is for those who are friendly to it to mercilessly assail the

fraud side of it." Dr. Funk concludes his remarkable article contributed to the dignified and orthodox "Homiletic Review," with suggestions he says it is well to carry in memory. Among them are the fact that Frank Podmore in his book on

"Modern Spiritualism," notwithstand-ing the abundance of frauds, says: "Whether the bellef in the intercourse with spirits is well-founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the

Spiritualists rely."
The eminent Doctor would make Spiritualism an interpreter of the Bible, and thus recommends it to the church ministera: "The new psychology which is being

shaped largely by current psychic investigations seems likely to modify in not a few ways the interpretation of Scripture, and hence should be of profound interest to the clergy."
In this we think lifs expectations will

Spiritualism interprets the Bible so far away from the creeds that the clergy are lost sight of. In conclusion

These cautionary words: (a) When the facts which are now being told are admitted to be true, the reader must not leap to the conclusion that the hypothesis of Spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged or filled. (b) There is danger-real dangeralong these lines of investigation. I have seen psychic cobwebs—if cobwebs they be—tangle the feet of even intellectual giants; and the shrewdest experts—to change the simile—need to sail these mystic seas with sharp eyes and level heads, for these seas are almost wholly uncharted, and in sailing over them, at times, the ship's com-

passes exhibit inexplicable variations

Yet these investigations must be made

and these seas must be salled, and charted. Dr. Funk has undertaken a most difficult task, that of educating his fellow church members to the appreciation and acceptance of phenomena he considers of great importance. With his clusions in a balance and reject a part without rejecting the whole. But the masses cannot do this. They must have a reliable statement and authorty. They will not take his tentative position. They must have certainty on one side or the other. They dare not follow a leader who may at any momen by some new found light turn to the other side.

Preparatory to Preaching.

In no Catholic institution of learning is "hazing" or anything but the treatment one gentleman gives another known among the students. Whatever may be said about their educational methods, here the other sectarian and ndependent colleges and universities may well find example for imitation Hazing has become a part of college ife, and its unwritten history in each institution handed down from class to class, and each successive class strives to excel the past achievements, in cru elty and brutality. To the appeal of hu-manitarians, college faculties and managing boards reply that it is impossible to prevent hazing, class rushes, and other manifestations of innate say agery. This is palpably untrue, for the Catholic schools have the same elements to contend with, and have per

The most contemptible, cowardly and brutal manifestations of this spirit have always marked the classes at Prince-ton, N. J. This is especially a training school for gospel ministers. Its profes sors are profoundly orthodox, and from it the full-fledged pastoxs go forth to teach Christ crucified in The following was reported to the Associated Press, not because uncommon, but because the fight was more than usually severe. A class fush is a supportious term for a fight, or a battle wherein the savage can have unrestrained liconse:

"The freshmen, surrounded by jun-lors, approached the old gymnasium in sophomores prepared to resist their en trance to the building. The upper classmen, however, were equal to the occasion and after some flerce bloody hand to hand encounters succeeded in getting the freshmen into the gymna-

After the elections the juniors paraded the freshmen down Nassau street and the attacks of the sophomores caused many bloody noses, cuts and broken fingers. Frequently cabs were called to pick up disabled victims of the fight. In the evening hostilities were again renewed, when the freshmen rushed the sophomores, who were lined up about the cannon back of Old-North, and succeeded in carrying off the honors of the day. Several were laid out after the rush." For aspirants for the mantle of Jesus,

Princeton is not alone for the malady the is something that affects all Protestant colleges. Last week it was reported that the sophomores of an Ohio college, caught three freshmen and put them in an empty box car. Before they were released the car was taken up and carried several hundreds of miles, and the victims nearly perished from hunger and exposure.

At plous Oberlin, students were taken many miles into a forest, and left bound to trees. In all the freshmen must expect to submit to the grossest indigni-ties, and to have no protection from the

faculty.
If good results come of it, in any form, it might be tolerated, but it does not. There is not the least excuse and it is self-evidently demoralizing, brutallzing and degrading. One object of ed-cation—and the principal one—is to cultivate the intellectual or spiritual: To bring the animal nature under subjection to the spiritual. The popular pas-times of the colleges tend directly in the opposite direction.

#### The Color Line.

The students of the Ohlo Northern University at Ada, are not to be disraced by a colored classmate, and have chelled. There is only one colored stu ient, and he is said to be well balanced and of more than ordinary ability. He has entered the law course, and the law students are out on a strike. They do not claim to be lealous of the negro or that he will eclipse them in the race; they detest him because of his color, and if he is not expelled, then he will be the only law student at the university! To express their feelings they harned the ambitious colored person in efflay. That is a fool's attack and remnant of the times when it would have been burning the real person at the stake.

If the Princeton students give prom-

se of anything but angelic preachers, these Ada students may not achieve greater success at law. It is reported they gathered around and "formed a howling mob." These embryo lawyers should know that in this country there is no color line, and a black is equal be-fore the law to a white man. -If he does things as well, or better, he should have perfect freedom to do his best. It en made impossible for him to do enything for himself, and then he has been ostracised for not doing.

As George T. Angell, the humane worker, says 12 his monthly, the colleges are educating devils instead of worthy citizens. In evidence the folowing dispatch to the Associated Press ls one of many which daily appear: Lafayette, Ind., Sept. 17.—As a result

of the annual fight of the freshmen and sophomore classes of Purdue Univer-sity, Frank Miller is dying of pneumonia at his home. The sophomores repeatedly drove, or

threw, him into the middle of the Wabash River, and Miller finally swam to the opposite shore, making his escape. He started for his home across the railroad bridge, naked and weak, and fell from exhaustion. If it is asked why Spiritualists desire

schools of their own; why they object to sending their children to the great and world-widely known universities afready established, can a better answer be given than these reports of the doings of the young devile, who pursue their cruel sport unreproved by the management of such institutions?

It is a sad outlook for a loving mother and expectant father to send a son to a college, where with class rush, street fight, and ball game, he is exposed to more dangers than on the battle field and may be brought home any day in a casket. And yet more, the moral efect, and spiritual degradation of such

If education means anything it is to purify the character and make kind. tender, loving and thoughtful of others. With the present college instruction is appears to stand for rude brutality which will crush the life out of an opwhich will cross the file out of all op-ponent; ciew, strike, kick and jaw one's way through opposition, regardless of the burts inflicted on others.

Does any one for a moment think that should a great Spiritual School be established, the Morris Pratt Institute become all its friends desire, that the standard of excellence would be fived by brute force, and the brawn of the pugilist take precedence over spiritual and intellectual achievement? HUDSON TUTTLE,

To Those Attending the Convention, or the World's Fair.

To the Editor:--Permit me through the columns of your valuable paper to. offer to the delegates and visitors who expect to attend the forthcoming convention in St. Louis, a little advice regarding accommodations.

During the World's Fair all the hotels are overcrowded and we found it impos-sible to arrange for general headquarters at terms that would come within the reach of most of our friends. There is, however, abundance of accommodations in rooming and private houses for all who may desire to come at reasonable rates. Many of our own people who do not make a business of renting rooms have thrown open their spare rooms for visitors. The rates are from 75 cents to \$1 per day per person, where two persons share a room. A single room can be had from \$1 to \$2 per day. Meals can be had at the many restaurants at prices from 25 cents up; in addition to which the ladies of our society are arranging to furnish meals at the Temple for those who desire to

tay. L'believe our delegates will be able to attend convention this year as cheaply as heretofore, and will be quite as comfortable. Friends, make up your mind to come to the convention, and as greatest exposition the world has ever Friends desiring accommoda tions can write me. Please state if you want a single room or will share. Enwant a single room of close stamp for reply.

T. GRIMSHAW.

5835 Theodosia Ave., St. Louis, Mo.

Dowle in Jerusalem.

It is reported that Dr. Dowle declares he will, in imitation of Jesus, enter into Jerusalem, riding an ass. It would be a sight worth beholding were he to do as Jesus is said to have done, as recorded in Math. xxl:5, 6, 7: "Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples wont and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon." As of old, we think "all the city" would "he moved" by the spectacle of the redoubtable Dowlo "riding upon an ass, and a colt the foal of an ass." Selah:

"Jest How to Wake the Solar Plexna." By Ellzabeth Towne.

# ingenious Mr. Lang may be trusted to bring up resultancements every month in Longmans Magazine for the Stone filde if he is challenged to a control versy. SFFN AND HFARD young men who believe (?) that they have been redeemed by the blood of Christ, and have entered into work of human salvation, this deportment of the prize ring is reprehensible, and shows the hypocrisy of those who claim to be divinely called, when to them it means the hypocrisy of those way to preferment and



## M Trial Subscribers Wanted.

15 Cents of The Fall and Winter Campaign of The Progressive Thinker will be especially important to every Spiritualist. We want to spread the paper broadcast, hence we will send it out on trial, 12 weeks for 15 cents, or 7 copies to one address for the same length of time for \$1.00—sent on trial to those only who have not been subscribers to the paper at least for one year. We want everyone brought in touch with the grand, spiritualizing, and soul elevating thought that the paper will contain "amusements" and "athletics," is suffi-clent to prevent parents having regard for the well-being of their calidren entrusting them to the care of such tions always state whether Spiritualists, church "strenuous" institutions. members, or investigators.

## Wants the Open Court Again.

To the Editor:-Why not open the Court again? Thousands are asking for it. It has done great good. It was a strong elucidation of facts. Not only instructs, but sounds the death knell to frauds. I asked the question to a large audience and it was responded to by hearty applause, and "Yes, Yes!" from everyone. You don't know the good that has done. Let us have the Open Court again. Yours fraternally, Frank T. Ripley, Peru, Ind.

THE OPEN COURT. The Open Court was continued for quantity of grey matter in their brains,

nine weeks, and certain questions were railed against the editor for allowing discussed therein by prominent Spirit this discussion, and abused us because ualists with most excellent results, we did not suppress freedom of speech, Those not avowed Spiritualists were The Progressive Thinker appeals to not allowed to express their opinion, honest Spiritualists and mediums and Heretofore no other Spiritualist paper never before in the fifteen years of its

present. A few, with only a small

had dared to open its columns to a dis- life, has it been more prosperous than cussion of the subjects considered, now. Its success has been unparalleled hence the Open Court created an inter- in the whole history of Spiritualism on est in our ranks heretofore unparal this entire earth. And now that the leled. When we discontinued it, we Fall and Winter Campaign has been inhad a vast amount of matter on hand augurated, the paper will be especially on the same line of thought, but as the interesting, and every Spiritualist sentiments expressed were practically should try to extend its good work. the same as already presented, we Send us as a reward for the Open thought better to discontinue it for the Court, an additional subscriber.

Now is the time to get up Clubs. Those who join a club of ten can secure The Progressive Thinker one year and received. Accept my thanks for same, a premium book for \$1.10. The book is So many persons ask me, "Where can I Lands", and "Seers of the Ages", by Dr. J. M. Pcebles. The one who gets up the club can have the paper one year, and any two of the premium

cret of How to Keep Young." By J. M. Paebles, M. D., M. A., Ph. D. Price \$1.

"Discovery of a Lost Trail." By Chas. suggestiveness. Cloth, \$1.50.

CLUBS! CLUBS! CLUBS! THE BEST EXPONENT OF SPIRIT. UALIBM. To the Editor:-The sample copies

a premium book for \$1.10. The book is obtain something which treats of Spirit-an actual gift. There are four premium books you can select from: "The Great investigators to subscribe for The Pro-Debate Between Rev. Moses Hull and gressive Thinker, telling them that W. F. Jamieson": "Vol. 3 of The Ency clopedia of Beath, and Life in the Spirit truths of Spiritualism more clearly set World"; "A Wanderer in the Spirit forth, explained and discussed, than in any other publication. MRS. F. M. SNARRENBERGER.

Columbus, Ohio.

books in our list, which he may select. KIND WORDS FROM STOCKTON SPRINGS, MAINE.

Long may The Progressive Thinker B. Newcomb. Excellent in upiritual live and carry the light to many homes, and cheer to all hearts as it has to ming "Death Defeated; or the Psychia to these many years during which I have been a constant reader.

MRS. P. E. COLLINS. Stockton, Springs, Me.

## 7111 Russia Ever Surrender to Japan?

upon them both briefly.

spoken as an illustration of the trend of human life sis of the new nation, the new republic. other nations who are battling for the Oriental com- much as is Japan; that neither nation is fighting for

have sought.

Imperial Russia will be destroyed. The hand of Japan is skillful in conflict, is ready with modern inmust yield to the onward march of the civilization of to do it. That is Russia's present position.

public before Great Britain, before Germany, before for the emancipation of the serfs. But this was not any other European power. For the new republic wholly an act of an imperial power in favor of free-what you have done for Cuba, although under restricwill be born out of Siberia. The hands that have dom, nor the perception of the spirit of freedom. been shackled, the minds that have been fettered. These serfs were not enlightened, they would vote in those principles that have been slumbering, or only awakened in minds like Tolstoi, will come forth, spect would use their influence against the liberal Japan will furnish the opportunity to set the political prisoners free.

Even though the Czar of Russia called a meeting of the powers, not long ago, asking that they each parunderestimated Japan as did all the western nations, ern lands. although Japan so easily gained the victory over her formidable enemy, China.

her own waters, could easily gain naval better trained and more skillful, would easily conquer the Japanese army. But this is not true.

We do not say that Russia will voluntarily yield, but we do say, that sufficient victory will be obtained who will insist upon a partial yielding. We do say, have been prevented by your own legislation, that Siberia gains courage from the defeats of the As soon as a nation fears to have any and is the republicanism of Russia, will spring into act- prosperity. ive existence. If you lived there you would be Your national affairs w bound to be a Nihilist. Even Count Tolstoi's peace political affairs of to-day. contemplates even with his spirit of non-resistance, and the persecution of those exiled patriots.

A COLLEGE EDUCATION.

Clara Watson.

sets forth original and unique philoso

reverse the order of reasoning

ture to prove it. But, who knows?

Institute and the Mediums' Relief Fund,

it is stated that it is easier to get money

for both together than for either separ

ately." Now, that's good, if it only

But touching upon the Morris Pratt

of those voting have voted for them, so we will speak forces of the imperial army have become more and the arts, sculpture and literature have been encour- and the brunt of malarial fever; the sons, husbands, more demoralized.

funately the politics of the nation is in such a condi- exiled because of their advocacy of political freedom, corn and wheat to plant instead of whiskey to drink, rado regiment, was asked to go and fight the Cheytion that we do not have to talk about it. It seems to are not the lower strata of Russian subjects, are not and garden seeds instead of the poisonous drugs that enne Indians, who were peaceful, he threw down his be at a standstill. Therefore we leave political subthose who have violated just laws intentionally, are have been sent them, you would have had a vast popcommission and said: "I will not fight the allies of jects in the hands of the politicians. National affairs, not those guilty of crime—that is, of any other crime ulation of vivifying and enlightened people today. this nation." And he did not. This proves that the except that of loving freedom. The truth is that The government did not do that. It chose to treat spirit of justice and freedom is strong within a man one upon which we have many times voluntarily remains in Russia, and that element will form the ba- cession of treaties with them from Cape Cod to the certainly will not fight against his convictions.

the one nation that is to unlock the great store-house While there has been a great ery in European counof Oriental knowledge and Oriental history, and tries and in America that the Japanese are really rally, because China, as a nation, is dead and that is "atheistical" and not in harmony with the has been buried many hundreds of years. But the Christian religion, and it has also been presented that Chinese people, however, are not all dead. There is a Russia is really a Christian nation, that the Greek wast army of them, millions upon millions of people, church is the direct Apostolic church, and, that theresome of whom will be absorbed into the new civiliza- fore, the sympathies of Christian nations ought to be fare. The majority of them will be absorbed by the spirit of Russia is not any more Christian than, nor as Christ, but both are fighting for their possessions; Russia has long been the shadow upon modern civ- Japan because hers are imperiled, Russia because she made of Siberia a grave-yard, the cemetery of Free- ever be on the side of the one that acts in the dedom; and what Russia has been with Siberia, so it has fensive. No one, not utterly in favor of imperialism, been to the freedom and liberty that the Russians and of the entire latitude of conquest by aggressive warfare can for a moment sympathize with Russia, in -any other way than as you sympathize with any plunderer, any robber, who, if he continues to plunder, ventions and implements of war. Imperial Russia continues to rob, must have a certain outlet in order

There have been previous emperors of Russia that But a new Russia is to be born. Russia will be a re- saw a little way into the future and have taken steps accordance with the imperial decree, and in that rethought which the emperor feared.

East as a necessity for many, many years. The build. himself or of other nations disarming. The present ing of these long lines of railroads, the taking possess czar is hedged around, as all kings are, by warlike sire to possess them. sion gradually of territory along its frontier, the men; men who look for position and power under impushing into Manchuria and other countries border- perialism. And being so hedged around, whatever of American freedom; Colonies under subjection you ing upon the far east have been in response to a pur- his own feelings or wishes might be they could never cannot have. Unlimited possession of territories conbe carried out.

Orient. That out of Japan there shall arise a new who are intelligent have great difficulty in determintially disarm and lessen their armies, there was no ul- Lily of nations, which will unite with that portion of ing their present status with reference to the United timate intention of peace. Russia has been intending China that is released to freedom, that shall extend States. If you saw them, intelligent, eager, wellto do what she is now trying to do for many, many into India, and perhaps Egypt as a restored nation mannered, well-spoken, as the one standing before in the event of some one strong enough and arrogant years. But she reckoned without knowing how much will be included in this galaxy of Oriental nations, you has, if you conversed with them on their thoughts preparation Japan had made, and is still making; she brighter, perhaps, than those that gleam in the west- and ideas concerning their own country, you would

of the present conflict. While, as said before, a new has to govern your business, or your household ar-But Japan, realizing the situation, has been steadily Russia will rise from the ashes of destroyed imperi. rangements because he has driven a robber from your going forward making preparation. When in the alism. The men that have been trained and educated door. You may think and do what you like in referrecent conflict it was thought, that Japan, in in the school of adversity, with the great-sorrows of ence to this matter, but there is no spirit from George oppression upon them, will rise to the new banner of Washington to Abraham Lincoln whose name has was believed that upon the land the Russian soldiers, freedom, and press forward to the voice of the new been synonymous with patriotism who does not think republic; which will be, perhaps, the beginning of the as we have expressed. fulfillment of Victor Hugo's prophecy.

by Japan to warrant the intervention of other powers in coming, have been prevented at home. Others may follow.

Czar's armies in the far East. And that element nations of the earth to participate in the spirit of free in time of peace, as well as a degradation. The sia. There is no choice, which you know as "Nihilism," but which in reality dom, it places limitations upon its advancement and "frontier" has been debauched from the time it was We are saying this wh

this possible republic that is to grow up from Siberia possessions what you have done with the North Amer- militia of states and nation acquitted themselves sneer at them as relics of a prehistoric time. only a shell. It is of iron it is true; it is strong as a another half century is passed they will all be gone. Union.

A great many times people say in Spiritualist meetings, "We do not want to hear you speak about polities."

Russia is strong, but she is not invincible. Russia proven that had the American government taken came, came as wrecks physically and mentally, these came, came, came as wrecks physically and mentally, these came, came, came as wrecks physically and mentally, these came, came there is a better element transported to Siberia than the Indians as separate nationalities. It made a suc- who may be willing to be shot as a deserter, but who Rocky Mountains, and from the Rocky Mountains It is a great thing to boast of your conquest over

> tional affairs. are capable, strong, and no more "savage" than were may not believe it, but nevertheless it is true. the best of the North American Indians, Many of islands a most formidable array of facts concerning the productiveness of those islands in agricultural ing annexed. If you do with the Philippine Islands have done in the beginning.

The Filipinos, the enlightened ones, wished for self-government. They were at war with Spain be-There are also times when even a Czar has moments cause they wanted it. You took possession of Cuba to Russia has been intent upon an outlet to the Orient of illumination. There was a period of time when forty conquer Spain for the sake of releasing Cuba. Who for many decades of years, for more than a century years ago the then reigning ezar had access to spirit. Will take possession of the Philippine Islands for the of time. The intervention of Great Britain with her ual counsel, understood the meaning of the ministry sake of releasing them from you? It is barely possi-Indian possessions, conquered partly by force and from the other world, and under that car there were ble that Japan may help. It is barely possible that partly by fraud; the intervening of other nations have steps taken for the carrying out of that which was after the Orient may help. It is barely possible that that gold or wealth becomes the ideal of the nation, ing their outlets to the Orient has delevated the carrying out of that which was after the Orient may help. It is barely possible that pressing forward to do his public duty. Why is it that gold or wealth becomes the ideal of the nation, ing their outlets to the Orient has delevated the orient may help. It is barely possible that that gold or wealth becomes the ideal of the nation, instead of each one ing their outlets to the Orient has delayed this. But terwards proposed in the disarmament of the nations, reach the Philippine Islands. You do not need them; Russia has had her eyes upon the commerce of the Yet the present czar has no intention of disarming you do not want them. In the highest sense you should not have them, even if you have a greedy de-

We are saying this in the highest and holiest spirit quered by military force you cannot have. Provis-We see the conflict in the Orient. It means a new ional governments cannot last forever. The Filipinos feel perfectly assured that you have no more right as This is our prediction of the ultimate consequence a nation to govern their affairs than your neighbor

longingly tried to come. Some of them have failed Rome and the imperial Caesars, you do know what wait, but your children's children will live to experi

The armies-of the United States should be volunteer As soon as a nation fears to have any and all the armies. A large standing army and navy is a menace just as despicable as imperialism in the Czar of Rus-

is to appear after the present conflict between Russia that the Indian would not work. But here every tinually celebrating the victories that have given you shall arise to set your descendants free.

Mr. Chairman:—These subjects have been sug- and Japan. We predict that it is to be a republic branch of industry has been borne forward, every op- other territory by war. The soldiers who went to the gested by members of the audience and the majority after imperialism has done its best or worst, and the portunity taken up enthusiastically by these Indians; Philippines, the army that bore the brunt of battle aged and executed by them, until it has been clearly brothers who never came back in body, or if they

Discourse through Wrs. Gora L. V. Richmond.

Our Pational Affairs Considered.

and of nations. We have said in past time, and we say again, that Japan is the rising star of the Orient; her loss and her preparations. you have of the North American Indian is the exhibit an imitation of Spain, and not consideration for at the St. Louis Fair. The only other heritage is that the freedom of the people. The nation to-day seems which you have as expressed from the fair Hunting to have passed a certain stage of its progress, and has bring such regeneration to the Orient as is "heathen," that they represent an imperialism as Ground of the spirit world in the loyalty, the strength, reached a stopping place. Perhaps you will believe possible. That China, as a nation, will never strong as that of Russia, that they have a religion the devotion and the excellence of those Indian guides that it has gone beyond. There was a time, but few and controls, who heal your sick, and prepare the way years ago, when we said upon these camp grounds, for the manifestations in the cabinets and seance that it was the nation's opportunity to press forward rooms, who take possession of your mediums to in the fulfillment of the spirit of Washington, of the strengthen and restore them, and everywhere are mes- spirit of the Adamses, of the spirit of Jefferson, of sengers of love and peace instead of war. Not having the spirit of Paine, of the spirit of Lincoln. If we tell tion, others will pass out of existence in fruitless war- with Russia instead of Japan—the truth is, that the been "Christians," they come from the peaceful hunt- you that is our opinion to-day, that that great opporing grounds to illustrate to you the only practical evi- tunity has passed, that the pathway of this country dence of the Golden Rule that we find in your na- to-day is not in the direction of Ideal Freedom of the forefathers of the country; that all this physical suc-If you do with the Filipinos as you have done with cess and physical prosperity is an indication of decailization. Absolute imperialism holding its sway has wishes to increase her dominion. The right must for-

When Rome was given over to material wealth and them, (the Filipinos) advanced to a high state of civ- material power Rome was doomed. When Egypt was ilization, will be hunted out under the very aggressive given over to material success and material power Yankee commercial spirit. For it is commerce that after a period of peace for a thousand years, Egypt the Americans want. You will find in the official gov- was doomed. When Greece preferred physical conernment reports relative to the retaining of those quest to the arts, sciences and literature Greece was doomed.

How is it that the most enlightened nation of the products and mineral wealth as a reason for their be- earth, standing upon the vantage ground of the centuries can look back over those empires that have perished and not realize that America is traveling in tion and restraint, you will do that which you should their footsteps? How is it that the love of material gain takes possession not only of the government itself, but of the people? They forget their duties to their country in the business of seeking wealth and the gain of commerce. The prominent men, the "best citizens," as they are called, withdraw from political interests and look to the slums to the bearing forward of the business of the nation, instead of each one for titles? The flowering out of your civilization is this, the creation of the "six hundred" of New York is this, and the wealth and "culture" of Boston is riven over to the imitation of English royalty and no bility. Is this the result of more than a century of republican civilization; that some of the fairest daughters of your land would rather wear a ducal crown, or even the crown of a countess or baroness than marry the noblest American living? If it is true, then that which the so-called leaders of society and the leaders of the country and their slaves do will be imitated by the many. Then what would you do enough seeking to be "dictator?"

Oh we know there are voices millions strong that would uprise against it. But if the crisis were nigh? 'A little more sleep, a little more slumber, a little more folding of the hands to sleep" and the lulling of conscience beneath the drowsy influence of the drug

of, miscalled, "Prosperity," then what?

There is only one hope. What is it? The present library. conflict between capital and labor and the necessity of co-operation, which will follow arbitration.

If arbitration were impossible, the nation is already ulfillment of Victor Hugo's prophecy.

Concerning your internal affairs: Having become a doomed. If co-operation is not the hope of the fuTo this western republic all oppressed people have "world power," having followed the example of ture, the nation is already doomed. You will simply ence what we say.

The spirit of despotism in the ruling of a class is

We are saying this while you are slumbering seestablished along the border line territorially until curely on the seeming foundations of your liberties. Your national affairs we are treating of, not your the present time by the standing army. At the close While the Declaration of Independence and the Conof the War of the Rebellion the war continued along stitution of the United States are scoffed at by those If you do with the inhabitants of your Philippine the frontier to support the army. Although your who regard them as "traditions of the past," and

ican Indians, you will not have much to boast of, for nobly, the volunteers of New England, the Middle Let us consider in the spirit of truth that which is You must remember that imperialism in Russia is there are only a handful of Indians left, and before States and the West saved the Southern states to the upon you, that nothing can save your nation to the spirit of freedom that was its origin and its heritage, military power; its surveillance is an eye that is ev- In the St. Louis Exposition you will find an exhibit But after the seeming necessity, which we grant, of until you vote out in the right spirit; if you do not erywhere; it has under its espionage all the people. of the United States Indian schools, in which the chil- intervention in the case of Cuba, the spirit of new vote with the right spirit your ballots will count to But liberal thoughts, nevertheless, have been spread- dren are the peers of any of the children in the public conquest seemed aroused. While you are celebrating assist worldliness and this beautiful nation will go ing; the spirit of freedom has, nevertheless, been schools of your land. Yet you have been told, told in St. Louis the acquisition of your greatest territory down as have the nations of the past, until another growing. We predict, that it is this new Russia that repeatedly, that the Indian could not be educated, by treaty, by arrangements of peace, you are also concycle, and another Washington and another Lincoln

strated, as a fact, the existence of the

And, assuming that the soul does exist

t has failed to prove that it can and

It is very true that there is a great

ends to prove that there is a future

ife of some kind, existing somewhere

in infinite space, but where that life is

and of what it consists, are riddles

Spiritualists as well as Christians

have found out that the judgments of God are unsearchable and His ways

Now what is the implication of all this? It clearly is that the riddle of life

must, during human existence, forever

remain unsolved; that by no possibil-

ty can we as human beings, know

what there is beyond human existence.

We may have faith equal to a grain of

ense enough to anchor the soul; we

may have a belief which admits of no

doubt, but a knowledge of the hereafter

s not to be ours on earth. If life is

down this life and not before; and if it

s not continuous, individual being will

For many centuries finite man has

striven to solve the insoluble, and to-

lay he is just as far from the realiza-

tion of success in his undertakings as

e ever has been. From the very na-

ure of the case fallible man must for

ever remain in darkness as to the fu-

ture life, so long as he remains on the

- It then becomes the part of wisdom

to let the insoluble alone, and direct all

of our energies to the affairs of human

life. If there is a future life it will

take care of itself, and will not yield up

I give the foregoing views of my

its secrets to the children of men.

soul after "life's fitful fever is over.

loes communicate with the living.

leal of pretended phenomena

which baffle rational solution.

past finding out.

ease when we die.

### REMARKABLE IVNENTION

AN INSTRUMENT THAT RE STORES EYESIGHT.

Spectacles Can Be Abandoned. This instrument is in the form of a pocket battery, which the inventors have patented and which they call "Actina," a word which is their trade mark and owned by them.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye for any form of disease. cataracts, pterygiums and other abnormal

moved and weakened

vision restored by the new and more humane method. If this is a fact, there will be no need to go blind or to wear spec-tacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one inerested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person

can give it this test.

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WITH SOOTHING, BALMY OILS. DR. BYE, Gor. Oth & Kansas City, Mo.

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

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### IN THE WORLD CELESTIAL.

BY DR. T. A. BLAND,

sweetheart, after appearing to him many times, etherealized, materialized and through trance mediums, has him put into a hypnotic trance by spirit selten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-

This book has a brilliant introduction by that distinguished preacher, Rev. H. American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

ourage to pass through the shadow of death to the sunlit clime of the world

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

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velous age of books." Everybody will be charmed with At, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant

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Thomas, D. D. president of the He says: "This book will give us

Hon. C. A. Windle says: "It is inexpressibly delightful." President Bowles of the National Libcral League, says: "It is one of the choicest pieces of literature of this mar-

Is Life an Unsolved Riddle?

The writer hereof had a very pleasis or can be any communication be "a very mysterious thing indeed.

regards any knowledge of heaven. It is And if I may be pardoned a personal Would hail thee, comrade, in the spirit who claim that they convey messages from the souls of the departed to their And thou need'st mourn the loves of friends in this world, but such messages meaning. Spiritualism, in these respects has not improved very much on

Death brings to thee the boon lorgetful- the church: Its explanations do not explain. In the light of certain and relia-

finds a knowledge of God and heaven nowhere to be obtained. No doubt the Bible writers did the best they could; the trouble was they did not know. Spiritualism is troubled in the same manner as to the attributes of Jehovah and the condition of the human soul after death. It is just as much at sea as

friend, not that I agree with him, but in

earth.

order to elicit light from our many wellinformed Spiritualists

Mr. Baidwin seems to make a college ligent mediumship thus acquired will be in such an institution?

But, my good friend, college educapoint comes to my mind which octhere came to this place a Unitari- and lawyers' funds." an divine. He was intelligent, schol-

Some Interesting Points Raised by Mrs. ent command of seven different languages, and yet he could not get a job; with all his college training he could Well, the Open Court has closed its testimony has all been aid not render him self-sustaining, and submitted, and I suppose the people he had to be assisted and a "ministers' judges when they get through with act-pronounce the verdict—guilty; that is, relief fund" would have come in handy live effort through age or decreptitude, all agree that fraud exists in this great

world of ours.

The "Court" has been interesting, Spiritualists are not a privileged peoand let us hope helpful to individuals ple over and above others. Intelligent mediums sent out second-hand from a and to the cause at large, and we will await with interest the next sitting college will have to compete with intelligent mediums who receive their en-But I took my pen to say a word relightenment first-hand, or from spirit garding the article of E. W. Baldwin in source, coupled with their own brain

the issue of Sept. 3, "The Spirit World the Shadow of Tihs." Surely the writer power and effort. If enlightened mediumship can only come through college training, or, if me enlightenment and education came with diumship can be sufficiently understood the unfoldment. phy, and gives us something to think about, and we can keep on thinking and only through a college, how comes it that Hudson Tuttle, who never had a speculating and reasoning, and then how will we know? Mr. Baldwin seems collegiate training, could write a book of such sound philosophy and concise that spirit was first in evidence in the reasoning on mediumship, spirit and causation of things, and makes the earth and man first, and quotes scripkindred subjects as to constitute it a pression, and the thoughts which came fitting text book to be used in the Mor-

ris Pratt Institute?

Mr. Hull informs us that Mrs. Hull has decided to use it as such in her psychic class, and surely this is well. But what's to hinder any one from buying Mr. Tuttle's book, and other works in mediumship and studying continues true in principles, or rather in them for one's self, opening up communication with the spirit world in their own home, as Mr. Tuttle did, and have the all-important factor in future en- ing a psychic class of one's own? And then, if sufficient understanding of medlums can understand mediumship suffi- diumship can only come through a col- yet she possessed no college enlightenciently only through a Spiritualistic lege, now can people who never had a college," and further claims that intel- college experience, be qualified teachers

I quote again: "When mediums understand mediumship which they can tion does not always insure success in sufficiently understand only through a business or on a financial way. A case Spiritualist college, there will then be

oint comes to my mind which oc-ed in my own city. A few years Funds than there is now for ministers' it is true this may be called an age of education as Mr. Baldwin states, But, my good friend, there are minis humanity is to be congratulated there-

ment.:

arly, cultured, and a graduate of a Uni- ters' funds. The great Methodist upon, but I can see no reason why this tarian college (after which some Spir-itualists like to pattern). He had flu-nuated and worn-out ministers, and I nuated and worn-out ministers, and I am quite sure other churches have, too. And while I am not quite sure about not earn his own living; his education my own state a measure has been introduced into the legislature to pension there; and this case is only one of and this comes mighty near a lawyers relief fund. I quote still again: "Unenlightened

mediums attract unenlightened con trols. There are exceptions, but it is where mediumship is unconscious. Not always, kind sir, by any means Very many of our ablest workers in of others.

Spiritualism both conscious and uncon scious were unenlightened when the spirit chose them for a great work, and Mr. Tuttle tells us in the preface to

sometimes in an unconscious or semiunfoldment, yet usually he wrote by im- line of the "faculty." were a constant source of instruction. and very many others could be mentioned did space permit. One Mrs. Juliette Manley, now many years in spirit life, was one of the first "writing mediums" of modern times. Plato is said to nave been her guiding influence and there was certainly in her writings every evidence of superior ability, both in thought and in method of expression and she was perfectly conscious, and in her normal state, and while possessing an ordinary common school education,

reference, I will say that when I was immured in ignorance, superstition It is true this may be called an age of

faculty of the Morris Pratt Institute nor of any other Spiritualist school that may yet be (possibly) have or will ever have the discernment or knowledge of the latent nowers of mind and spirit do the immortal helpers. I do not be lieve there is a teacher in the Spiritualist college that can take the unlettered and unlearned, and kindle the fires of the mentality of one of the students therein, as did the spirit instructors of Hudson Tuttle and of scores and scores Since organized Spiritualism came to

fact should drive the spirit helpers

from the field, and I do not believe the

the front with its creeds and rituals, its form and "usages," its fads and furbelows, its imitation institutions, the now er of the spirit is waning. Spiritual his Arcana of Spiritualism, though the wise teachers in spirit life to take back seats, and if they come at all to conscious state, in the earlier years of aid, they must come in under the discip-I believe in enlightened mediumshin

and enlightened Spiritualists. but this does not depend upon a Spiritualist col-CLARA WATSON. Jamestown, N. Y. IF DEATH SHOULD COME.

Though some heart ache because thine own is stilled. Say not that all life's rarest wine is spilled: A new to-morrow with its glad surprise, More sweet than light that shines in woman's eyes.

If-death should come, O'soul,

land, bigotry and fear, with only a desire for earth no more, enlightenment, then wise and exalted O soul, the lotus flower is at thy hand; spirit helpers came my way, and I have Why longer toil and pull the heavy oar?

> AXEL crave for less:

ant interview the other day with an old friend, who is an intelligent and broadminded gentleman, and who is not a member of any church. He, however, itualism, but does not believe that there tween the spirits of the quick and the dead. He gave his ideas pretty fully, and among other things he said, that the Bible is the text book of the Christian faith, and should contain a description of heaven and define the attributes of God. It fails to do so. One may earch its pages from Genesis to Revelations and he cannot find out anything about God and heaven. The Catholic priest, when he defined "mystery" to came much nearer to a correct definition of that term, than the whole body of the church has ever come to a carrect comprehension of God and the hereafter.

Whenever a disciple of the Christian thurch attempts to describe them, his language is couched in such general and ambiguous terms that he but makes confusion the worse confounded. He is as non-committal as an Ephesian soothsayer. Go to the Bible and one

true that the world is full of mediums are ambiguous and devoid of specific No king could ask for more, nor beggar ble data, it must be admitted that spiritualistic phenomena have not demon-

CARL C. POPE

### .. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER. **~~** \$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$\dagger\$

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

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

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

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

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

Mr. John W. Ring, of Galveston Texas, the National Superintendent of Lyceum Work, and a noted inspirational speaker, will lecture at the Rising Sun Spiritualist Mission, 378 So. Western avenue, on Monday evening, October 10, 1904. Subject: "In What Way Will Spiritualism Benefit Me?"

The Cross and Crown Aid Society, connected with the Church of Sacred Communion, Brooklyn, N. Y., elected the following offices for the coming term: Mrs. L. Roach, president; Mr. G. E. Smith, vice-president; Mrs. Loeb, secretary; Mrs. Semsoth, assistant secretary, and Mr. J. Glover, treas-

The Minneapolis Times, speaking of the State Spiritualist meetings, says: "An address by Elizabeth Harlow, Haydensville, Mass., was the real feature of the evening, the closing feature of which was the reading of messages by Will J. Erwood, the Wisconsin medium. Mr. Erwood read a number of messages from the other world and they were all verified by the recipi-

In Jersey City, a man through prayer, is said to have caused the hair to commence growing on his bald head.

C. W. Leadbeater, eminent as a lecturer among Theosophists, claims everything. The Tribune says: "C. W. Leadbeater, the English Theosophist, talked in the morning on the relationship of Theosophy to Spiritualism, Christian Science. He declared these are different sides of a many-sided question, while Theosophy embraces them all, and in time will come to be the great accepted re-

ligion.' Who has not felt at times an elation of spirits which makes all obstacles to happiness seem as naught and at other times an unaccountable sense of depression when life seems not worth living? Why is it not reasonable to suppose that in the one case some optimistic nature shared its blessing with us, while in the other the pessimism of some unfortunate has detracted from our pleasure in existence?

W. F. G., of Bellport, N. Y., says: Thirty-seven years ago this January my father was run over at the corner of University place and kourteenth street, and received injuries from which he died a few years later. He was crossing the highway to go to John Duncan's store to get his little five-year-old son some oranges when he met with the accident. That afternoon'I had gone to Ferraro's dancing academy with my older sister, and in the midst of the exercise a terrible knowledge came over me that my papa was in danger. was sure something dreadful had befallen him. I compelled my sister to leave her class at once and take me home, where we found our father on what proved to be his deathbed."

Mr. Leadbeater says: "Remember. every one of you, that there is a great national opportunity. I made a tour of the United States three years ago, and the difference between that and the present one is very striking In the vast majority of places visited I found audiences double, treble and four times what they were then. We are influencing contemporary thought to a very great extent, and I believe the time will come when there will be only one religion in the world, and it will be Theosophy. You can see traces of our influence everywhereyou may see it in the popular literature. And look again at the novels, the stories, the things which people first read and most. You will hardly take up one of those without finding in it some thing psychic or a psychological problem involved, or a case of apparition or telepathy, or some idea which we have thought of as exclusively ours. So it is true we have largely affected contemporary thought.'

Gladstone not long before his death addressed these words to the secretary of the Society for Psychical Research: You are engaged in the most important work in the world-by far the most important. I am a member of that society, and I do not simply believe in telepathy. I know that it exists. I that this opinion is also held by such eminent men as Prof. James, Sir William Crookes, Sir Oliver Lodge, Dr. A. R. Wallace and many other men equally distinguished in scientific research. It seems to me that the S. P. R. has scientifically demonstrated beyond

doubt the existence of telepathy." On Saturday evening, Oct. 8, there will be a social held at the home of Mrs. Nora E. Hill, 705 W. Madison street. There will be a good program lunch following. A number good workers will be present, with vocal and instrumental music and recitans and messages. Collection 26 cents. All made welcome.

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

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

A Voss writes: "A very pretty Spiritualist wedding occurred at the residence of Dr. and Mrs. G. E. Chesbro, 139 W. Fifth street, Los Angeles, Cal. Rev. Chesbro, pastor of the First Spiritualist Mission, officiated, assisted by his wife. 'The parlor was fragrant with many flowers, the color scheme being white and green. The bride was taste-fully gowned in white silk and lace, and carried a cluster of white carnations, Miss Anna Watson acted as maid of honor, while Geo. Runnells stood with groom. Mrs. Hughes gave her daughter away, Mr., and Mrs. Morse expect to make their home in San Pedro, where the groom is employed in the railroad service."

J. H. N., of Milford, Ct., says: "What is the explanation of the premonition of things about to happen which many cople have? Three hours before the breaking out of one of the most terriffires I ever witnessed, my mother said: 'Something terrible is going to happen,' and was quite upset by her feelings. Why is it that a person can often compel another to look around, as in a crowd or audience, by willing him to do so?"

Wm. Fitch Ruffle writes from Church of the Spirit, Schiller Building, Hall 300: "I desire to announce that owing to the increasing audiences in the after noon, the lecture will not be given after the 11 a. m. service hereafter, as the time is needed for tests and messages, which we give to all."

Paul Lawrence Dunbar was a fullblooded negro. He was a poet—a fine one, too. More than that his verses vere the result of inspiration from the higher spheres. A few days ago be passed to the realm of souls. The Chicago Chronicle says of his poems They have reached a larger sale than any recent verses except those of Eugene Field and James Whitcomb Riley. They consist chiefly of short lyrics, ne gro melodies and songs that touch the popular ear. Only 32 years of age, the poet has lived long enough to justify as claim to the name. He is a credit to his race and has closely identified his interests with theirs. One of his best poems is the 'Tuskegee Song,' in which e praises the ring of the anvil and

the sound of the hoe-a song especially

adapted for the institution which em

phasizes manual labor." The tenth annual convention of the State Spiritualist Association of Nebraska, will be held in Lincoln, Neb., on the 11th day of October, 1904. The 11th will be devoted to business only, convening at 2 p. m., and to which the pub-lic is invited. A special attention will be given to lecturers and mediums be ing presented to the public during the balance of the week. A special engagement is desired with some good and true materializing medium. We are willing to guarantee a reasonable amount to such a medium. Given under the or of the State Spiritualists Board, and sealed and signed by G. S. Klock Secretary S. S. A. of Nebraska.

J. H. Hammond makes favorable mention of the mediumship of Mrs. Zena Stanly, of Anderson, Ind. He "Quite a number of churca members are (privately) attending her sitlings. They want that something the church cannot give, spiritual truths."

F. H. Rice writes: "The first regular meeting for the season of 1904-'05 of the Ladies' Spiritualistic Industrial Society will be held at Appleton Hall, 9 Apple ton street, Boston, Mass., Thursday evening, October 6. Supper at 6:30 Services at 8 p. m. All are cordially invited."

Isa A. Cross, corresponding secretary, writes: "I am pleased to announce that on October 9, Dr. Geo. B. Warne will lecture for the Hyde Park Occult Society at 319 E. 55th street. Come out and hear him. We all know he will give us something good as he always does. The young folks are thinking of having a dance at our hall on Wednesday. October 12. Any who are interested in dancing come out; come any way; maybe you will get interested after you get there. We will manage to have a good time some way."

Mary Skogland writes from Welling ton, Ohio: "Let me thank you for the premium books. They are so much better than I had ever dreamed of. Your own 'Encyclopedia of Death' is of untold value. Who can do wrong and believe the spiritual philosophy?

Mrs. Mary A. Speight writes: Saturday evening, Sept. 24, the Ladies' Auxiliary of the Englewood Spiritual Union held a most enjoyable Hard Times surprise party at the home of Mr. and Mrs. J. Delphin, 6037 Marshfield avenue. Over fifty friends were present, most of whom were good samples of hoboes. Brother Russell ren-dered a number of jovial selections on the violin, and dancing was the feature of the evening. Vice-president, Brother Speight, of Englewood Spiritual Union, was awarded first prize as best appear ing hobo, and Mrs. C. Nader received the ladies' prize. All expressed the fond hope that at last a nucleus had formed for our much talked-of church, for our amiable president, Mrs. Isabella Powderly, courageously digested a loughnut with sawdust filling, prepared by Sister Oswald. Space will forbid details, but the event will be a pleasant recollection to all who attended."

A. A. Averill writes from Lynn, Mass.: "The many friends (in Lynn and vicinty) of Dr. Alexander Caird, for the past four years president of the Lynn Spiritualists' Association, and honorary resident for life of the same society have presented his name as a candidate for a portion of the Boston Globe's offer of 25,000 for educational purposes He has pledged himself to devote the same, or whatever portion he may obtain of it, to the educational work of the society and lyceum. We ask all friends of this earnest worker and all friends of Spiritualism to save the counons, which are to be found in every issue of the Globe; and send them elther direct to the office or to the writer. If sent to the Globe they should e filled out as follows: Alexander Caird, Physician, Lynn, Mass. Any assistance in this matter will be grateful ly received."

When writing for this paper use a pen or typewriter.

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

Correspondent writes: "The Temple

Society of Spiritualists in Newport,

Ky., began its season this year Founder's Day,' Sept. 25. The auditorium was beautifully decorated with flags, flowers and palms; a great 'burning-bush' of American Beauty roses right in front of the rostrum-a white dove just over it, and our Bro. Craw ley's portrait (the founder of the so ciety and promoter of the temple)on an easel in front, rounded out the setting. In the afternoon the address of the day was given to a full house by Dr. J. O. M Hewitt, who was listened to with intense interest. Dr. Hewiti is engaged here for three months, and his Newport address will be at 404 East Fourth street; his home address as before, at 533 W. Madison street, Chicago. After the services of the afternoon, a fine supper was served in the dining-rooms of the Temple, and then came the social good time of mutual greetings, and introductions of friends from Cincinnati and Covington and other near-by towns Our well-known and loved speaker, J Clegg Wright, was visiting with Covington friends, and coming over with them, he was invited to give the evening address, which he did to the pleasure and satisfaction of all. So the year is again begun, and we hope it will be a year of success for both the society and the cause."

M. F. Hammond would-like to make arrangements with societies for the coming winter to lecture. His terms cordially invite all to attend." as reasonable as any spiritual society can wish. He would prefer to go south, and any society willing to pay his expenses from Chicago can secure his services for a reasonable time, for a nominal price. Address him in care of The Progressive Thinker.

T. A. Thompson writes from Wichita, Kansas: "Mrs. Maggie Vestal, an honest and successful trumpet medium, in full lamp and sunlight, has been with us the last two winters, a month each. I have engaged her to spend next November with us. Her work has been instrumental in convincing many of the truth of Spiritualism, as many have conversed with departed friends in full daylight, and in full, clear audible voice Much good has resulted to the cause of spirit unfoldment through her ministrations here. Anyone desiring to correspond with her while in Wichita, can address her at 812 N. Lawrence avenue, during November."

Correspondent writes: "On Saturday evening, Sept. 24, the members of the Rising Sun Spiritualist Mission held a enefit for one of their sick members, at the home of their pastor, Mrs. Nora E. Hill, 705 W. Madison street, with about sixty in attendance. The beneficiary wishes to thank all who brought with them their kindly thought, for his speedy recovery."

A member writes from Brooklyn, N. Y.: "Our church is coming up to the head of the list as a place where spirit return is taught. Our medium, Miss E. C. Resch, gives some wonderful messages at our services. Mr. J. D. Glover, our president, is foremost among those who teach the lessons in the Bible. Mr. P. J. Loeb is among the best. We have a nice hall. Our services are free, every Sunday evening at 1246 Bedford avenue. The services are opened at 8 p. m. sharp, and out at as near 9 p. m. as

Wm. Bellairs writes: "Your paper is the only comfort I have in my declining years: it makes me somewhat acquainted with the country and inhabitants of the land to which we are all hastening, thereby making us in a hetter condition there. When I have read my papers I then go on a missionary tour, distributing them to my neighbors. Many a home has been blessed and comforted by the light of Spiritualism through The Progressive Thinker. Surely it is a light that shineth in the darkness."

Geo. E. Blake writes from Galesburg, Mich .: "We have had C. J. Barnes of Chicago, trumpet medium, with us for one week. He has been holding bota light and trumpet seances. The best people of this place were pleased with his trumpet seances.'

(Vt.) Spiritualist Association was held in Hall Chapel, Braintree, Vt., Saturday and Sunday, Sept. 17 and 18, consisting of three sessions each day. The attendance was large and appreciative. The speakers, Mrs. Holt, of Montpelier, Ida Lewis of Bethel, A. F. Hubbard of of Barre, rendered very able service at and Mrs. Lewis pleased the audience by many very satisfactory tests and spirit messages. Officers of the association elected: President, Sarah E. Tarbel: vice-president, Minnie Batchelor; secretary, S. R. Batchelor; assistant secretary, Minnie Batchelor; Auditor, Pearl Flint; board of managers, Henry E. Farr. Minnie Batchelor and S. N. Gould. The chapel was beautifully decorated with autumn leaves and flowers. A vote of thanks was extended to the speakers, singers and all who had helped to make the meeting a success. The last session closed by singing, 'God be with you till me meet again, and the following words from Achsa W Sprague's poem, rendered-oy A. F. Hub 'Good night! My soul pours out its

prayer, That Heaven's eternal light May be the mantle thou shalt wear,

Good night, good night, good night!' W. V. Nicum writes from Dayton, O. "The Light of Truth Society of Dayton, Ohio, have leased a new hall at 112 South Broadway, on the ground floor and furnished it in first-class style. It began its winter campaign the first of September, and the audience every Sunday evening quite large-made up not only of Spiritualists but church pec ple, Theosophists and New Thought

persons. This is very encouraging, when we can interest the outside world enough to get them to attend our meetings, give us their support and wishes, then we can rest assured we are making some headway toward changing the race thought of the age into a broader concept of life. The writer has been engaged as the regular speaker until January 1, 1905."

H. F. Coates writes: "Moses Hull of whom you have read and heard so out, speaks for the Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue, October. 9 both afternoon and evening. His subjects are, 3 p. m., 'Angels: Are They the Spirits of the Dead?' 8 p. m., 'Angels; Do They Administer to the Inhabitants of Earth?' Mr. Hull also speaks for us October 16, at 3 and 8 p. m. We will be gin sharp at 3 and 8 p. m. Good music and messages by different mediums will be a feature. Our afternoon meetings will be continued from now on. Come and take a part in them."

Mrs. Ella M. Dole, one of Chicago's best mediums, is now in Boston, Mass. She will visit all the attractive localities around that Hub of the Universe, and expects to return to Chicago in about one month. She has a large clientele in this city, who will carefully watch The Progressive Thinker an-

nouncing her return. Wanted .- A first-class, honest female medium to come to St. Johns, Mich., and spend one month. Board and lodging given free, with a chance to give readings and hold circles. Address A. B. C

Dr. G. B. Warne visited Whitewater, Wis., last week to attend to business in connection with the Morris Pratt Insti-

Chas. H. Green writes: "Sunday, Sep tember 25. 1904. Rev. Mrs. N. E. Hill-addressed the Rising Sun Spiritualist Mission at its hall, 378 S. Western avenue describing her trip through severa neighboring states, which she had just inished. That evening Judge W. L. Snell, and ex-States Attorney Hon. Chas. Hughes, addressed the members of the mission and their friends, who made an audience of exceptional size considering the inclemency and threatening condition of the weather. Mr. Snell delivered the first lecture, using as his subject, 'Religions,' speaking first of the early forms and of their developnent using a manner of speech that captured his hearers with its originality. Mr. Hughes, owing to lack of time, was forced to postpone the lecture that he had prepared for that evening, and in its place substituted one, although short, that displayed to the reatest advantage his natural oratorical ability. Sunday, October 9, Miss N. G. Warren will deliver an inspirational That evening Dr. J. A. McFarland will lecture. Both discourses will cordially invite all to attend.'

Dr. J. A. Bailey writes from Galesburg, Ill.: "It has been quite a while since I sent a report to The Progressive Phinker of my pilgrimage, as I have been attending camp; now, however, am again devoting my time to the work and feel that the friends of he cause should know where I am, and what I am doing, for I do not believe in keeping one's light under a bushel. If you have any aspirations to gratify, any truth to reveal, any hopes to mainain, or any knowledge whatsoever to impart that will enable mankind to give a higher expression to their individuality, why, by all means, let your light shine through the columns of The Progressive Think er, or wherever and whenever you can. that good may come from it. We have announced a meeting for Sunday, in which I am to lecture and follow with tests. I will respond to calls for funerals within a reasonable distance of Galesburg. Address me at No. 312 E. Simmons street."

Harry J. Moore 'delivered two lecures last Sunday before the Hayesville, lowa Spiritualists Society. Mrs. Eva McCoy followed both of his lectures with messages. Address Mr. Moore for he present at Hayesville, Iowa, care of Geo. Richardson.

Simon Westway, of Salem. Mass. writes: "Please continue The Progresse Thinker. I have become addicted to he habit now, and think I shall have to continue thinking progressively. Yours for truth, 'though the heavens continue

The Chicago Tribune says: "'I don't

believe much in old women's dreams,' said Ald. Carey yesterday, 'but this one certainly was all right.' The alderman was referring to a vivid premonition which came to him in his sleep last Tuesday night of the falling of the building which is being erected for him at Ashland aenue and West Fifty-fifth street. 'I was not surprised when l heard of the accident,' said the alderman. 'It appeared the fitting outcome of a dream I had Tuesday night. I retired at 11 o'clock, and in the early morning was visited by such a vivid dream of the collapse of my building that it awakened me. I heard the most felt the crashing timbers, 1 thought it was my residence that was falling. I jumped out of bed to see if everything was all right. I can't understand it.' Yesterday morning the dream came true. The center of the west wall gave way, carrying three bricklayers to the ground and severely injuring one. Three other men were on the roof structure." -

Mrs. Henry writes: "On Saturday evening, Sept. 24, at the residence of Mrs. Blondin, 2903 Groveland avenue, a social was held under the auspices of Dr. S. N. Gould writes: "Spiritualist | the Universal Occult Society. About Anniversary of the West Braintree sixty attended, and it was a very enjoy able entertainment. Mr. Coe from the West Side entertained us with a song entitled 'The Old Musician and His Harp,' and we had a great many mediums who gave messages and tests. Mr Hillis gave quite a number, as did Mrs. Cooper, Mrs. Vaughan, Mrs. McMena Plymouth, and Rev. D. H. C. Thompson | min, Mrs. Dixon and others; then Mr. Fraser gave some very fine messages the different sessions, which were inter- | blindfolded. Then we had a recitation spersed with good music. Mrs. Holt by Miss Jessie Charlson, entitled Christmas Eve; it was highly appreciated On Sunday, the 25th, our services at the Universal Occult Society, held at 77 E. 31st street, in hall C, consisted of song and messages. We were favored by several songs by Mr. Roberts, a talent ed singer and music teacher; also by Mrs. Lora Holton Upson, and messages hy our mediums connected with the society, Mrs. Vaughn and Mrs. McMenamin and Mrs. Hartwell and some very clear messages by Mr. Fraser, and tests from Mr. Stoler, who will lecture for us, October 2."

A Worker in the Good Cause writes wish to ask all who can, to help make up a box of most any kind of fruit and send it to the Morris Pratt Institute before freezing weather commences. As the canning season is nearly over most any housewife can spare a can of fruit of some kind. Some might like to send table linen, which would be very much appreciated also, As there are many armers, they could perhaps, spare s lew bushels of potatoes for the Institute. This is a request of spirit friends to one who has done and will do like-wise yearly." vise yearly."

wise yearly."

Chas. A and Allie Buhland write:
"We have been appointed missionaries
of the Indiana State Association of
Spiritualists. We are now ready to
hear from all persons or societies who eed our assistance. It is our desire to make this a banner year for our cause in the state of Indiana. Let us hear from you at an early date, so that we can map out our route accordingly. Address us at No. 1224 North Senate avenue, Indianapolis, Ind."

In five months five witnesses have died in the case of the people vs. Catherine Gillesple and Eva Carson. An old colored man hovered around the courtroom at the first trial, sprinkling a white powder about and muttering that would overtake the witnesses death against his friends. Evidently died through fear.-Chicago Daily News.

W. F. Nye, a prominent Spiritualist of New Bedford, Mass., has been paying a visit to Chicago. Although nearly-an octogenarian, he is as bright intellectually as when in his prime, and we tope he will live to reach a hundred

Frank T. Ripley, platform test medium and lecturer, is engaged at Spy-mour, Ind., for October.

Margaret E. Sangster says: Live in the sunshine, don't live in the gloom; Carry some gladness the world to il-

Live in the brightness, and take this to heart-The world will be gayer if you'll do your

Live in the housetop, not down in the cell: Open-air Christians live nobly and well. Live where the joys are, and, scorning defeat,

Have a good morrow for all whom you meet Live as a victor, and triumphing go Through this queer world, beating down

every foe. Live in the sunshine, God meant it for you!-Live as the robins, and sing the day through.'

### AN IMPORTANT MESSAGE.

To the readers of The Progressive Thinker, who are residents of the state of Washington:-As the friends at our recent state convention saw fit to elect me to the position of State President, would like to say that I shall be at liberty to meet engagements to lecture or organize societies at any time after Oc tober 1. Up to January 1, 1905 I would prefer to give my attention to Western Washington. After January 1, to the territory east of the Cascades.

I will be prepared also on due notice to furnish speakers and psychics to those localities needing co-operative effort. I shall be pleased to correspond with reference to the same.

Expenses will be made to bear as lightly as possible in all cases. The ubiquity of The Progressive Thinker which permits me to thus notify you by sending this message two thousan miles to you, my neighbors and associates, is very suggestive and also thor oughly appreciated

"In union there is strength." Let us work together. R. F. LITTLE,
President Washington State Spiritualist Association.
Postoffice address, General Delivery, Seattle, Wash.

A VETERAN SPIRITUALIST.

He Gives His Views in Regard to the Manufacture of Material for Bogus Materializing Mediums.

To the Editor: -Stunned-practically stunned-at the startling sensational revelation made in last Sunday's Chicago American, telling of the Myers' factory manufacturing on a large scale, to order, certain bogus ghost equipments, for exploiting in dark "seances, at a dollar a head, by certain bogus ghost show fakirs under the name 'materializing mediums," in Chicago and elsewhere, and telling of their great demand by that class of fakirs Intensified with curiosity at this start-

ling revelation, I determined to see for myself, and know for myself the truth or falsity of this newspaper report as communicated by Mr. Myers himself. Interviewing Mr. Myers, he acknowl edged the truth of the report in every detail. Upon asking for some names of his patrons, he positively declined to any, asking, "Do you want me to be killed," remarking that he was al-ready threatened with death should he reveal any. I did not, therefore, pres him for names. Suffice it to say that I have learned that there are in Chicago and elsewhere quite a number of so called "materializing mediums" who, in tooling the people, are doing quite a land office business.

Now, Mr. Editor, as delusive tricks in ual fight for their suppression must be inaugurated, and when begun will b groans of the injured and saw and all among the noblest and most important come.

Protection, in the interest of Spiritualism, against the wicked delusions of the dark seance, is a vital necessity, and as publicity in exposing them would be the only rational means of suppressing them. Spiritualist journalists in par ticular should open their columns for a continued crusade against them.

What The Progressive Thinker, as a Spiritual journal, has done and is still doing in this direction, battling for the true against the false in mediumship, is of greater worth to the spiritual public than that of all other Spiritual journals combined.

In the face now of this new revelation, it is to be hoped that the victimsthe innocent victims-of the dark se ances, who in their childlike simplicity will swallow anything and everything, however absurd, presented them in the rame of Spiritualism, will profit thereby, and consider how easy it was for them to get fooled by such ingenious equipments in dark seances.

Of course we have no fault to find with the skillful manufacturer, Mr. Myers. Such is his business. He manufactures to order all kinds of things wanted in dark seances. For these he gets spot cash, and tor spot cash, he delivers the doors. No. have no quarrel to make with Mr.

Myers: And now in conclusion, for what the Chicago American has providentially done, I for one, a Spiritualist, am grateful, and as a token of my gratitude I hereby move that we, readers of Th Progressive Thinker, give to the Chicago Sunday American a hearty vote of thanks. DR. R. GREER.

Chicago, Ill.

An Asthma Cure at Last.

It gives us great pleasure to announce he discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River. West Africa the cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have een at once restored to health by the Kola Plant Compound, Among others. many ministers of the gospel testify to its wonderful powers.

its wonderful powers.

Rev. S. H. Elsenberg. Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permahently cured after many years suffering. Rev. D. S. Hopkins, Wilson, Ind. Terr. writes May 26th, his wife was cured two years ago after eight years suffering. Rev. P. F. Wyart. the noted Evangel. ist, Abliene, Texas, writes was cured of Hay-Fever and Asthma after. eight years suffering and had no return of the disease. Mr. L. H. Johnson, of Gainesville, Ga., Manager of the Gainesville Shoe Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratifude to the Importers.

To prove to you beyond doubt its wonderful curative power, the Kola

wonderful curative power, the Kola Importing Co., No. 1166 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Asthma. This is very fair, and we advise sufferers to end for a case. It costs you nothing and you should surely try it.

"An Infamous Dynamite Roman Cath-olic Conspiracy Detected and Exposed," by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

The Cause at Wellington, Ohio.

Perhaps the workers along our lines I thought would be pleased to know that notwithstanding much opposition our little Progressive Thought Society in Wellington is undaunted and is fac ing the future with hearts of hope, and with the determination to give to those about us, as far as we can, the blesses truths of spirituality. We have decided to hold meetings every Sunday after speakers furnished us twice a month by he Ohio Association.

We have a developing circle, which neets every Friday and is meeting with good success.

The books sent us with The Progress ve Thinker are indeed more than worth the price paid. We shall form a circu lating library, with a librarian to attend to all the details

A dear old lady from Independence Mo., responded to our request for books by sending us, we paying post-age, five good books, for which we feel like making public acknowledgment and thanks, while the request for books

is still open.

Mrs. Baird, of Elyria, has been more than kind in coming to us, and giving us convincing messages that none who receive them can gainsay their truth; and we would not forget Mr. F. W. Martin, of Elyria, who comes without money and without price, and gives us lectures, also exhibiting slate-writing and photographs which he has received in his investigations. Then there are Mr. L. M. Jenney of Oberlin, and Mrs. Elizabeth Schauss of Toledo, all of whom have been most kind,

As I have been penning this, my be-loved spirit friends have rapped their approval in the secretary before desk. Yes, they do come. I hear them often in this secretary as I sit thinking. I have become clairvoyant and they show me such beautiful symbols, teaching me such divine truths. I feel their touch upon my face and hair. Last night I beheld a vision of the material of which the streets of the spirit world are composed. It was beautiful beyond description; and I was allowed time to examine closely. It seemed to be a sparkling substance not unlike diamonds, yet looking more like the glistening snow as it is sometimes seen in the sunshine. I asked of what it was composed, and was told that it was a chemical composition resembling diamond, yet not exactly the same. That we of earth would some day learn to manufacture it in small quantities, but that it would never become of common use. I could write for hours of what I have seen and heard through this spiritual sight. And yet when I tell my dear loved ones of earth of this, they tell me it is my imagination." Every day I see before me the exemplification of these whom the man of Nazareth called "blind leaders of the blind." And if the blind lead the blind they shall both fall into the ditch. Thanks to the

MARY SKOGLAND. Wellington, Ohio.

Spiritualism is true.

angel world, I who was once blind and

deaf, can now see and hear. And I can

truly say with the good brother in the

last Progressive Thinker, "I know that

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, aged 74, on Fri day, September 23, Mrs. N. J. Marshall, at the residence of her daughter, Mrs. Frances A. Koehler, 222 Irving avenue Chicago. For many years she had been a confirmed Spiritualist. She was blessed with a kindly, charitable spirit Now, Mr. Editor, as delusive tricks in and feelings, and had many warm dark circles are vile, intended only to friends. Mrs. Cora L. V. Richmond of deceive, and a disgrace to Modern ficiated at the funeral. The body was Spiritualism, I maintain that a contin- cremated at the Graceland Crematory.

Sept. 21, 1904. He leaves a wife father work of the spiritual press, for years to mother and two brothers and one sister to mourn his loss. He was a Spiritualist and death had lost its sting with him. Harry J. Moore conducted the funeral services. I. F. ANDREWS.

> Sanford M. Sweeting, aged 74 years, a native of Connecticut, passed from the earth life, Sept. 22, 1904, after an illness of three months. He leaves a wife, daughter and three grand-children to remember his kindness, patience and love. He and his wife were prominent members of the First Spiritualist Society. Mrs. Lily M. Thiebaud delivered the address, a message from "The Gospel of the Angels."

M. D. THIEBAUD. San Diego, Cal.

Mrs. Jennie L. Tubbs, a Spiritualist of many years, passed to a higher life very unexpectedly at her home in South Pasadena, Cal., August 25, aged 63 years. She was born in Deering, N. H., Oct. 21, 1840. She married Alvin Tubbs June 25, 1868, and left besides her husband, one daughter, Mrs. George Mc-Neil, and a little grand-daughter. funeral services were conducted by Mrs. Maude Freitag, assisted by Bowman. COR.

Mr. William Randal of Americus Ind., passed to spirit life, Sept. 23, 1904 after a long illness. He was 80 years old and a devoted Spiritualist. funeral was conducted by Mrs. India Hill of Decatur, Ill., and was largely attended. COR.

Dr. Foster, of Baraboo, Wis., passed to the higher life at the home of Mrs. Fisher, in Baraboo, after having suffered a stroke of paralysis. Deceased left many friends, and was known for his genial personality. Services were held at Mrs. Fisher's residence, after which remains were taken to Appleton, Wis., which place was his former home. Services conducted by the writer WILL J. ERWOOD.

### LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Na ture's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates For sale at this office. Price, postpaid, It is a wonderful work and you will bu delighted with it.

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6 .- The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable me 7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts. 8-A Wanderer in the Spirit Lands.

sm, by Mrs. Emma Hardinge Britten.

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

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This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-ted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter iways several weeks ahead of the space given,

and hence there is unavoidable delay. Every one has to wait his time and lace, 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 If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

B. T. Spencer: Q. How much reality is there in "Divine Healing," and can those who make the claim be really

A. This correspondent has particularly in view the claims of Mrs. M. R. Woodworth-Etter, who as an evangelist supplements her revival work by healing the sick. Crowds attended her meetings at Indianapolis, but were disappointed in her method. Not all who come are treated. She exercises her gift only on those who are converted! She said:

"Those persons who may come to my meeting expecting me to heal them when they are unprepared spiritually, will be disappointed. They can not hope to be healed until they have accepted Christ and believe in His saving power. The moment that faith comes

It is thus made evident that it is hypnotic or mesmeric power and not "Divine" influence that heals. The convert is promptly hypnotized by the united influence of the believers, directed by the speaker, as in all revivals, and while in this condition the suggestion of being healed dominates all others. Ignorant of the cause, and educated in the church ways, she may honestly believe that she is carrying out the sick and they shall be healed. Very few ministers have faith like this. They may be as ignorant of hypnotism, but they have not the courage to bring their faith to this test, any more than they would to pray for a mountain to tumble

As an illustration of the exercise of this power as mesmeric and not "dithe instance Mrs. Etter gives is a complete refutation of her belief. 'My most remarkable cure was in re-

storing sight to a little blind girl. She was also helpless from paralysis and be carried into the tent. She became converted after a glorious outburst of religious enthusiasm and when placed my hands on her she was healed instantly. She could see plainly

dominant religious idea, and its ui spontaneous expression. A susceptible person present, is by it as thoroughly brought under its hypnotic influence, a can a subject under the will of the most skillful operator. The "Divine healers" see in this the influence of God, or Jesus. They misinterpret the facts, and may be honest.

This influence may come in another form—that of self-hypnotism, that is the dominance of an idea or suggestion which is made by the recipient. In illustration take the following reported in the account of the Etter meeting:

healed myself through divine faith many years ago," said the Rev. John Vinson of Indianapolis, who took an active part in last night's meeting. "I had the catarrh so badly that it was affecting my memory. In prayer one morning I promised to enter the ministry if God would heal me. Instantly the catarrh left me. That was more than twenty-five years ago and I've been in the ministry ever since."

The good minister is no doubt honest, and believes he had a "call." He may have done a great deal of good preach ing for twenty-five years, but his "call' was out of his own conceit and not from Jesus.

Eugene Pohl: Q. Which is the best book on Nature's Cure?
A. As all "cure" is Nature's cure

the best books on the subject are the the best books on the subject are the meetings, and a good audience greets standard works on hygiene and physiolme at every session. The choir furogy, and the worst are those which of the subject as a specialty under the catch-name of "Nature's Cure." der the catch-name of "Nature's Cure." ized which we hope will be of interest. The "cure" may be briefly stated as to all concerned. I shall suggest that when weary of body and mind, with ex- John W. Ring, be used in the school as ercise of both if needed.

Seeker of Light: Q. What is the

by spirit friends, to signal their pres-They indicate according the using of the means for its cultiva-

H. H.: Q. In case of ghostly appearances, as in haunted houses, how is it that such spirits "materialize" without a medium or cabinet?

The researches of the Psychical Society have proved as completely as facts can prove anything, that there are such appearances, and that they occur without an arranged cabinet, or medium. Hence we may conclude that teen beautiful, soul-inspiring songs, these are not absolutely essential for with music, by C. Payson Longley. forms are more often seen by the sensitive, and it may be inferred that withBy Prof. W. M. Lockwood. The work of out some degree of this state it is im a strong, logical thinker, on a deeply possible for them to appear. Those important subject. Price, cloth, \$1.

not usually mediumistic may become so to an intense degree, perhaps once only in a lifetime. But such "appearances" are more "etherealizations" than "ma-terializations." They are shadowy forms which fade into the unseen. The persons who see them furnish whatever mediumistic power that may be reuired. The house or room frequented by the spirit, perhaps having been its earthly home, has the requisites of a

Sarah J. Armstrong: Q. How can lost mediumship be regained? A. Having been rarely blessed with

various phases of mediumship, this correspondent has now lost them all, and repeated seances have been failures. Such experiences come into the lives of all sensitives, even the most developed. At least it proves conclusively that the influence, whatever it may be, does not emanate from the medium.

Sensitiveness is such a multiplex state, so many conditions enter therein, that it is difficult to determine may prevent it in any special instance. The influence of surrounding individuals; the health; mental strain; the shock of grief, or expectation; the health, any of these may negate mediumship, Especially is the psychic influence of associates, in instances this acts as forcibly in destroying sensitiveness, as an acid neutralizes an alkali. There is a spiritual chemistry more potent than of physical elements.

Seances with a harmonious circle, or alone with concentration of mind is the only means recommendable to bring unlearning the false teachings of the

A Little Child's Voice. "Papa! Papa! Papa!" It rang out

clear as a bell—a little silver bell, made to be sweet rather than powerful in its

"Papa! Papa! Papa!"-and the little silver bell of a voice made the music that for the moment caused everyone in he great newspaper office to forget all about his work. The electric fans were humming, the

typewriting machines were clicking away like mad, the cries of "Copy," were making the place a veri-table pandemonium; but through it all floated the music, the peace, the there joy of that little one's voice. Her "Papa" worked in the office. She

had come to pay him a short visit, and midst the confusion and din of place she was calling for him-"Papa! Papa! Papa!"

The men in the office were busy with larger and important matters. A great war was on in the Far East, and they were getting the news on that. A great presidential canvass was close at hand, and they were interested in that. Beef strikes and railroad strikes, big fires and monstrous murders, the markets in Wall street, and the revolutions in South America, all had to be looked into and reported to a waiting public: It was a busy, bustling, a wild, mad furious place—that great newspaper office; but in a flash that little silvery voice had captured every one's atten-

tion! Nothing else was worth thinking ofwars and rumors of wars, the prospects of presidential candidates, the rise or fall of prices in Wall street or of governments in South America-were trival matters compared with the simple goodness and unspoiled joy that rang out in that little one's voice!

It was the best "story" of the day, and if it could be printed as it was felt. all the world would be better for it.
"Thank God," said every one in the office, "thank God for the little children!"

And, well, too, was that sense of grattude; for what would this old world be, with its wars and rivalries, with its commercialism and competition, with ts labors and worries, if it were not for the eternal good cheer that comes to us and was able to walk."

"A glorious outburst of religious enthusiasm," means the surrender of personality of a concourse of people, to a dominor religious date and the surrender of personality of a concourse of people, to a surrender of personality of a concourse of people, to a surrender religious date and the surrender of people of the surrender of the surren

Letter From Nellie S. Baade.

To the Editor:-As it has been some time since I made any report of my work, will say The Progressive Thinker has reached me and seems like a dear friend. I cannot get along without it and while I remain here during the remainder of this month and October shall do all in my power to secure subscribers for our favorite spiritual paper. I commenced my spiritual work here

this month and found a society that owns a pretty little church, remodeled, refurnished, a large addition having been built of late consisting of large parlors, kitchen and everything necessary to make it complete-a furnace in the church proper, electric lights, etc., has made it one of the most convenient and pleasant places I have ever seen during several years of travel.

The president, Mr. Mattison, is a capable and efficient officer, filling the position with dignity and is an honor to the society.

Sunday, September 18, the church vas re-dedicated, the beautiful memo rial chairs were covered with a profus ion of white flowers in loving memory of Mr. and Mrs. Davis, who before their transition presented this church to the spiritual society.

Quite an interest has been manifested by the people of this city regarding the nishes good music and next Sunday a Spiritual Sabbath-school is to be organure food, pure water, pure air; rest The Progressive Lyceum, published by an incentive to right thinking and living. My only regret is that I cannot remain with the good people of Water cause of the lights, which appear to town for an indefinite time; but serious illness in my family calls us home in A. Such lights usually are produced the near future; but no matter whether actively engaged upon the Spiritual rostrum or otherwise, my desire is to see their frequency and intensity the sensi-tiveness of the recipient, and invite to should any society in adjoining cities desire my services for week-day work some portion of the time in October. would be glad to make arrangements to .Watertown, N. Y.

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

The second secon

## SCINTILLATIONS

### As They Emanate from Mrs. Clara Watson, Dr. J. M. Peebles and Pottawattamie Jones, in Regard to Obssession or Evil Spirits.

Dr. Peebles' Demonism of the Ages Sets

Holy Moses! What a smoke! Talk about The Great Psychological Crime book! Judging from the review of Dr. Pecbles' latest work, "The Demonism of the Ages," as published in The Progressive Thinker of recent date, The Great Psychological Crime is

a gem of beauty in comparison. I have not read the Doctor's new book, but perused the review by James Voldo, with wonder and with horror, and felt like crying out, "Where is the safety, if the book is true?" Here Spiritualism has been fighting

the "devil business" idea for more than a half century, and many of us who in early life had the devil, satan, demons and imps stamped into our mentality, and who after years of study and trav unlearning the false teachings of the past, had laid their hideous carcasses on the shelf of oblivion, and for a few brief moment at last had breathed in the atmosphere pure and bracing, untainted by foul breath of devils, only now, in the dawn of the 20th century to have the devil-demon "racket" revived by one of our leading Spiritualists, with vehemence a thousand times stronger than the old Bible concept, leads us into the Slough of Despond, deep, dark, damp and dismal, and if the picture be true to fact, I may add disastrous, diabolical and damning.

Not one supreme, pompous, potential devil as of yore, but now ten million billion demons crowding the atmos phere to suffocation. 'It seems the good Doctor has ransacked the sacred (?) literature of the ages, of the barbarous and ignorant past, for proof of his dia bolical theory.

Only think-kind reader-millions and billions of demons surround us, that were once mortal, "with greater power to do evil than when on earth, and not one of us exempt from liability to their malicious influence. The rule that "like attracts like" seems not carried out in the demon realm, but the pure and good are subject to their diabolical power. "Sad beyond language to describe have been the obsessions, the possessions, the delusions, the betrayals, the infernal psychological crimes practiced in all ages upon inno-cent, trusting, virtuous, worthy, but wholly unsuspecting media, victimized to their physical, mental, if not moral

But there is a "Balm in Gilead." and the demons play an important part in human unfoldment, for they give in-centive to the development of the power over demons" in, and give employment to the "exorcists," who, with ncantation, enchantment magic, sorcery, etc., can drive them out of us, to roam at large and enter someone else, Of course, if we have enough of the al-mighty dollars with which to richly renunerate them.

The review makes good Brother Peebles say that: "Almighty, God 1 is over all." But of what use is an Almighty God that won't take care of the demons in his own kingdom and not let them loose upon unsuspecting humanity? Almighty means all-power, and that means power to stop "demonism", were it deemed advisable to do so, And if Almighty God allows demons to prowl around in the dark to entice peo-ple to sin. can a mortal "exorcist" ple to sin. can a mortal.

But my soul is sorrowful that again as of the days long past, I must even dread the approach of devils, and never more can sweet peace of mind be mine. Alas, alas, it were better humanity had never been. Waking and sleep-ing, denons our boon companions. Selah. CLARA WATSON.

Jamestown, N. Y.

Dr. Peebles' Strictures Upon Mrs. Clara Watson's Article.

There is this virtue in Mrs. Watson's articles, be her subject what it may—we know just what she means, for she rites in good, plain, though not always in calm classic English.

She frankly admits that she has not read my book, "The Demonism of the Ages, or Spirit Obessions," and so she oes not-cannot conscientiously review it. She only reviews the review of one of the reviewers of this book Mr. Voldo, a literary gentleman, and an old-time Spiritualist. Personally, then, might consistently drop the matter ight here, but as the book is a producion of mine, I feel it to be but justice to offer a brief reply.

Mrs. . Watson's first exclamation

shows considerable excitement. It is this: "Holy Moses!" If she here reters to Moses of the Pentateuch, he was not holy, but a murderer according to the Jewish record. If she refers to Moses Hull, towards whom her prolific pen has often bristled, I have to say that he has never pretended to be holy, but has pretended to be, and as I be lieve, really is, an excellent, upright man-a most zealous worker, and one whose views upon biblical Spiritualism are in perfect harmony with my own.

In her third paragraph she states that she has read Voldo's "review with horror, and feels to cry out, Where is the safety, if this book be true?" Keep calm, my sister, the book points directly to the safety. See it on page 371; There is one eternal, omnipresent, omomnipotent all-energizing Force at work in an evolutionary and eral, in the vegetable, the animal, the have thousands of readers." man, the spirit, and all pointing unerringly to the upper regions of an angelic and seraphic blessedness. The highly developed, harmonial man is immune moral purity, Spiritualism is the safe- guard." guard against—the happy preventative of obsession, for it wards off and puts insidious influences from the Tartarean

to fact, I may add, disastrous, diabolical and damning." -- Our sister in her article slings around the words "diaboli-cal," "devil," and "devils," quite too cal or convincing.

I have not believed in a personal, semi-omnipotent devil for these sixty J. R. Francis, ever earnest, able and years and more. Has she not heard that practical, said editorially awhile since he was "dead," and have I not been nelping to bury him out of human be ally, it will not down, because a factlief and consciousness these sixty years well-established fact. a positively dem and more? Devil, demon, and satan onstrated fact, and while affecting sen have different meanings in the original, sitive spiritists, it is literally festering and the cultured invariably differenti- in the ranks of churchianic sectarists

crowding the atmosphere to suffoca impossible, and none are so or

SHE GETS SOMEWHAT EXCITED. tion," of which she speaks, are only huto cope with it as Spiritualists.

man beings relieved of their mortal bodies. And assuredly Mrs. Watson Battle Creek, Mich. will not contend that these millions of the Noted Lecturer, Mrs. Clara Wat- the uncivilized, the barbarous Hotten son, to Thinking Along the Line of tots, the polygamy-practicing cannibals, the thieves, the liars, libertines, lynch ers, and malignant murderers of this country are all, in the physical act of dying, purified and transformed into saints and sages. She will not contend that their identity—consciousness,

memory, tendencies, and purposes are annihilated by death! Where, then, are these millions? She surely will not argue that they were translated in the twinkling of an eye into the beatific splendors that make radiant the summerland. She will not argue that a hempen rope jerks black-hearted murderers into joys and glories unspeakable.

Where, then, are they? Mrs. Watson will doubtless say, as do all intelligent Spiritualists, they are residents of the encircling lower spheres, the lower, over-arching zones of spirit life, -in brief, earth-bound, and

Very well,-what are they doing? Are they asleep? Are they hibernating? Have they become unconscious stupids? Are their wills paralyzed, their feet fettered, their lips pad-locked, and are they mechanically chained, policebound and barred away from earth and its inhabitants, where their thoughts, purposes, schemes, and attachments were and necessarily are? If so, our clairvoyance, our clairaudience, our trance testimonies, our thousand spirit communications are illusions, blinding, bewitching illusions that have only daz zled to deceive and curse,

Mrs. Watson continues, "The review makes good Brother Peebles say that Almighty God is over all." Will Sister Watson permit me to inform her that long weary years ago I discarded all be-lief in a limited, located, human-shaped personal God, and so that arrow, rebounding, falls at her own feet.

Again, all tearful in spirit, she pathetically exclaims, "Nevermore can sweet peace of mind be mine! Alas, alas! It were better if humanity had never been; waking, sleeping, demons our boon companions!"

will find on pages 375, 376 of this book, which by confession you have never read. Here are the cheering words: "Though obsessions prevail, though vast multitudes of earth's discarnate dwellers people the Cimmerian shadowlands of Hades, the Blving, Impulse changes not. The altrustic, work of rescue goes on. Uplifting grace spans all worlds. The angelic voice of good will to men is ever being rechanted in all spheres from lowest hells to highest heavens. Up from the mud and slime the early flowers spring, and beyond the cross lies the crown. Under the roughest exterior, mortal or immortal, there lies the Ego, the divine spark, the buried image of God, awaiting the perpetual resurrection call, "Awake, come up higher!' \* \* Obsessing spirits are hearing, believing, and vast multitudes of them are moving up on the higher planes of existence, where, after a time, they become divine heipers. Some-times they bring these dazed, distressed spirits of the lower spheres into quiet, orderly seance rooms, that they may the more fully cognize both their shadowy environments, and their-moral incompleteness. Seeing, kindles in them the smouldering fires of aspira-tion and soul-unfoldment. Evolution is tireless: Leading, it shouts from every moral mountain-top, in all spheres, and in all realms, 'Come up higher.' "

There, Sister! Do not these optimis-tic words cheer and gladden you? Let faith, and to faith knowledge. Did not the apostle say that "perfect love casts out all fear?" son of the illustrious Prof. Henry Kiddle, who had charge of all the New

York public schools. that her writing is most tender and ge. other book in order to set himself right nial as compared with one Olive Pennington, who writes and publishes that for one (she says) wish it were punishable by the law. \* \* I wish some grinning devil would impale the aforesaid

prepared for so many others." How is that for venom, spite and the spirit of a professed Spiritualist! Is Olive obsessed by the spirit of John Calvin, or is it rather by one of those old Roman Catholic priests that kindled the flames which burned the martyred

Giordano Bruno? Only think of it! Now in my 84th year, wriggling, twisting, frying on a When Dowie rides into Jerusalem 'grinning devil's red-hot pitchfork," and all this in the 20th century by a self-pronounced Spiritualist!

People differ; I will put Clara's and Olive's words, and opinions, against those of W. T. Stead, editor of the Lon don "Review of Reviews," Moses Hull Prof. E. Whipple, and other fair-minded

W. T. Stead: - "A book calculated to give very salutary warning to many persons who are disposed to display carelessness upon matters psychic and occult-a very timely volume.

Moses Hull:-"I have finished you book upon obsessions. It is a timely book. The world needs it. book will throw much light on the questions introduced. Thope it may

Prof. E. Cushman: A"This fine ap pearing volume throws a searchlight and many side lights upon the subject of Spiritualism. Tersely stated, it is a from demon influences. When lived in once an alarm, a tonic and a safe-

Prof. E. Whipple: "Dr. " Peeble never wrote a more entertaining, rea up electro-etheric auras against all low, sonable, or thoroughly useful, and iminsidious influences from the Tartarean portant volume than this. No work that has emanated from his fertile pen Mrs. Watson has read a review, and has been charged with such potential then painting a picture from her own qualities for accomplishing practical fancy, exclaims, "If the picture be true good as this book that lies before me The 'Psychological Crime' gave grea offense in some quarters, but 'Spirit Ob sessions' (their cause and cure), while it presents a wonderful array of facts freely, it seems to me, to be either log- is nevertheless, sympathetic and just to wards all classes. It is the book for our troublesome times."

Obsession will not down." Emphatic ate them in their writings.

This question of obsession has to be met the million billion demons met. To shirk to shun it as a fact in

To the Editor:-I cannot tell you how seems such a pity that a man of his years and learning should make the egregious mistake of publishing so great a work as his "Demonism of the Ages," without taking into account the shocking effect it might produce on the delicately attuned nervous organism of

Clara Watson. How he is destined to suffer when he comes to realize the depths of sorrow and despair into which he has thrust that supersensitive soul. Out of the depths she cries unto him in the bitterness of her agony, "My soul is sorrowful that again as of the days long past, I must even dread the approach of devils, and nevermore can sweet peace of mind be mine. Alas, alas! it were bet-

ter humanity had never been." Knowing somewhat of his chivalrous disposition, I can understand how such a wail from such a soul would tempt the good Doctor to write another book at once to prove,—
1. That he never wrote "Demonism

of the Ages." 2. That if he did write it, he didn't

mean to. 3. That when he wrote it he was "ob-sessed" by a "demon." 4. That there is no such thing as ob-

session or demons. 5. That if he was obsessed when he wrote the book, this fact of itself is sufficient to condemn it as unworthy of serious consideration by supersensitive

6. That therefore, Mrs. Watson ought to come up out of the depths im-mediately and read the book.

Truly, it seems incredible that a woman of sufficient intelligence to be a throw up her hands and tumble down with such an awful thud, without first having read the truly great book to which she refers with so much unchristian charity.

Why is it that anyone with seeming intelligence will thus jump into print Cheer up, cheer up, beloved Sister! and with the bitterness of blind fanati-Surely there is a "balm in Gilead," and cism condemn a work she has never this balm of Spiritualistic comfort you might be discussed in your Open Cour department with much profit. If Mrs. Watson will take the time and

do herself the courtesy and Dr. Peebles the justice to sit down and study the book from beginning to end, she will at least then be in position to write intel ligently of its contents. On the first three pages of the book in his introduction, the author lays down eleven propositions, which consti-

tute a foundation of fact and principle

and on the basis of these he asks a number of questions which he proposes to discuss. The great body of the book is devoted to a presentation of a vast number of authenticated cases of "obsession," including many that have come under his personal- observation and treatment. His object in this array of illustrative data is evidently to answer as many of those questions as possible which lie in the field of his intended consideration

If there is any one of his eleven pre liminary propositions that Mrs. son is able successfully to dispute, that would be a matter of interest to those who have read the book but who lack the knowledge necessary to disprove it. more cases of "obsession" referred to the author, which Mrs. Watson is able to prove was fraudulent, or in any material way misstated, it would be en tirely proper for her to give us all the

benefit of her superior knowledge-un less she preferred to embouy it in one of her "lectures" and charge a fee for it If she is able to demonstrate that the Twenty-four pages of author's data is false, or that he has this work have the heading, "Rescue drawn conclusions therefrom which are Work on the Borderland." It is from not warranted by the facts, all honest the pen of Henry Forbes Kiddle, worthy and unprejudiced readers of the book should be-thankful to have her do so Even good Dr. Peebles himself could find no fault with her, though it might Be it said to Mrs. Watson's praise make it necessary for him to write an-

with his readers. But facts are stubborn things, and such a book as mine "is a crime, and I will not down, nor take to the woods even though an angry woman who signs herself Clara Watson, should throw up Doctor (Peebles) on his red-hot pitch-fork, and dip him a moment in the seething cauldron of fear that he has "What we want are FACTS!" And Dr. Peebles has crowded his book full of

Has Mrs. Watson any on the subject POTTAWATTAMIE JONES.

HIS NEXT MOVE.

On the back of a milk-white ass, The Hebrews will doubtless all rubbe To watch the great prophet pass

And the fringe of his face will wildly Like a bunch of fluttering grass. When Dowle rides into Jerusalem

With a halo glued fast to his pate, His deacons will hurriedly follow him in, Each one of them passing a plate, For they'll have to pay a good price for

And the show will surely be great. When Dowle rides into Jerusalem. On the back of a milk-white ass,

Will the mule lift his voice like Ba laam's of old And talk to the folks as they pass? And what would he say if he should speak out In a voice of the texture of brass?

Will the ass chuckle loudly: "Hee And say: "There are two of us in the same boat, My funny old master, and me."

When Dowie rides into Jerusalem

And begin to hee hawing at his own And to wriggle his ears in his glee? When Dowie rides into Jerusalem Will the stinkpot reporters be there To take some snapshots as he trundle

While the rocks and the mountain stare. Or will his own press agents see to the

And publish him everywhere? When Dowie rides into Jerusalem On a mule that is white as a ghost, No doubt he will make a most touching

appeal To the opend-eyed, rubbering host. And if they don't cough, goo whize and great scott!
But those natives will get a hot loast. -Chicago Caronicia

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ing ideas. By Emma Rood Tuttle. Price 25 cents. Antiquity Unveiled. Ancient Voices from the Spirit Realms. An intensely interesting work, carrying one deeply into the mysteries of the past. By J. M. Roberts. Price \$1.50.

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ing to prevent the progress of liberalism. Price 15 cents. Elsie's Little Brother Tom. An interesting story for children. Allen Thurber, author. This book fills a need for literature for small folks as there are but a few books, and we recommend this as being interesting and instructive. Price, 75 cents.

Encyclopedia of Biblical Spiritualism, or a concordance of the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism. By Moses Hull, Price \$1.

### HOW THE LIVING MAY TALK WITH THE DEAD.

There are many things in Spiritualism and Theosophy that are in perfect harmony. The student of psychic science can explore with most excellent results both of these enticing fields. It will not do for Spiritualists to become narrow or circumscribed, in view of the fact that spirit return is common to all humanity, goes as freely to the humble home of the peasant as to that of the king. The experiences of Mr. Leadbeater will be read with great interest.

Bringing a philosophy, not at all new, but decidedly picturesque, the Theosophists again came to Chicago last week, says the Inter-Ocean.

Theirs is a science that explains evolution before the world began, and describes invisible things in realms marvelous and strange. They have come to say that their investigations have not been confined to physical sciences alone, but that they have inquired into the occult, the hidden, ghostly side of things.

These realms, where wraiths abide, they assert, are not thousands of miles away, as conventional religions picture heaven, but are right here, interpenetrating the world that we see, so that it is not necessary to move in space in order to get into touch with people who are dead and gone.

One of the oldest students of Theosophy, C. Leadbeater of London, came to Chicago to attend the convention. From the quiet life of an English vicar, he has risen to a plane where, he says, his thoughts and feelings ascend above this mundane world. He is recognized as one of the most reliable teachers of

the philosophy. For the past twenty years he has devoted his life to the investigation of the ordinarily invisible side of nature and man. A member of the Royal Asiatic society, a university graduate, a world-wide traveler, a close student of philosophy and psychology, he talks couth; or take Laclede car and ride to not only on a scientific basis but to bring the lessons | 30th or Garrison, and walk two blocks home to every-day life and conduct.

Unlike most teachers, Mr. Leadbeater is a man of sincere modesty. The wonderful experiences which time of convention, are requested to arhe relates he does not describe as his own. To his fellow students he admits that they are his. To the world he tells them in the third person. He believes day and evening. Important business it would not benefit theosophy to tell the public that is sure to come up at all day sessions, be passed through these experiences which to the orhe passed through these experiences which-to the ordinary mortal are unbelievable.

Through the Sunday Inter Ocean are given some of the most interesting of the experiences. His friends and fellow students say they are his own experiences.

It appears that the most important work done on the finer planes, according to his teachings, is the helping of persons in distress. Those who do this work are called "invisible helpers." An older helper—generally admitted to be Mr. Leadbeater—and a younger, by the name of Cyril—his nephew—are concerned in the following experience:

This Cyril is always particularly sensitive to children in trouble, and seems to have a rare faculty for finding them out and assisting them," Mr. Leadbeater has this third person say. The times that I have come to his help and through my advice directed him, are among the most pleasant events in my memory.

'One day Cyril and I (the third person) were traveling through the astral world when suddenly we heard the cry of a child in pain. We moved in the direction of the sound, and, coming to a lonely cliff, in the Spiritual Temple, 3015 Pine found that a boy of 10 or 11 years had fallen over it, and, cut and bruised, was hanging to a projecting

"Let us help him quickly or he'll die," exclaimed

"I saw that in order to stop the bleeding it would be necessary to have physical help. One of us must be materialized, that is, must be made visible in the ordinary world, to tie the bandages and so that the wounded boy might be reassured by seeing some one niding him. I materialized Cyril and stayed at his side to tell him what to do.

'Under my directions he took the neckerckief from the boy, bound it around his thigh, and with a stick twisted it tight to stop the flow of blood. The boy saw and feit the ministering hands, and, rousing from his stupor and fright, said to the white figure at his side: 'Be you an angel, master?'

"'No, only a boy come to help you,' replied Cyril. The boy's immediate needs cared for, I hastened even a single session. Kindly arrange to go for the mother, more than a mile distant. I found her at home about her daily work at the time, not giving a thought to her son. She could not see me, but mentally I urged on her the boy's needs.

"Well, I don't know what's come over me, but I must go and find that boy,' she finally declared, dropping her work and starting in the direction I was leading her.

### Saw Angelic Figure.

"When the mother came to her boy Cyril vanished, but not before she had seen his angelic figure. That night, while again in my astral body. I returned to the humble home. The mother was relating a story of divine intervention to the wondering neighbors. She told of the white figure she had seen, and how her boy had refused to let her remove the bandages because he said the kind angel boy had tied them. The physician who was called later said that if the bandages had been removed the boy would have bled

"In connection with this unusual rescue I found a strange situation. It seems that in their pre-existence, 1,000 years before, Cyril and this boy had been playmates. At that time the boy was Cyril's slave. He saved Cyril's life and was given his freedom. It was 1,000 years before Cyril had an opportunity to. save the life of his friend.'

Few persons, unless they have the clairvoyant power developed, can remember events and incidents of the astral plane after returning to the physical life, according to Mr. Leadbeater. However, everybody, consciously or unconsciously, is in daily communication with the inhabitants of the astral world.

"When we sleep we really leave our bodies in slumber," said he, "whereas we, the true-men within, go out into the universal ether that interpenetrates physical matter, and there we can meet and do meet our dear dead friends. The many dreams that people have of their loved ones are in truth not dreams at all. They are real meetings.

### Can Leave Body at Will.

"If men would only develop these powers within themselves by pure living and right thinking, the hours of night while they are out of their paysical themselves by pure living and right thinking, the hours of night while they are out of their physical bedies would be as clear, as real, and as useful to them as the hours of the day. The clairvoyant when sufficiently trained is able to leave his body at will trical turn or physics. Price 36 canta.



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### THE N. S. CONVENTION.

From N. S. A. Headquarters—Important Convention Notice.

To the Editor:—Kindly give space in your valued journal for the following important announcement concerning the place of meeting of the N. S. A. convention to be held in St. Louis, Oct. 18, 19, 20 and 21.

The committee of the World's Fair Congresses assigned to this association -as to others-the music ball of the great Collseum, for convention purposes, and we had every reason to suppancy. At this late day comes the information that Music Hall has been rented for the season to a musical company, and that another hall has been vestigation shows that the second half is not adequate for our purpose—its acoustic properties are not good, and as the musical company aforesald gives a musical extravaganza day and even-ing its sounds are sufficient to completely drown the voices of our speak ers and delegates. Hence the N. S. A. official board has decided that the convention be held at the Spiritual Tem-ple in St. Louis, 3015 Pine street, where the reception of Monday, Oct. 17, at 8 p. m., will also be held. We regret exceedingly the necessity of changing location of meetings at this late day, but are so obliged to do in justice to our people. Pine Street Temple is reached from Union Station as follows: Take 18th street car to Olive, transfer west and ride to 30th street, walk one block

All delegates and other friends who intend to be in St. Louis during the range their plans for visiting the Fair or sight-seeing, so as to enable them to attend all sessions of the conventionmore attractive to Spiritualists and investigators, by the able and brilliant talent we shall present. All are cor-dially invited. Come one and all and help to make this the grandest convocation of Spiritualists the world has ever

Information concerning rooms can be had by addressing Thomas Grim-shaw, 5835 Theodosia avenue, St. Louis. Forward postage to prepay his replies.

MARY T. LONGLEY,

N. S. A. Secretary, Washington, D. C.

### N. S. A. CONVENTION.

OCTOBER 18, 19, 20 AND 21.

Headquarters of the N. S. A. official Louis, Mo., from October 12 till Oct 22.

All convention meetings will be held street. St. Louis, also the reception Monday, October 17, at 8 p. m.

are invited to attend.

Evening talent of the best, will be presented. Among those who are to participate as speakers are Will J. Erwood, Dr. J. M. Peebles, W. J. Colville, Mrs. R. S. Lillie, Mrs. Laura G. Fixen and others of note. Mediums: Rev. E. W. Sprague, Mrs. Maud Lord-Drake, Mrs. G. G. Cooley, Mrs. E. A. Sauer and other well-known test workers. A grand time is expected for our cause.

Business sessions will present many features of the utmost importance, to our cause. The usual routine will be followed, but it is expected that many questions and issues of great value will be presented which will call for wise the part of the brainy delegates who will be with us. No person should miss your plans for sight-seeing so as not to

meetings.
The N. S. A. cannot make terms for rooms for delegates or others. Information on this matter can be obtained 3015 Pine street, St. Louis, by addressing him with stamp for reply. A list of rooming houses, comfortable and convenient, is to be found at his address.

In reply to critics, we are led to announce that it is impossible for any outline of convention work to be published prior to the meetings; for aside from the Amendments and usual routine work that have to be presented, we have not sufficient data of what is to be none to enable us to give any intelligent idea of the special work to the public; nor can we give our annual reports at books nor make up reports till October. .As reference has been made in one of our journals, to the liberal spirit of the N. S. A. treasurer, but with the remark that money is not everything, it is my bis generous monetary help, Mr. Mayer being a man of keenest business acumen and sagacity, is of invaluable aid, not only at conventions, and board meetings, but also during the entire year as adviser, helper and one of fareeing judgment at headquarters in the management of official affairs. Your secretary feels deeply indebted to him for his generous aid, as should every member and society of this association.

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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 Garette 's Hall, corner Ashland avenue and W. 13th street. The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwankee

avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium. The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson

Rimbark and Monroe avenues. Jackson Park cars pass the door. The best talent 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 each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock, Mrs. M. A. Burland,

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

Central Spiritual Church holds serv ices every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock at Homberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs. Howes.

Howes.

The German-English Society Band der Walprheit No. 18, holds nervices eyery 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 Bedgwick and Blackbawk streets. Mr. Frank Joseph me. awk 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. Lec-Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Pisa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 601 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spiritual Truth holds touren of the Spiritual Truin nome meetings every Bunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Church of the Spirit Communion, Kenwood Hall, 4808 Gottage Grove avenue. Conference and messages at 3 p. William at 8 p. Milwassages at 8 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music. 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, mes-sages and tests, R. S. Ray, pastor. The Rising Sun Spiritual Mission

noids its meetings every Sunday at. 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every All meetings—day and evening—ab-solutely free. No admission fee. All liall, N. W. corner of 31st street and Indiana avenue, Admission to after noon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter the child wonder, will always be in attendance. Others will assist. meetings will be continued all summer Dr. Beverly, president, No. 44 East 31st

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

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

The Spiritualistic Church of the Students of Nature will hold Sunday evencorner Western avenue. Mrs. M. Schu-

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

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. fa. 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 Lav Richmond, pastor, meets every Sunday n room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Su-perintendent of Sunday-school, Mrs. S. I. Ashton. Pastor's address 3802 Ridge avenue, Rogers Park, Day at nome, 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 8:36 to 10 p. m., Coffee and lunch at 6 n'clock. Psychic Research meetings nat Schott's Hall, corner Belmont and Rao'clock sharp. Advanced course in occupitism, teacher and lecturer. P. M. hearts, which they are sure to do when cultism, teacher and lecturer. P. M. hearts and sung. They should be heard and sung. visiting mediums all welcome.

The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. ma in Temperance Hall, 330 W. 63rd street, conducted by Prof J. K. Hillis and wife.

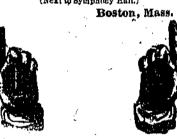
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and project himself into an ether finer than physical matter, where the dead are, and, returning, relate what he found. Such reports have been verified agains / and again by different investigators."

To the Theosophist one of the most important contributions of clairvoyant investigators to the important problems of life is the light they have thrown on the subject of death and the life beyond it. The methods used in this case are not those of Spiritualism, which for its manifestations demands a return of the dead to this earth life. Theosophy recognizes. death as merely a process by which man drops his physical body and then remains living in a finer mat-

ter, something like the ether of science.

The influence of dead people on the affairs of the living is verified by another story from one of Mr,

Leadbeater's statements; "A friend of mine possessed an Indian daggera which had the grewsome property of inspiring whoever took hold of it with a longing to kill some woman. Two women were known to have been murdered with it. The moment I took the dagger a curious dragging, as though some one were trying to move me, began. I refused to stir and looked to see what it was.

"I saw a wild-looking man, very angry because I would not go where he pushed. I questioned him, but he could not understand. I went on a higher: plane, where I could read the records of nature, and saw that centuries ago his wife had left him for another man and that he had murdered them both with the other man's dagger, the one which I was holding. He had sworn revenge on the sex, and had murdered wo women before he was himself killed.

#### Agreed to Destroy Dagger.

"I handed him over to an Indian friend who could understand his language. He was gradually led to a better life and agreed that the dagger be destroyed. I broke it up and buried it. It seems that this vengeful man had been attached to the dagger, obsessed its various owners, and with considerable success urged them to murder women.

"Just as it was impossible to communicate with this Hindoo, so persons on the astral plane have their varying capabilities and limitations as on the physical plane. It seems that a great mathematician, recently, deceased, came to a clairvoyant full of delight over certain additional discoveries he had made since his

"He was anxious that they be published to the world, and I well remember how he was disgusted because the physical brain of his friend was unable to grasp the intricacies of the wonderful new discoveries. He did not realize that they had been possible only by his mastering the law of the fourth dimension |

after his rise to the astral plane." One evening while the two helpers, already menioned, were moving along they were attracted by the sight of an immense summer hotel in flames. Everybody had been rescued except one small hoy, sleeping in an inner room. His parents were away, unconscious of the fire, and the helpers tried in vain to make : any of the many spectators and firemen remember him. It is doubtful if physical aid could have saved him as it was.

### Cyril to the Rescue.

Cyril, entering the boy's room, roused him, halftapefied with smoke, from the bed. They attempted to escape through the central passageway, but the flames cut them off. They returned to the room, and with Cyril supporting him on the outside, the boy, walked the length of a narrow window ledge, one foot wide. He entered another window, climbed down the elevator shaft and onto the veranda of the hotel, Cyril? always guiding him.

Sliding down the posts of the veranda Cyril : reached a boat, and rowed out into the lake. They, were seen from a steamer, and Cyril then vanished. Reports were that two boys were in the boat, but that one had fallen overboard just before they were rescued. It was two weeks before the boy's parents heard of his rescue, though the helpers, according to Mr. Leadbeater, had mentally attempted to assure firmities. He has been deprived of the parents of his safety. They had given the boy up as lost.

His miraculous rescue has never been accounted for by the parents. When the boy timidly suggested that the mysterious figure which came to his aid might have been an angel, the older persons always shook their heads knowingly.

Many other illustrations of the good which this Cyril, and the older helper, have done could be given. One will be sufficient. One of two brothers, who were almost inseparable, died. The other was inconsolable. Cyril and the one called the "older helper" brought back the departed brother. Taking the hand of the living brother, he assured him that he was al-

### Indian Shouted, "Spring Back!"

An account of friendly intervention which saved his own life is given by Mr. Leadbeater. It was on an exceedingly wet and stormy night that he was plodding along a dark street with his umbrella pulled down close in front of him. Suddenly a voice he knew full well as that of an Indian teacher, supposedly thousands of miles away, shouted in his ear, Spring back!"

Without stopping to think, he jumped backward. As he did so a huge metal chimney pot crashed in front of him, knocking the umbrella from his hands and wrecking itself at his feet. The warning voice of his Indian friend, he says, had saved his life. At another time the apparition of a very dear one

who had long left this world came to him and advised. him against committing a certain act of retaliation. He followed the advice, and in after years found that he had done rightly. One of the questions which many are always asking

with regard to this life beyond the grave is, "Shall we meet and recognize our friends? "Certainly we shall," says Mr. Leadbeater, "for neither they nor we shall be changed, and the affection which is still there will act as a magnet to draw together those who feel it, far more readily and more surely than it does here.'

### Have You Thought of This?

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