SEND YOUR SUB-

A BATTLE ROYAL 8-In Which the Intellectual Giants of Our Grand Cause Will Participate. J. S. LOVELAND, A Master Mind on the Pacific Goast, Will Lead Off with a Lucid, Comprehensive Attack on

the Great Book, "Spirit Obsession, the Demonism of the Ages," by Dr. J. M. Peebles. The learned Doctor and others will write on the subject, pro and con, making A BATTLE ROYAL, which every Spiritualist should read. Send in your Subscription, or remain in the rear of the procession. A Battle Royal will begin some time in November. This subject and its discussion must attract the attention of all who are interested in the discovery of truth and in human enlightenment.

"LIFE IN SPIRIT REALMS."

Realistic Statements are Urgently As Depicted in Groups of Paintings at Wanted:

I beg permission and opportunity to express a molety of my grateful sense of indebtedness to Mrs. Carlyle Petersilea and her band of personal inspirers for the invaluable presentation of the truth concerning Life in Spiritual Realms. For the pleasure and profit, the instruction and confirmation of reallatic life in the spheres, as written out through her hand-I have only grati-

tude and plessings. tiousness, combined with her rare plas-tic susceptibility to spiritual influences, render her an exceptionally good transmitter for messages from the real Pacific coast.

Those several chapters from the various communicating friends are as natural as life itself. They bear the impress of truth thoughout the series and happily corroborate what has occasionally been communicated by and through

others.
In this connection the graphic letter in The Progressive Thinker of September 17, from spirit Abby A. Judson, was especially valuable for its many clear statements and minute account of conditions existing "over there." She was known while living here as one pos-sessed with a good amount of sturdy common sense combined with unusual spiritual insight, which finding expression in her writings furnished food for instruction and profit. The same mental and spiritual traits, augmented by later experiences, give her present observations from "over the border," a value above any material price.

Her philosophical reflections concerning the other half of evolution, namely involution, were specially satisfactory to the writer, as confirming the view he took in remarks made before a ladies' club in New York City, twenty-five years ago; and since then, through a somewhat extended correspondence with Descartes' chosen instrument, Dr.

The details of life in the Summerland from the standpoint of an intelligent participant, must be profoundly wel-come to all students of spiritual philos-

Generalizations, in accordance with individual perception of spiritual laws, we have had in abundance; but particulars, regarding so-called daily affairs, of common duties, of personal employments and acts performed—these have been wanting.

Now by way of complementing, or as supplementary to the many general de-scriptions of life on the other side of the Great Divide, given by returning spirits ever since the inauguration of this distinctive movement known as Modern Spiritualism, there is great need of a succinct summary of everyday existence so to speak, a minute, realistic picture in graphic word-painting of those concrete verities that consti-

great difficulty heretofore of ordinary human instruments spiritually shadow ing forth to any satisfactory degree of fullness, home realities and relationships, has certainly long been a cause of deep regret to all seekers after spiritual knowedge. May we not reasonably hope and expect after this, not only a fuller presentation of spiritual facts comprehensively considered, but a far more complete account of those actualities which go to make up the sum total of Life in Spiritual Realms.

GEORGE A. BACON. Washington, D. C.

A Spirit Tells of the Death of His Mortal Body.

In reading the account of Mr. Forbes in your paper of October 1, I concluded to have a talk with him as a spirit, and find what became of him. According to his statement he went by the way of White Cloud, Mich. At that point he missed his train, and he then tried to go on a freight which was there, ready to go north, but they would take no passengers. He, however, made up his mind he was going anyway, and if they would steal his ride, and with that object in view, he crawled on to a brakebeam under a box car for his ride. He was in a cramped position, and after he had rode about two miles he tried to move, and in doing so he lost his bal-ance and fell off, his head striking a tie and killing him instantly. He says he lay there on the track about an hour and a half, when a man came along. He was a farmer, and lived probably about a mile from there. He is considered a good straight man, but not very well fixed financially. At first he thought he would notify the people at White Cloud, but concluded he would see if he had anything in his pockets, and he which he took and thought he had bet ter hide the body in place of saying anything about it. So he took it and laid it under some bushes close by the road and covered it with some brush. The place is on the right hand side as you go north, and it is about two miles north of White Cloud, Mich., where this happened. There is an embankment of the railway of about four feet high.

The above is the statement of the spirit Forbes, and if not correct, he is to blame, as I wrote it just as he informed me, and I hope this will lead to the repovery of the body.

N. P. NELSON. Lamberton, Minu.

A fool in revolt is infinitely wiser than the philosopher forging a learned apol-pgy for his chains.—Rossitter. To succeed one must work.-Bishop Bamuel · Fallows.

An able man shows his spirit by gen tle words and resolute actions. He is neither hot nor timid.—Chesterfield. Justice is the constant desire and effort to render every man his due.—Jus-

No good is found in a difficulty by the man who crawls around it.

PAST-PRESENT-FUTURE.

the World's Fair.

Among the many curious and interesting things that have come to St. Louis in connection with the World's Fair, our attention has been called to a series of groups of oil paintings representing Past, Present and Future, by G A. Kestelic, of 3141 Bell avenue, St. Louis. There are ten groups, fifteen pictures in each group, five for each epoch of time represented. The ground re as follows: Art, War, Street Scene Family Life, Industry, Amusements, Spirit Manifestation, Religion and Justice. The first five in each series rep resents the most primitive ideas. The

middle pictures or Present, being a cha otic combination of savagery and civilization, while the third, Future, represents scientific, co-operative activities For instance, in Art, the first group pic tures the sphinx, obelisks, pyramids war and death.

The second represents the building of war-ships and church spires, priestly robes, beautiful sculpture and implements of destruction. In the third group Science has taken the place of Superstition. The building and architecture representing scientific demon

In the War group, the first set of pic-tures is a combination of barbarous cruelties and crude methods of expression, The Red Cross and temporary hospitals make their appearance in the second group, though scalping, lynching and inventions for cruelty have a prominent place. But in the group marked Future, war ships have been turned into free excursion steamers, cannon are used for shooting loaves of bread to the hungry, and electricity is used for the extermination of many evils belonging to our present so-called civilization.

The first street scene represents the humiliation of the people before kings and priestcraft and other degrading practices. The second set pictures our present recklessness of human life, in machinery, street cars and other engines of destruction. While in the third, all these evils are done away with. In the garden-like streets, man life is held sacred and machinery nade to do its will.

In the group representing Family Life, the first set is a pleasing representation of pastoral patriarchism.
"Home, sweet home," love and labor in rural life combined.

The second or Present, is less pleas ing, showing married fifrts, masculine The third or Future depicts co-opera tive family life with labor-saving machinery and general good feeling

The Occupation series vividly por trays the different labored methods of the past with machinery and human competition of the present, though the introduction of the sweat shop, poison cigarette factories and Chinese laundries of the present is by no means an tute real life in the Beyond—from a improvement. But in the Future rain practical, matter of ct personality, a is made and rocks are melted by electricity with nonderous machinery to What Miss Judson has to say of the plow down hills and level them for agriculture.

The amusements of Past. Present and Future vary as does everything thing else. Cock fighting, bloodless bull fighting, with other questionable means of entertainment in the present have replaced the barbarities of the ancient arena where human life is the sac rifice. While in the Future is repré sented the forces of nature utilized,

tree planting, mountain camping, etc. Religion and the evidence of entrit existence are paired together. In the past the Holy Ghost and the persecution of religion is depicted. In the Present there is hypocrisy and trickery in the seauce room and in the nulpit with evilence however that worship and belief

in the unseen is not a delusion. While in the Future, faith has taken the place of knowledge and the denizens of both Celestial and Terrestrial

The instructions of the past are more noticeable by their absence, with the evidence of ignorance and brutality in the pictures of human torture and the fact that writing had to be made a life study. But in the Future amusement and instruction are pleasingly com-

The last series which represents Justice, in the first set of pictures rulers are depicted as having absolute authority over the lives of their cringing subjects. Cruelty instead of Justice sitting in the seat of power. In the Present cruelty has evolved to selfishness although some humane measures have been introduced. In the Future crime is recognized as disease and treated ac-cordingly, and the Sunlight of Truth is permitted to penetrate the dark recesses of life and glorify it.

Notwithstanding the counter attractions at the World's Fair, the societies here all have good attendance, and often old friends from other parts drop into the meetings, reminding us of the comings and goings of camp-meeting times.

Church of Spiritual Unity meeting at the Odeon, brought excellent results ism as well. At least his arguments along the line of co-operation, free land and public ownership wed unanswer able though non-political.

once famous Hutchinson family of singers is still in the city. He is called the Peace Patriarch." His long white hair and beard, clear complexion and sparkling eyes make a striking picture. He says, "I am eighty-five years young," and to hear him sing and play, both in public and at social gatherings, made

It has been our privilege to attend a has gained rather than lost during the seven years since we heard him be-

fore.
His optimistic views of life both here reafter can have but one effect

The Mew Life.

An Invaluable Lesson Taught in Allegory.

There lived in the Land of Materialism, a man named Barzillai. And Barzillai was ill at case and filled with discontent, for he had trod in the paths of rippling brook singing a merry song, and its banks self all the days of his life.

him a shadow, and this was the shadow of remorse. And whilst this shadow was upon him, he fell asleep journey and upon beholding this grove cried: "We and had a dream. And the dream was thus:

There appeared, as it seemed to Barzillai, an angel, of noble mien and commanding stature, and the angel ways, and undertake a new life, thou art doomed to, dwell in misery and unhappiness. For the course their companions. thou hast until now pursued is that of the evil-doer. its blessings unless he be worthy of it.'

now has held. But I see no relief until my life I lose, and then I have gained nothing, for I can take nothing with me, and while here I have had naught but But Barz what must I do to gain the eternal bliss?"

And solemnly the angel spake: "I am Love, and am' come to show thee that for which thy spirit yearns." is not it." im by the hand and led him on.

And when they had come to their journey's end, proceed alone. Love opened the eyes of Barzillai, and behold such was that which Barzillai saw:

There were spirit forms, clad in the whitest and finest of robes, and there was music in the air, but no band was there. And the music was sweet and never walked on the crystal, they were carried further into has any mortal heard like. And the spirit forms the city, for the crystal was laid on rollers. has any mortal heard like. And the spirit forms danced to this music, and the dance was a minuet. And their feet did not touch the ground, they glided appeared in air, and each blossom and each leaf shed odor, producing an indolent effect. music. And their faces shone with joy and happiness, and not a word was spoken, but the air was filled with music coming from an invisible band. The

scene was one of perfect harmony. ed him away, saying: "Such as thou hast seen is the reward of the just and the faithful. To gain this reward thou must be born into a new life. Overcome thine evil ways with good, forget self in the doing for others, and set up for thyself lofty ambitions. I have shown thee the spirit world, and having seen ft, discernment has been taught thee, and it will not be dif- until he could discern the gates from when came the ficult for thee to choose that which is right. And forget not to inform thy brethren, for thou canst not do well for thyself unless thou also doest for them." And then the angel disappeared.

And it was in the morning and Barziliai awoke, and he bethought himself of the vision and he was filled thee, grant me to go in search of my fellow travelwith a new joy.

And he went and told all his people, and his people's I now am." people, and they went in great multitudes to acquire Bazzillai, thine heart has been filled with the divine,

And before they began their journey they girded themselves with the garment of determination, and put on their heads the helmet of perseverance, and in their hands they carried the staff of wisdom.

And they came to a field filled with beautiful flow- find those who had deserted him. ers, but the flowers had hidden thorns and it was not good to put hand to these flowers. And the flowers ward from the clutches of Pride and enabled them to were those called Pride. And there were some of the continue their ourney. multitude, who, beholding these flowers, were filled staff of wisdom. And having lost wisdom they were and Laxity. filled with desire, and they set out to gather the flow- And thus he was ready to remain at the Eternal ers. And in so doing they lost their helmets of perse- Bliss, there to dwell.

unable to proceed with the multitude. and were anxious to rest when they had come to a love forever." place called Slothville.

And Slothville was beautiful to the eye. It was as though all of Slothville was contained in one great grove. There were rustic seats under trees, and the trees cast a cooling shade over them. There was a were clothed with grasses green. There were birds And it came to pass in the evening, there came over warbling their songs of joy. And the whole place was one suggestive of ease and rest.

Now, there were some who had grown tired of their will rest for a while; there is time to reach the eternal bliss, and when we have rested we will arise and spake unto Barzillai: "Unless thou forsake thine evil speed on our way to follow our companions." And they turned in at Slothville, there to rest, and left

And those who had continued on their journey I say unto thee: Arise, get thee hence, and take came to a place called Prosperity Station, and all thought of the future state, for no man shall taste of stopped to view the place, and the city was well to look upon. All its dwellings showed thrift and care, And Barzillai answered the angel and said: "Disap-and the inhabitants also gave evidence that disappointment upon disappointment has been my lot, and pointment and poverty were unknown; and behold, am worn with strife and contentions my life until this pleased the followers of Barzillai, and they said: We shall tarry here; this is the place we are in

But Barzillai spake: "Nay, onward, still onward, struggles. Tell me, I pray thee, who art thou, and away from this place, for here is where spirit meets foes and we must not challenge opposition. On again, I say; on, till we reach the true state of bliss.

And the angel closed the eyes of Barzillai and took lai and his followers of about thirty were obliged to

Now, after they had traveled a day they came to a place called Deception. Its entrance was smooth and of crystal, and its streets were the same. And there were some that entered therein and as they

Now there were left twelve that remained with Barzillai, and in the course of their travels they enabove it, gracefully and fair, and as they danced tered into a small woods, called Laxity, and its trees garlands of flowers entwined them, and the garlands and shrubs were fragrant and shed an intoxicating tered into a small woods, called Laxity, and its trees

And all those with Barzillai tarried and inhaled freely of the aroma, and they became heavy and unable to move. And Barzillai left them and set out alone. Yet he was undeunted, for his gown of deter-

And the angel again closed the eyes of Barzillai and mination had not been sullied during his travels. . And he came to a large tree and this was the tree of Weariness, and he sat down to rest, and behold, he heard a voice call: "Arise and tarry not; thou hast

been faithful, do not lose courage. Arise.' And Barzillai saw a faint light in the distance, and he sped himself towards it, and the light grew brighter light. And the gates were of gold. And there met in at the gate the angel of Love, and the angel led Barzillai inside. And Barzillai saw that which he had seen in the dream. And his heart was filled with love, and he turned to the angel and said: "I pray ers, and let me help them and others onward to where

and so it yearns for universal peace and harmony. Go thou, and help thy brethren.

And Barzillai having entered the spirit stage, traveled with great speed through space, and set about to

And arriving at the Pride field he released the way-

At Slothville and Prosperity Station he wrought inwith admiration and wonder, and they dropped their fluence for progression; as also he did at Deception

verance, and the hidden thorns caught their garments And again he arrived at the Golden Gates and Love of determination and held them fast, and they were awaited him and crowned him with the Crown of

life, saying, "Thou faithful one, such is thy reward. There were those who had continued the journey Thon shalt dwell in peace and joy, and harmony and M. ADELE THIEMAN.

Milwaukee, Wis.

AIM LOW.

That Is the Advice Given by N. E. A

The young man is told to aim high. That is all right. One must have ideals, but when it comes to execution, do as the commander in battle tells his soldiers to do-aim low.

If you aim at men's heads they may dodge. Or, if you should hit the head, it is surrounded by a bony structure that is hard to penetrate. The heart is more vulnerable. Mr. Preacher:

Aim low. Aim at men's hearts. If you attack their heads they will argue with you till the cows come home. thodoxy may be your doxy and heterodoxy their doxy. But if you preach the simple gospel to them you must sim The gospel is a heart message. Mr. Editor:

Aim low. If you want your editorials to be read by the people and not simply by the intellectual few, aim at the heart. It doesn't matter so much what the people believe about politics as that they be honest and true. If they love justice and righteousness they will wabble right." Your duty is ethical. Mr. Arlist:

Aim low. Tolstol's definition of art is true. True art is the message from The First Spiritual Union of Corvailis the heart of the artist to the heart of the artist to the heart of the people. That is true whether the art is music, or oratory, or poetry, or painting, or literature. The things that move and thrill and sway-the heartthrobbing things—are the ones that live. If you aim at the head the critic will get you. If you aim at the heart

Schools. Now that the question of the propri-

AN'IMPORTANT SUBJECT.

ety of introducing the Bible as a text-book into our public schools is agitating the contributors to the "Battle Ground of Modern Thought," of the Sunday Record-Herald, it may not be amiss to pursue its investigation a lit-

If the measure is advocated with the view of checking the decline in the interest of old theology, its adoption in my opinion, would have the opposite effect, or that of accelerating such decline. That the interest in old theology is declining, is acknowledged even by the orthodox church. Prof. Scott, of the Congregational Theological Seminary, Chicago, has recently said:

"One result of religious uncertainty is the disappearance of the theologian. The younger scholars, under radical influences, have turned away from theology; so that it is now very difficult in America to find men qualified to become professors of theology. The Presbyterian of Philadelphia,

"It is said that in our theological seminaries very few students are making a speciality of systematic theology. The times do not favor fine theological distinctions and definitions. Doctrine is not prized, nor understood, as in the days of our fathers. Doubt and uncertainty abound. Loose thinking is dominant. All sorts of opinions prevail in and out of the church. A hearing is given to all kinds of isms. Indifference in regard to what men believe obtains. The reading of the day can hardly be

called theologic, even in ministerial

Without calling in question the cause of this present general attitude toward old theology, as given in the foregoing quotations from orthodox sources, viz.:
"Loose thinking," etc., otherwise than
to say, in passing, that its opposite, or close thinking, profound thinking, scientific thinking, rational thinking, progressive thinking may be found to be en important factor in it, I maintain that as long as this is the status of theology, it is entitled to no place in the curriculum of the public schools of this

When the public school pupil is obliged to study theology, if he studies turies before the time of the Christian's Christ, Chrishna was represented as the true savior, as God incarnate in man, as born of the Virgin Devoki, as having died for the sins of the people, as hav-ing arisen from the dead, and as now sitting on the right hand of God. He will learn also, that Buddha is represented as the true Savior of men, as God incarnate, as having been born of the Virgin Maya, as having been tempted by the devil, as having fasted, dled, rose from the dead, and ascended into ator between God and man, as having suffered and died to redeem men from original sin, and given to man the plan of salvation. He will also learn that Osiris is represented as the true savior of the world, whose birth, death and resurrection were miraculous. He was born on the 25th of December, over five thousand years ago. He rose from the dead on the 25th of March, Easter, and now sits at the right hand of God as the only mediator between God and man.

indeed the public school pupil in his studies of theology, will find quite a number of saviors, all having been sons of God, all having been born of virgins, all went about doiing good and working miracles, all were put to death by ene mies, all rose from the dead, all ascended into heaven, all are now sitting on the right hand of God to pass judg-ment upon all men after they die. Of what benefit will all this be to the public school student? It will take up much of his valuable time, and to what pur-

If, as science now teaches, man lived and died thousands of years before Adam put in an appearance, how can the public school student accept the teaching of the church that physical death is the direct result of Adam's transgression? Not until theology attains unto something like scientific accuracy, should the Bible be adopted as a text-book in our public schools

H. V. SWERINGEN. Fort Wayne, Ind.

BOOKS AND THE PROPERTY OF THE nearts warm toward each other. That s the only way to make the home safe. Get a string around the hearts of your children. It is the only string that will hold. In the home, aim low.

The head is all right when it is all But out of the heart are the issues of life.

Aim low Thoughts on Auras.

The human aura is not a definite something that can move from place to Anra is derived from the Greek word

meaning-air. Each soul has its own rate of vibration and operates through the chemistry of life in the functions of the body, thereby causing the phenomena of blood circulation, heart action, and the marvelous movement of brain cells—a mystery doep and yet unsolved.

The new concept of electricity-or the effect of substance in motion named electricity—explains soul aura. The effect of the vibration (soul motion) or life, on etheric molecules vibrates the air for a certain distance in a circle from the solar plexus—centrethe dynamo of the body, at a rate that produces appearances or colors. Different colors are different rates of motion of the everywhere present sub-

: No one carries his aura from place to place, but simply vibrates the substance called air wherever he goes. Auras change tints under different environments, plenetary conditions or new concepts of life.

DR. GEO. W. CAREY.

SEEKING THE LIGHT.

The Bible as a Text-Book in Our Public Some Peculiar Teachings Controverted.

> In the Sept. 17 number of The Progressive Thinker, Emma M. Ward of New Canton, Ill., writes an article with the above heading, and speaks of some hings in an exaggerated manner. In referring to this, the editor says, "The spirit of toleration should exist on all sides in reference to the opinion of others," and he further says, the statements made in the following communication diverge from the commonly accepted opinions of Spiritual. ists, and we hope for more light thereon at no distant day."

In other words, he wants light from anybody; our editor possesses the wisdom to explain these spiritual phenomena, but he throws open his paper as an open conference whereon his readers can express thein opinions pro and con, even to exaggera-tion. If we, as readers, don't like the ideas we can put in our con and help to make the paper more interesting, but don't stop your paper if you don't like all the ideas. If you are so wise that you know more than the editor and all of the correspondents, don't stop your paper, but send in your opinions and criticisms in good manuscript form, so the rest of us readers can enjoy yours

hilosophic explanations. We all have different experiences and "no two can see exactly allke on any! important subject," as the editor says.) Emma M. Ward says, "For the first time in the history of the world, spirits are able to demonstrate the underlying principles of spirit manifestations. My! what a great assertion! How does she know what has or has not;

been done in all ages past? "How many do you think are ready, for spirit teaching not blended with mortal force?"

Why, all of us are ready to learn any truth. As we yet live in the mortal, how can anything we experience be outside of our senses? or be not blended with mortal force? Any force is blended with the machine or medium through which it comes or acts.

"Until mortal spirit power has been demonstrated, and its limit of action, independent of the body, reached, no mediums should think they have connection with spirits out of the body."

All the actions of any and all human minds are constantly demonstrating and illustrating "mortal spirit power" and "its limit of action." and "its limit of action." As all mor-tals are not alike in their development and growth, we can not lay down a rule or "limit of action" of their "mortal spirit powers" "Independent of the

When a medium is alone and is controlled in private with such strong emotions as to imitate another person's character, that medium has a good reason for thinking she has some connec-tion with spirits out of the body, for no such mortal is acquainted with her or heaven. He will discover also, that even thinking about her. Then who Mithra is represented as the true medibut a spirit out of the body is controlling her? Even if one or two persons were present, the medium may be controlled to do and say things unknown to their wishes, so their minds or "mortal spirit power" have nothing to do in controlling the medium.

"Consequently all thanifestation, be it good or bad, has been charged to spirits out of the body, when the truth of the matter is, there is absolutely no true spirit power there, no connection What a broad assertion! What a

reat exaggeration! If Emma M. Ward keeps on writing thus, her own "atmospheric conditions" won't be very good and she will surely need to "go beyond the mountains," as she expresses her-self. H. EUGENE MARTIN. Grand Rapids, Mich.

THE PHONOGRAPH.

The Part It Can Be Made to Play in Spirit Manifestations.

I wish to say a few words of the grand circles we had during the last two weeks of September, Mrs. J. De Bartholomew being the medium. I have a good Edison phonograph,

and have practiced for quite a while to manage the same in the dark, and [wish every reader of your grand paper could hear the result made by the spirits through the trumpet. My son Henry made four records, two talking and two singing; the great Indian chief Tecumseh, gave us a grand lecture. The great man, Bismarck, had to use two records to finish his speech, and they are as plain as those made by the Edison Company.

Spirit Tim, D. L. Herrick's control, whom people call Timothy, made a comic record, and very loud. Abraham Lincoln also made one in a fine lecture. You would surely think every one of the fourteen records made, was done by spirits in the mortal body. Of course they had to be made at two different sittings, as it takes a great power to make records. The spirits have to talk very loud through the trumpet which they hold, and then again through the trumpet which is attached to the phono-

Mrs. Edward came to my house. She has a husband and three sons in the spirit world. I asked her if she would like to hear a new record made by a great man—part song and part speech. She never thought of a spirit record, but when she heard the song and message given and the name Tom Edward. her own son, his familiar song and mes-

sage, she was surprised. Mrs. Bartholomew is now at St. Louis. In October she will be in Brooklyn, N. Y. I hope some one there vill get the chance to make some records from departed friends, as such are to me worth more than all the money on

GUSTAV THIESEL Akron, Ohio.

Care is no cure, but rather corrosive, for things that are not to be remedied. -Shakspeare.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man,-

Moses Hull's engagement at the

Dear old John Hutchinson, of the his extreme youth seem scarcely possi-

course of W. J. Colville's wonderful in-spirational lectures. Like good wine, Brother Colville improves with age, for

upon his hearers—that of lifting them souls." But the explosion came when

despondency and misery, to the positive one of health, hope and happiness. His idea of purity being an attain-ment, rather than a gift of nature to be treasured and if lost never regained, will take the stigma from repentant criminals and give them hope and selfesteem. What an incentive to a better life this idea would give to fallen women whom other women regard as hav-ing committed the unpardonable sin Innocence and purity," says Mr. Col-

ville, "are not synonymous."

The New Thought movement is pro gressing rapidly towards its fruition in the congress to be held here on the 26th of this month. New Thought and Spiritualism have so much in common it is hard to consider them separately. The N. S. A. meeting here just prior

o the New Thought convention and in the same month, we hope will form a bond of union for the progression of humanity on both planes of life, MRS. M. M'CASLIN.

Heaven a Condition of Love and Peace

St. Louis, Mo.

One of our, good orthodox friends rould say, "The people on the would say, "The people on the wrecked steamer, General Slocum, were ready to go, but God gave the Spiritualists another chance." You see it makes all the difference in the world, that little point of view from which we take our stand. This brings to mind a personal encounter with a most devout or- before October, but some of the mem-

from the negative condition of disease, I I informed her that according to natural law there could be no loss; that a continuity of existence for one, meant a continuity of existence for all: that our condition depended upon the life we lived, and not upon our belief or acceptance of any creed, or dogma-and as progression was a law of nature, those poor souls she called "lost," would evolve from their darkened condition into a state of light.
"No! it cannot be! Heaven would

be too crowded. There must be some Think of it a pretty, sweet-faced young woman insisting that there must be some of the human family lost (and all creatures) so there would be room for herself and those that believed as

As she turned the corner of the street these words floated back: "Mrs. Flint, you will never go to heaven as long as you helleve as you do." As heaven is a condition of love and peace to me, I kept my heaven and sent love and kind ly wishes to the poor soul so blinded by orthodoxy. But you will want to know about Spiritualism here. This is the psychic age in Corvallis as well as elsewhere. Per-

sons are continually coming to me to

learn the meaning of this or that mani-

festation—or the unfoldment of psychic powers. And sometimes a bit of medidoes not expect to hold public services thodox lady, a visitor to Oregon. She bers are getting restless for their meet-thought our Band of Mercy work was ings, and the outsiders are making in-lovely, but was horrided to find that I quiries. My health is improving, and believed all life to be immortal. She voice coming backs "Fempet to be able

immediately proceeded to instruct me to do my part of the work when the in regard to the "human chance of be time comes." JESSIE S. PETTIT FLINT. Corvallis, Ore.

you can snap your fingers at the critic. Mr. Man and Mrs. Woman:

Aim low. Keep husband's and wife's

Its Permanency Soberly Considered.

Starting with the assertion that only the truth is immortal, and that the statement is a true one is apparent to ordinary intelligence, hence the fact becomes clear that no human institution, however magnificent it may appear causing the builders to exclaim, what we have constructed, nothing be-fore ever equaled it in glory; it is a temple reared upon an everlasting foundation," can be permanent, for it is of necessity more or less influenced by that finite condition imperfection.

Let us make an inspection of the foundation upon which our modern civilization rests, and see in what measure it is established upon the truth, it has transmitted to it from the past conditions that were everything but perfect. It is trying to improve upon them and in a measure has succeeded, showing that it has established itself upon the truth as far as it is capable of understanding what it implies.

We have the history of ancient civilizations which in their day, when in the height of their splendor, appeared to the superficial observer to be established upon an enduring foundation, but were are they? Gone, disappeared like the dew of the morning before the ris-ing sun, and some of the most ancient of them have so completely vanished that only the faintest traces of their existence is left as a testimony and evidence of their greatness. It is not from a spirit of modern boastfulness when we assert that with all their greatness they lacked some of the elements need ful for permanency which have been incorporated in our modern civilization. They were without doubt the best the human understanding of that time was capable of evolving, bringing forth from the great laboratory of universal life, and the comparisons drawn with the present is not to find fault with past but to show that there is a power in human life that is capable of manifesting itself in a more progressive manner as experience gives it the needed lessons. Our present civilization has had the benefit to be derived from reviewing the systems of human society that have passed, marking the locations where danger existed and has been able to avoid some of the conditions which pycrthrew the ancient systems.

There is another great law that it is important to understand when dealing with the question of the rise and fall of numan institutions, and that is the law of destiny. All organizations are evolved because there is a necessity for them; the demand was for that special form and it was materialized. It was the one that could at least be under stood by the phase of development which at the time was dominant Whether in the growth of nations and races from savagery and barbarism up to the higher planes of life, or in the evolving of religious sects or political parties, they come forth obeying the great law of destiny, and when they have performed their mission, accomplished the work for which they were intended, the same great law which brought them forth and made them the dispensers of that portion of the truth which had been revealed, retired them, preparing other instrumentalities better adapted to carry forward the work of human advancement, proving that what change are one as related to the great law of progressive development as they supplement each other and are both indispensable factors. Our modern civilization has, like its

predecessors, a mission to perform, a destiny to work out—and then what? Its retirement, to be succeeded by a more modern and advanced civilization, one better adapted to the needs of progressive life. The present one shows that it is lacking in the elements that are necessary for permanency, but it is the best the world has ever seen; it is the result of the mighty struggles that ligious, civil and political. The martyrs that laid down their lives for the advancement of human institutions up to their present plane of existence, have left an influence that is enduring and that will be an inspiration to coming generations, they knowing that they could not attain unto what they have if it had not been for the advance guard, the forlorn hope that preceded

There are crucial periods in the history of races, nations, political parties and religious associations. These crises are the testing of the moral and spiritual forces to see if they are strong enough to triumph in the struggle that is necessary to evolve higher condi-If they are, they will dowed with a new lease of life and power; If not, they must be retired, take a secondary place in the procession. Our present civilization is nearing the time when it will have to pass the crucial test, to be tried as by fire to show whether it is ready and willing to leave those conditions of the barbarous past which have come to it by inheritance and which it has not before been able to eliminate from its organization. All that claim to be ranked as civilized will need to be ready to meet the forces of reconstruction which will strike deeper than ever before to the foundation of their civilization, to test and see in what measure it is founded upon the truth, and all of its conditions political social or religious that are not on that foundation must be removed as the intelligence and moral force is developed so as to understand the necessity for such action. That is the way advancement has been made from the crude beginnings which accepted many things that at present are not recognized.

The feudal system that was established in Europe on the overthrowal of the Roman Empire, how crude it may appear as we view it from our present standpoint, was a great, improvement over the barbarism that preceded it. It was a preparation for something more advanced which would in time make that system obsolete. So our present systems will be replaced by something as much superior to them as they are superior to feudalism. The unification of the nations of the world produced by the wonderful inventions of modern life has enabled it to more intelligently deal with the problems that are forcing their way to the front and demanding solution, which our predecessors were unable to do, and the rapidity with which these questions are handled makes what transpired last week an-

cient history. We of the present have special problems that belong to this age and which we must solve, conditions of life that are the outgrowth of our political, social and religious development but which cannot remain permanent fixtures of the present civilization, for to retain them beyond a certain limit would be retrogression. The question is, will it be able, have energy enough, to eliminate those excrescences which have grown on the body? If it has and uses that energy to work for the needed reformation, a longer life lease will be granted that it may more completely fulfill the law of its destiny. - If not, then prayers and supplication are valueless to prevent the enforcement of that great law which operated in former civ-

Our Next-Door Neighbors.

BY CHARLES DAWBARN.

perature. The doctor's thermometer is believed to the same old form, and with even the same old dress. tell a tale of great danger to his patient if it shows 4 Nat a wrinkle is missing from theclear old face. That temperature nearly reaching this narrow limit in vision stands to you as a convincing test of spirit re-

which is in danger of falling to pieces, and whenever house form her true self is wearing across the line. this happens its occupant, quietly and naturally, The writer has known an investigator overjoyed to moves into another house-body across the street, greet a sister he had last seen in budding womanhood. This change was merely a question of one or two de- The past was reborn for him, alt. Hough they had partgrees of temperature-merely an alteration of vibra- ed half a century ago. For another brother she ap- orthodox churches have gone to sleep tion-at which one house-body falls to pieces and an- peared as he had known her in middle life, and was other, very similar, becomes the home of the man we gladly identified. So in neither appearance was there.

the old house-body had been furnished with a full set to think, realize that such a sister spirit might be unof sense furniture adapted to its special use in carth, recognized by either brother if she appeared as she life. Through this sense furniture the man had seen; actually is in her life of to-day, in the spirit world heard, tasted, smelled and felt of his surroundings. They are so the line. The writer has a neighbor who is But once outside that narrow limit of temperature a worthy citizen and a married man, although but both sense furniture and house-body fell to pieces, three feet high. When he passes the divide he must There was no question of rent. The man did not return as a dwarf if he is to be recognized. Surely leave his house. The house, and all within its walls, that will not mean that he is a dwarf in spirit life, and fair compensation, in Rochester. We left him. None of his neighbors saw him move, is to remain so throughout eternity. Yet that is what prefer to settle a speaker for the win-Even the doctor could not chase him to collect his "spirit return" as vouched for by its believers, seems professional fee. He had simply disappeared, and to teach. We thus see that this power of picturing or his old house body was in ruins. And all this had reflecting your own resemblance, which seems to inhappened just as soon as the temperature inside his here to every spirit, is not much help towards realizold house home had passed its limit.

matter of belief that the man himself had really we would study the extent and limit of the power of moved into a new house, with new furniture, but this these "neighbors" over mortal life. belief has gradually become a knowledge, attested by There is a great deal of experience of both spirit reside, is normally invisible to the other.

him from one house-home to another, with a different, ed for lack of proof. style of sense furniture, can have very little effect on The more sensitive the mortal the more likely he is the man himself-the man invisible, and who remains to have the very experiences we are seeking. But, usinvisible, so far as we can conceive, no matter how ually, these very experiences are gained only when many changes he may make from one house to an- he is most abnormal. Such a sensitive is generally other. There is, at best, but little satisfactory com- unfortunate in his relation to our everyday life, so is munication between the folks in the new house and at once counted as a mere visionary, and his statethose still left in the old man-house. There is a dense ments are viewed with a suspicion and doubt that defor between the two, and in that fog everything is stroys their value. For such reasons many an author dim. distorted and mushy. But that fog, made by whose works we gladly lend to some investigating these two or three degrees of difference in tempera- friend, utterly fails to convince the skeptic, who ture, is Nature's dividing line between our man- merely sneers at our easy confidence in statements houses and those on the other side. Still we have dis- that are not supported by evidential proof. So we covered enough by psychical research, and what is find ourselves to-day largely basing our beliefs on evicalled "spirit return," to know that the manhood on dence, either so personal we cannot present it to oththe two sides of the divide is almost precisely the ers, or else sadly destitute of proofs which alone same. Naturally there is a difference of expression, could satisfy the honest but critical unbeliever. For and, for the most part, there seem to be family dis- such reasons a book recently written by a trained cords in the man-houses on both sides, whilst close to lawyer, has a value not possessed by any other work the divide.

law is universal, and undoubtedly a couple of degrees must be humiliating, it is still a record by an honest of temperature would not change the law for our next man of over-confidence in spirit friends. These visitdoor neighbors. Progress is always from the lower to ors proved themselves as honest and truthful as himhe higher-from disharmony to harmony. - From self, but ultimately failed in the hell to home is only expressed by sensation. It has thusiastically commenced. The phenomena proare certain changes that must be noted as the result ened skeptics, as proofs of spirit power and presence. of crossing the divide. The most startling is that The name of the book is "Death-The Meaning and known to us, and described as psychical. He can are usually held in stock. man, who has merely moved across the street,

his appearance at will. This fact is the foundation of ature from our world of to-day. Modern Spiritualism, and the puzzle of Psychic Research. The medium sees your spirit visitor in form. San Leandro, Cal.

It is a startling thought that all human life is and garb as you knew him in the long ago. The old bounded and limited by about eight degrees of tem- mother who passed on a generation ago, comes with

ither direction.

Everybody, save the few remaining crass material- appearance reformed and bedrassed for another apists, is aware that the patient himself is not really in pearance wherein you would find no test of identity. danger. It is the house-body in which he dwells. So she is bringing with her to lesson as to the present

a hint as to the form she wears in her everyday life. new.

But the change was really a most startling one, for Yet the believer in spirit return must, if he will stop ing spirit life of to-day in the spirit world, just across Till quite recently it has been counted as a mere the divide. But it is of immense importance when

some of the world's leading scientists. That is to say, turn and spirit power which is far too personal to be the new man-house, with its new sense furniture, is given to the world. Yet it is this very experience now counted as a fact in nature by these learned men, which embodies almost all the knowledge we are seekand the result of a mere change of temperature of one ing. We occasionally meet a sensitive who is willing or two degrees. But as none of the old sense furnito tell us, in confidence, much that the world ought to ture can be used in the new house-body, and the new know, but, almost invariably, the history, whether of sense furniture is of no use to a mortal, we seem to weal or woo, is marred, because its value depends have reached the scientific limit when the new man- upon the character and ability of the sensitive himhouse had once been accepted as a natural fact. The self. The power of accurately nicturing one's own man himself has never been seen on either side the experience is rare. And still more unreliable is the line, but only his house-body with its sense furniture, history when the sensitive knows and cares nothing which house home with its sense furniture on either for the rules of evidence under which the search for truth is conducted by science, and in our courts of It is obvious that a change of one or two degrees in justice. Such a sensitive simply demands belief bethe vibration we call temperature, though it changes cause he says it, and is indignant if his tale be doubt-

known to the present writer. The author kept a diary Nature seems to have a hard-and-fast rule that of his experiences through several years, with the progress shall always be the result of effort, and not needed names, dates, and names of witnesses now livcome in any other way. On our side the divide this ing. And, although to himself much he has written hate at one pole, and love at the other. Still there duced were startling and convincing, even to hardman's new house-home cannot be destroyed like his Result." Its author is John K. Wilson, a member of old one. He cannot murder or be murdered. Yet we the Pennsylvania bar. It is published at Lily Dale, are told he can quarrel and fight with weapons un- N. Y., and is, I presume, for sale wherever such works

thus suffer and cause suffering, for he carries with I am not proposing to criticise the work. Every him the hates, loves, passions and appetites that were reader who chooses can do that for himself. But, I his in earth life. In a word, these two or three de- propose to use its statements of fact in this article begrees of temperature change the house, but not the cause I know of no other similar experience which would not be counted as too personal for publication. He has, however, acquired a new faculty, so distinct Its real value for this purpose is that it presents facts from anything in earth life, that, were it not for con- which are really glimpses of the life lived by those stant proof, it would seem impossible. He can change who are only separated by a degree or two of temper-

(To be continued.)

came incapable of performing the duties that were required of them.

ife to its present level have had their periods of ebbing as well as flowing. that seems to be a law of their being, but each succeeding one advanced a step farther than its predecessor and did not recede as far; proving that the law of progress is permanent, that what has been gained cannot be lost though For the Life and Growth of Inner it may be obscured and dormant for time. The more perfect utilization of the material forces of the world in making the industries on which human life s dependent more powerful, bas enabld civilization to enlarge its boundaries, and what formerly was only done by human and animal muscular efforts, now is accomplished on an extensive scale unthought of before. These are some of the great civilizing forces that he former ages had not evolved. Not that human culture is dependent entirely upon the development of the material forces, but its field would be lim-lied; a select few would receive most of benefit and the masses remain in primitive ignorance. 'The development of these forces has given a permanency to our present civilization that the former ones did not possess, for the larger the number that are benefited by the improved conditions, the more permanent is the structure that is reared.

able to meet each duty as the progress of time brings them to the front, demanding that they be recognized and tion superior in every respect will be by the gradual replacement of the present systems by superior ones, a merg- the Infinite, ing of that part of the present which is
worth retaining into the larger body of
new life to the physical ... Fill then the the higher civilization.

The expensive and brutal methods of finite One, atoms of Divine life that will God give me the synsbine ever, solving the problems of life by the arbi- give thee life eternal some care trament of war must cease. It has The internal warld spirit, is the pow-been the method all along down through cr that controls, all. The lutine life the ages, but with the power given by holds divine possibilities for all manscience to the destructive forces, there kind, even the lowest- life must be a limit to the using of them in measure of sacredness. Over all are

ilizations removing them when they be perfect development of the resources of the gifts you should bring. peaceful life, making the coming civili-zation one before which the present one life. Humanity is the flower of the The great flood tides of successive will look dark and gloomy when soul, and whose fragrance is love. Live civilizations that have carried human brought into comparison to the glory of out the life of the foul. Let the beat that higher development.

HAMILTON DE GRAW. West Troy, N. Y.

SPIRITUAL DIETETICS.

Boauty.

Teach us the way, O Lord, to thy sanctuary: the soul is the sanctuary. principles emanate within, Life in the Sammerland is determined by the mortal. Cultivate the most beautiful flowers, and the pleasures de rived therefrom are fruitful and without number. The minute life-giving principle is always implanted therelo but to develop the spiritual atom, thy life must become purified. Constant watchfulness, truth, morality are the countersigns. God's highway is strewn with broken links caused by the lack of moral strength to revist! temptations that will ever be with you. Let the highest within rule; you can defy the demon in thy heart, because the temptations resisted nave become rounds in the ladder of life eternal to

lead you through the dark valley.

Spirit is not born, therefore cannot That our present civilization will be die; it is individualized, not as a whole, but a part of the Infinite. Each soul possesses an atom of supreme consciousness. The outward holy develperformed, we believe, and that the ops, grows, so also the inner body. The transition from the present to a civiliza- spiritual body is made out of the emanations of thoughts, life the inner life. These atoms lose their relationships to

The air taken into the lungs furnishes lungs of thy soul and draw from the In-

that capacity, or annihilation will restretched his protecting arms. Your suit; but it will cease, and the glory of soul reflects the light and glory of his the coming time will be in the more presence. Deeds and not words, are

tudes fill thy soil; stretch out thy hand for the manna of life eternal; strengthened and refreshed, continue to climb to the heights.

Strive ever for the attainment of truth; turn on this searchlight and find the weakness of the heart. Bind up the sheaves before the reaper comes; broaden thy life, take in all humanity as thy guest. Then when the sands of thy life are run, the Father will wei come the beloved child as the Good Shepherd who remembers his own, and is known of them. A. B. COLE, M. D.

Black River Falls Wis. GOD'S SUNSHINE.

Over this ianasthe Brooding sunshine Breathes a spell of sweet delight, From early mern till the days decline God's censers are Hindled with light And the chirps of the birdling's echo Are musical with Bongs of praise, As back on memory stream I go To my happy springtime days.

I cannot murning or complain.
That fortune comes not my way,
I know thro 1968 sourow and pain
God brightens my every day;
And from the stargenmed azure sky
There drops on my dreamy sight
The faces of fived ones from on high,
In the sileng of the dewy night.

Not in church or sacred temple Do I find love's shining path, From the worldly who dissemble With the spirit of vindictive wrath; But in green fields and sunny places, So glad with the running brook, Do I see reflected God's angel faces

And read his living book. To eather and hold and to scatter. And courage and strength distill; And whatever my faith may be, Of doctrines old-or new, May my spirit like the sunshine be

Ever sunny, warm and trae, BISHOP A BEALS.

Summerland, Cal.

Good News From Rochester, ind. Because dire necessity paved the way, an appeal was made through the columns of The Progressive Thinker, for help to sustain the cause of Spirit-ualism at Rochester, Ind.

The appeal was not made in vain-Generous souls, who care more for the progress of Humanity's Religion, than they do for the saying of dollars for selfish purposes, came to our rescue and now we stand head and shoulders above the waters of financial fallure which threatened to submerge us. One white soul, who, simply wants to be known as "a Spiritualist, of Washing-ton," came forward and paid our rent for a year, others contributed \$5, \$2 and \$1 bills, and we are now out of debt, happy and have hope of holding some meetings this winter, and if willing hands and courageous hearts can win out Rochester First Spiritualist Church will be wide awake, doing business at the same old stand, when some of our and forgotten to awaken.

Never was the harvest so ripe in the fields of Spiritualism, as now, and what we need in Rochester, is a competent leader, one who can teach the people intelligently, the truth of our beautiful

philosophy.
Our society desires the services of a young man, one who will hold the cause of Spiritualism as something sacred, knowledge and conduct. Such a speak er can find a good home, honest hearts and willing workers, together with a ter, if one can be found who can fill the requirements, one who is a builder and

worker.

Speakers wishing to correspond with the Rochester, Indiana, Society, should address Miss Catharine Daniels, secretary. The church is desirous of hiring a young man for the winter months. Correspondence is solicited. Thank ing all those who have come so nobly to our assistance, we remain, yours for

the truth. MARGUERITE MILLER.

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From the names and addresses of several hundred students which were offered that they might be communicated with, eighty-four were selected. The replies received were more than sufficient to convince the most skeptical in regard to the wonderful benefits to be derived from this mighty power. There were absolutely no failures. All had learned to make practical use of the sciences. The following extracts are taken at random from the letters, for the benefit of readers:

J. H. Schneller, 484 Avon st., La Crosse, Wis., writes: "Hypnotism truly reveals the secrets of life. and the mysteries of nature. My own father could not have convinced me of its wondering power if I had not actually tested it for mirecis. I consider a knowledge of It invaluable to those who wish to get the most out of life; to those who wish to achieve sucess and live up to the full measures of their possi-

Mrs. Efflo M. Watson, Martinsville, Ind., writege "Hypnottem option the road to health, happiness, and respectity. It should be studied by svery one. I yould not part with my knowledge of it for any amount. The instructions have developed within me force of character, an ability to influence and con trel people that I did not dream I could acquire. J. W. Clinger, M. D. Springdeld, Ohio, writes:

American College of Sciences in two cases of difficult surgical operations with perfect success. It is a compicte ansembetic, and proferable to chloroform or ther. I sequired a practical knowledge of hypnotism in less than than three days. The book is grand." Bev. T. W. Butter, Ph.D., Idaho City, Idaho, writes: tem dyapensis and paralysis of long standing; bave Personal Magnetism invaluable. The book has greatly necrosed in orapowers.
Dr. W. P. Rondicutt, 529 State st., Blaghamton, N. Y., witters "I had long sudded from nervous

prostration and dyspepvis. My case bassed all med-leal skill. Lightedied bypnottem from the American College of Selesces, and tried it upon myself with etter,than it had been in thirty years. I could est ingibling without the alightest distress. I can hypotize myself in five minutes and sleep all night; here bypnolized a number of others. The first ten thousand persons who

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SHAPTER VII.

What for? Bhe silently glided toward one of the

windows, out on the wide veranda that surrounded the stately old mansion we were in, and motioned me to follow her; how I moved from that bed, swinging as it was, was a mystery to me then; no movement on my part was tion to ourselves must be a part of the education you are now entering upon. necessary; I was, by some unseen power moved to follow. As I stood by side, she divined my question, and

Brother, the same force that conveyed you to the ship in the stream, and to the aerial ship on which you rode on your delightful voyage through the air, is the power, or force that has brought

"Then," I said, "If this be so; to de-

have, or to hold, is the regulator by tion, it therefore becomes the recrea-which all may have. I have told you tion of all. that one must receive one thing at a growth and provides little nourishment. Look at the stately oak; it is many years in coming to maturity, but when fully matured it stands long, and except by the action of the law of nature, it education which we seek. cannot be destroyed with ease."
I recognized her gentle rebuke, and

was about to apologize, when she said: would be natural on Aer to deas to grasp more than they could hold did not penetrate. or contain, that one will almost invari-ably, through selfishness pass through the same experience in their eagerness to acquire a little more, or all; it is so in all the walks of life there. And if there is an occasional one who is content to go slow, and not seek more than heard in the evergreen bower. is necessary for health, wealth or happiness, then that one is looked upon by

which extended many rods on all of all kinds in sparkling beauty twinksides of the mansion; we walked on in led with such brilliancy that my sight silence for a few minutes and found a would soon have been dazzled, had not beautiful evergreen covered bower; it my teacher caused the boat to speed on was made of stones of some kind which again. Soon we came to a flight of sparkled like diamonds; the structure glistening steps where our boat stopped was ellipse-shaped on the ground, while its roof was oval and supported by pil-lars of round and brightly polished all combined to form a picture represilver; the floor was like the mosaics I had seen in the room that I had just as one might imagine were at the bot left. Seats arranged around the room, were made of variegated colors of different kinds of wood. The building covered an area of between one and two sparkling wall, and gradually the daz-hundred feet square; the whole outside zling light grew less and the beautiful hundred feet square; the whole outside was covered with a thick creeping vine with delicate green leaves.

As we entered, and seated ourselves on one of the settees, the gentle breeze coming through the graceful hanging many acres; beneath, untold depth, was vine sounded like the sweet music of many flutes. It was a place where one could be secluded, and enjoy a siesta tiful birds in the atmosphere, all kinds with perfect peace and rest.

"This, my brother," said my teacher, der mansion may come for partial seclu- forced question, and answered: "Simply sion: it was erected to show their ideas of forming a new design, showing what one mind may conceive."

'I thought: Does one person own .ll this? Is this all under the control of

My teacher seeing my question before I had time to form it into words, answered: "No, my brother. No one the boat we had just left, and said, person controls anything. Each one "Look."

Conceives something to advance the knowledge of law, and that conception turned and darted through the water, is manifested to the eye or ear and all enjoy it, or learn by it; for it is sure to lead to something of more value. You will find as you advance that it is the same in everything; science and philosophy are thus forwarded for the profit other things that may be of as much in-

We strolled out over the broad lawn, and descending a gentle slope we came to a broad lake covering many acres. nearly surrounded by tall trees and beautiful shrubs of every description; in some places the foliage was so dense as to almost obscure the view beyond, and had it not been for the indescribable something that allowed of no obscuring of anything the view in the background would have been hidden.

Floating on the surface of that beautiful sheet of water, that was so clear were aquatic birds of all descriptions. the most noticeable of which were the graceful swan in great numbers. A flight of stone steps led to the water's edge from the bank, where were moored tiny boats representing many beautiful things. Shells of many kinds; fishes, great and small; birds, almost exact in form of those in life that could be seen now swimming around.

We entered one of the boats which at first sight I thought to be a live swan. My teacher motioned me to a seat by her side, and instantly our frail craft turned its bow towards the middle of the lake. There were no oars, no sail, and as I could see, not anything to through the placid waters. I immediately perceived that that unseen force work on this beautiful boat, that I had twice witnessed before.

We sped on at rapid rate of speed; I could see the waves as they caused the boats to rise and fall on the shore we had just left; I could hear them as they rolled upon the shore. The birds but my attention was concentrated upon that unseen power that was im pelling us on. My teacher had seen the question within me. What was that

"Brother," she said, "I would willing I, too, and a student like yourself; I or to make me feel I was among hope to be able sometime to define that strangers; each was fully occupied in hope to be able sometime to define that strangers; each was fully occupied in people on that aerial car? Had they power. Suffice it to say now, that it is their own way, and my teacher and mytaken me back to my earthly home taken me back to my earthly home taken on the people on that aerial car? Had they be their own way, and my teacher and my taken me back to my earthly home taken my earthly home taken my earthly home taken filed to define it, but as it is not neces- wind, nor was there any sensation of comprehensible power. I became so in. be less so-called crime, and marriage

sary for either of us to understand it at fear. There was no conversation no the present time, we may use it and ticeable between any two or more of know more of it later; I will accompany you to one of the great halls of learning soon, where those who do ticularly noticed; it was as if all were fully understand this mighty law will riding for the first time, and as if each explain it to the people assembled; we will learn not only of the law but its application. What generates this power you know, as well as I; of its applica-

"I see that you are already becoming interested, and as you proceed, you will become aware of the truth of my statement: that all things here become what their voices, or see their lips move as you call recreation; the fascination of yours or mine do, still I will try to tell

you to my side at this moment. This is investigation. And as one of the most all other more dense matter when the an exemplification of my statement; to learned and persecuted on Aer once said, 'All science is but the reaching out of natural law'; so here, the searchsire, is to have, why cannot one have ing for cause, or the application of law, or science, as it is called on Aer, be-"Brother," she said, "the capacity to comes the great study and only occupa-

"I see you would ask, 'Does not time; were one to receive all at one become weary? I answer, yes if they Here, the mingling of that great power, it would be more than they could follow in one direction continually; but or the working of the law conveys from mentally digest; the understanding is the laws are so numerous, and of such like the material stomach, it must not diversity, that when one tires of one from the same power the thought or the he overloaded. A mushroom is of quick law, he can turn to some other, and by understanding. So, a continuous stream so doing lose nothing, for it matters not flows out from each; no thought is hidwhich way we go or look, there is alden, and all fully understand and comways some law with which we come in prehend what is being thought by all contact, and the application of all is the

We had now crossed the beautiful lake, and our boat stopped seemingly of its own accord at a beautiful grotto "Brother, you need not offer any ex- that was fashioned of unhewn stone; it cuse for your question, for I well know was arched in front, and on either side of the arch the ragged rock extended a sire all things at once; for there all are long distance, and was perpendicular, in a hurry to acquire much in a short many feet high. Our boat glided gently The people there are slow to through the archway, and we found ourlearn wisdom, even by experience. selves in another enchanted spot that one or many who have been so selfish I had thus far found where the sunlight

and commenced to rock it; immediately the waves began to roll, and as soon as they broke upon the walls of the subterranean room, the echoes came back to us in strains of music like that we continued for several moments, until my eyes became used to the dim light; others, as being indolent, and he will be then she stopped and pointed upwards trodden under the feet of the others in and around; my gaze followed where their mad rush for gain." and around; my gaze followed where she pointed, and all the beauty I had We had now reached the open lawn seen before was now eclipsed. Gems and we alighted upon a broad platform senting what seemed to be scenes such tom of old ocean. Going a little way back on this platform or landing place my teacher placed her hand on hazy light of the outside world lit up every nook and corner of that vast subterranean grotto, and I could see its every beauty. Above, many feet: around.

> of fishes in the waters below. Instinctively I said: "What for?" to gratify the imagination of those who occupy the mansion we have just left, you are so ignorant."

snarkling gems, all plainly seen; beau-

and satisfy the law, that harmony may be produced in all places." She motioned me to follow, and crossing the broad platform, we soon came to an opening in the wall and turning back a step, she paused and pointed at

and was soon far out on the lake Now I again beheld the wonders of that atmosphere that was so clear; I could plainly see the place where we had embarked in that beautiful swanshaped boat; and in less time than I can of all. But let us go on, we may find tell, it had sped back, and was resting quietly where we had found it. I had een it all the way back, and although there were several miles, and the thick walls of the grotto intervening between it and me. I could see it plainly.

"Brother," she said, "you may now be able to see that the power may be used even though we do not come in immediate contact with the object."
I could only reply, "I see." I did not

My teacher understood my dilemma, and turning to the opening in the wall instinctively followed her. We found broad path thickly strewn with peboles imbedded in a soft yielding earth which we followed for a short distance upward, and soon found ourselves on an eminence, from which we could see a

city at its base. "Shall we now go to the city to view the wonders there, or shall we rest here on the soft grass?" said my teacher.

"I am tired," I said.
"I know you are weary," she said, and that you may enjoy rest such as will be of most benefit to you; yonder car, which you may see above you shall convey you to the apartments I spoke of, and there you shall receive the rest that will be suited to you at present," Immediately an aerial car like the

one I had ridden in, and was now far above and at our right, came swiftly, and stopped about fifty feet above the spot where we had sat down on the soft green grass; again the little basketshaped car dropped at our side; we stepped in, and all were raised by that

unseen power to the car. As we alighted on the deck of that aerial car, which I found like the one I had been on, the only sign of recognition I noticed between my teacher and sweet and refreshing sleep after a long hose on board, was an affectionate smile by all who looked at us. There was no look from any, as if they would wonder why I was there. There was no I lay as one can in the warm summer knowing looks between any, as if they morning of earth and let my thoughts who I was, or why my teacher accompanied me; and as the car sped on, ly enlighten you upon that question if I there appeared no officious person who was able, but you must remember that would attempt to assist me a stranger,

height, and authough we were passing had seen. I tried to reason out some the application of it to inanimate nathrough space at a great velocity, we cause for the peculiar atmosphere. ture; there are those here who are qual-did not realize any inconvenience from tried to see the application of that in love is. If it was known, there would

be seen all over the car, This, I par was awe-struck. While I wondered, my

teacher touched my arm, and said: "Brother, you have now seen what That you hear no conversation here, no doubt would lead ytu to believe that all are mute; but do not be deceived; everyone on this car is in earnest conversation; and although we cannot hear the mysterious is so great, that as one you how we converse here without the finds the cause in one direction, it use of the vocal organs. Thought, my leads to another, and so we are led to brother, is as tangible to the sight as inner sight becomes developed. What you would no doubt term intuition, is

nothing but the thinking part of all that

has animate life. As all here are attuned, or unfolded to that extent that words are not necessary to express their thoughts to one another. same power, by the way, which animals of the lower order on Aer converse. one to another the force that comes others. So, you see why this car came to a stop and we were taken aboard; you can also see why we were so warmly welcomed by our friends here. You

may also see why no audible words were spoken to inquire who you are, or why I am attending you. All on this car know full well why we are here, and what is our destination; they all know that I have been designated to be your teacher, because I am in just the condition to assume that duty; because of There after one has seen the failure of was comparatively dark; the first place the natural fitness of my particular development, the law demands me to be to you what I am. Then, knowing all My teacher stood erect in the boat this, there is no necessity of superfluous questions or conversations. When you may have developed more, you will no

> "Oh, yes; there are those who have to talk as you do." She had answered my question, even before I had formed it in my mind, as if to substantiate the statement she had

just made.

to aid her.

longer have use for your vocal organs."

"And soon we shall see some of them but now we are on the way to your apartments where you may receive the rest you so much need."

I thought, I am not weary: the exhilarating scenes through which we are passing are so varied and wonderful that it affords all the rest I need.

"But," she said, seeing my thought, soon this will have passed, then the same_condition that was upon you before we came on the car will be upon you, and the law will demand that you rest, and if you do not comply, there will be exhaustion, and the desired effect will not have been accomplished." Again I thought: She desires to be relieved of me, and this is an argument

I noticed that several people looked kindly at me at that moment as if they all understood my thought, and my teacher laid her hand gently on my arm, and in the tones I first heard her voice while I lay in that soft hanging the grand sight, an unbroken wall of bed, she said:

"Brother, I have no duty to perform, but to attend to your desires. I have no desire to be relieved of you; and my argument, that you should seek rest, is but the explanation of the law, which is

To say that I had received a rebuke from not only my teacher, but from all those who had looked at me, will convey but a slight understanding of my feelings at that time; and as I looked at them, I could feel the hot blood surge to my face, and I know it was flushed to the roots of my hair.

With one accord tney all came towards me, and there far above the ground, and swiftly speeding on, for the first time in my existence I was trembling with fear; I did not know what the result might be; and to add to the intensity of my feelings, it seemed as if all on that aerial car understood that something unusual had occurred, they all looked towards that group of which was the central figure. My teacher ook me gently but firmly by my hands, while all concentrated their gaze upon her; thus I remained for one minute. then I closed my eyes, and I lost consciousness.

> CHAPTER VIII. Rest.

When I again opened my eyes, the scene that met my gaze was far differ-ent from that which I saw when I opened my eyes when I awakened in that beautifully ornamented room in the old mansion; the things that I now saw were not of the elaborate Rind that had seen on every hand since I became a resident of this wonderful country. I was lying in a bed not unlike those to be found in the more wealthy part of some great city like Paris or ondon; the furnishings were antique in the extreme; the carpet was of silk tapestry in fancy designs, representing nothing in particular; the windows were shaded by some heavy stuff which might have been damask; for, except were so heavy that no light could enter the room, and as it was only enough to allow me to see faintly all the things with which I was surrounded.

It took me a long time to realize where I was. Now, everything looked so tangible. I could hardly believe that was in any place unlike the world I had been so mysteriously removed from. Here, the walls were not transparent, neither were any of the objects with which I was surrounded. It seem as if I had just awakened from a and tiresome journey; and now amid what I should have called luxury, if I had not seen so much grandeur before, work without any fixed purpose.

Where was my teacher? By what power had I been put to sleep? Was I again on earth? Had my unexpressed thoughts been taken as an insult by the

earth, or Aer, as my teacher calls my original home, understand the applica-tion of this mighty torce? If they could, what changes could be made

there, what advances science could

make."
I relapsed into slience, and still my thought flowed on. I thought: Surely, harmony seems to be the great ruling principle; and as all can understand thought without expressing it in words, then all must be able to understand the cause of all things, and so, must know the laws which govern. Then all on that aerial car may know why I had such thoughts; and the putting me to sleep must only have been to allay the fears which were arising within me. A sweet calm, contented feeling per

raded my whole being; I felt that per fect freedom which my teacher had told me I could enjoy. I felt rested; my mind was free from any vexatious thoughts, and I could reason as I had never reasoned before. I could plainly see by my reasoning, that my teacher as well as the other people on the car understood that to give me rest, and thus destroy my sense of fear, was a neces sity; and that I must be rested in a de gree corresponding with the conditions with which I might have been surrounded on earth at that time. So, that inde scribable power had been exercised on me, and while under that power I had been conveyed to this place, where I could enjoy earthly conditions such as was most used to.

Here again, I reasoned, is another ilustration of the wonders of this wonderland. They force nothing, here; but work by the law in every instance. Had I been on earth, and showed the fear I did on the car, more than likely I should have been mocked, or some-one would have offered a conflicting argument, which in turn I should have combated; the result may be easily imagined; bitter feelings would have been engendered, contention would have arisen, and in the end, no one would have been benefited; while here, a cause was sought and found, a cure was at once applied, and harmony was the result. I closed my eyes, and was soon again

I was awakened by the soft hand of my fair teacher; she had silently ap-

peared and laid it upon my forehead as she did the first time I saw her. Again, I felt that same delightful thrill through my whole being, and as she spoke, ev erything which seemed so tangible be fore, now assumed the same transpar ent condition as all things had before I was taken to this place. I could now look through the walls of my room and see the beauties of all nature spread out around us in all directions: the partial darkness which I had before noticed in my room was now dispelled, and the same hazy atmosphere which had so delighted me, now filled the room. I saw my robe had assumed a shade lighter. and I thought, Surely, I have gained a little

My teacher seemed listening to my thoughts, for presently she said:
"Yes, my brother, I am pleased to say
you have gained. You are an apt scholar. When you first awakened, I saw your thoughts as you lay and rea-

soned. I was in school with my teacher, and he congratulated me on the process you were making; and as soon as I could finish my lesson. I made haste to come to you, that we might again take up our task. You certainly have reasoned well, for if the law had not overpowered you,

you would have lost all control, and what you have learned would have been of no avail. Now, you have risen one step, that has fitted you for another. It is true you were taken where the conditions resembled those which you would have had, had you gone to rest on Aer in an exhausted state. The fear you expressed on the car was natural; not that you expected a reprimand, but because you fully realized that in your ignorance you expressed a thought that reflected upon your comthat you have profited by your lesson. By your thoughts, you show that your companion was judicious in providing you rest, and such as you would have on Aer under like circumstances must be provided. Yes, the same, to you; wonderful power was exercised over you for your benefit; now, you can go forth refreshed, and the lesson will teach you that the only power here is that law which ever works the same on all. You were removed to these apart ments with which you were unacquaint ed, even on Aer, representing luxury there, because they represent wealth, a you call it there; had you awakened amid the more plain surroundings of some of the habitations of Aer, such, perhaps you were better acquainted with, then your rest would have been spoiled by disappointment by thinking you had returned to your former home Luxury to you as yet, is rest, and you should continue in it until you are able to see where true rest lies. Later, you will be able to understand what I mean; now is your opportunity to de-cide what shall be your apartments. Shall they be like the ones you are now in, or shall they be more ethereal, as you term it, like the habitations you have seen since your arrival here? This may be your home, where you now find yourself; or you may make or have just what will suit you best. Here you may be as secluded as in a walled castle on Aer: no one will molest you; and if you desire, your thoughts even, shall

be as secluded as your person." "My teacher," I said, "I will be content to remain where you think best. Where you are, there I will think I am satisfied to be. I have learned one thing sure; and that is, that you have given me the only rest I ever know. You are the only woman I ever turned o, for whom I could say I ever had any affection; and if Lican ever have you for a companion, I feel that my task, be It what it may, as long as I am in you society will always be light; if I could have you with me in such apartment as this for my home, I should be perfectly satisfied."

ectly satisfied." 5: 450
I attempted to rise, with the intention of clasping her radiant form to my breast, but I was gently and firmly restrained, and a sad smile played upon her features. She looked at me for a moment, as-if to chide me for daring to express anything like love to her. "Brother," she said, "I can not chide

you for your expression of love, as you think it is, for it is natural for people on Aer; there, when two people are brought together, of the opposite sex, in harmony with each other as you and are now, their thoughts will usually be on the same plane: they learn to look at all things with the same understanding; and according to the custom there, they are taught by that religion I have before spoken of, 'that it is not good for man to be alone;' they are aught that they love each other. But, I must tell you, my brother, that while you now think you love me, I will also tell you, that neither you, nor any of the people of Aer know, or ever can know I sphere, what that principle they call

terested in my thousants; that I began to talk aloud, and said:

"Is this what I have, heard called 'will power'? If so, it is more mighty than steam, or all the forces on earth combined. Why cannot the people on earth or Abr. any teacher solls on speaking, simply an expression of the emotions; and it is as apt to work in inharmony as it is to cause harmony beween the people. Just at this moment you are in a very harmonious state, and rom the condition you are in, being of the same nature as what pertains on Aer, you reason that you never came n contact with a female with whom you were harmonious; that you love me, and must come in close relation with me with your body so that you may gratify your passions to the full. You will remember that passion and emotion are the same. You are aware that on Aer, all people are taught that one cannot enjoy love by the mind alone; while here, you will soon learn that the only true enjoyment in any sense, is through the action of the higher self, or

that power of discernment which you

"We will not further discuss this sub-

ject now, but in time you shall become

must at present term the mind.

acquainted as fully as possible with true love; you will find that it is perfect harmony at all times, with all things." I received my lesson with as good grace as possible under the circum-stances, and my teacher, whose face seemed to assume an even more angelic expression that it bore before, stroked my forehead with her soft hand which thrilled me to that extent that I could not resist the effort to embrace her. Again I was restrained by some power; and if I had been held down by tons of matter I would not have been more powerless. To be frustrated in my de sire for enjoyment which seemed so near to me, kindled all the fire of pas-sion with which I was endowed, and I attempted to throw off the restraint; in doing so, my face must have assumed a it surged to my head. I found myself powerless to move, and my love, which had but a few moments before, now began to wane, and I reasoned that she whom I had learned to look upon as being so gentle, kind and considerate. was, withal, but a woman, and having woman's ways and traits; now, be-cause she had the power, assumed to display them, and her arrogance at this moment was more than I could tolerate. I glared at her with all the flerceness that I could command, and would have mady rushed at her, and by brute force

as in a vise; I could not even move a muscle of my body in the least.
Oh, how I struggled within myself; not so much to gain my desires with her, but to release myself from the restraint which was upon me that prevented me from the liberty of muscular action. I was of large stature, and knew my powers, and had in all my life been used to do anything which required strength in my way without ever realizing there could be a limit to it. I had always been able to extricate my self from any restraint easily; and now, to be held helpless by an unseen force. and seemingly applied by a small and apparently delicate female, was more than my superciliousness could stand. My teacher, in the meantime, stood away from my bed a few feet, and with bland smile contemplated me, as

compelled her to submit to my em-

brace: but the unseen power held me

mentally writed before her. After what seemed to me an unbearably long time, she realsed her hands above her head and gently waving them with an upward sweeping motion, she moved her lips as if speaking for perably long time, she raised her hands as if raised in prayer, and while look ing direct at me, she said:
"While the mind in its undeveloped

state, like the iron which is to be forged must be heated and hammered, so, like the iron, it must endure all the conditions becessary to finally bring it to the desired shape. So with you, my brother; as you still contain much of the gross conditions of Aer, until you shall be relieved of that grossness, you must suffer the pangs of remorse and restraint, as well as regret. I shall leave you now, and shall not return to you again, until your desire is strong enough to daw me."

BEYOND THE CLOUDS. Oh! they tell me that thy cheek is faded

And that time has left its furrows o'er thy brow, That the form is bowed that once appeared so fáir. And the brown has changed to silver in

thy hair. But they tell me that thy voice is soft and low.

Just as sweet as when I heard it years and they tell me that thy heart remains

as true flowers grew, And they say you love the songs we

used to sing When we sal beneath the willow by the And they say you see the wraiths of vanished years,

And they sometimes see your cheeks suffused with tears. And they tell me that a gentle voice is

And has left a void, no other voice can And they say the days and nights are lonely now Since they placed a wreath of laurel

o'er her brow. But although they robed the clay in

And they bore the solemn casket from The chord that bound the captive soul was riven And now comes to guide thy weary

steps to heaven. And, although in life, we ne'er again may meet To bring words of cheer and each the other greet

Yet we soon shall see the dawning of the day That will bear our spirit from earth's For I know this life is not the end of

Buds come again although the roses And I know sometime we'll sit beside And I know somewhere we'll hear the

sweet birds sing. And I feel that soon we'll leave this pall of gloom. And I know we'll roam where sweetest

violets bloom, .
Soon the bonds will burst and set the spirit free,
And we'll live and love through all eternity, IRENE CLIFTON.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women Oloth 75 cents: leatherstte 50 cents.
"Why I Am a Vegetarian." By J.
Howard Moore. An address before the

Chicago vegetarian Society. Prica 85

A STRANGE QUESTION.

The Old Patriarchs Considered at Pat

I was discussing the Hebrew scriptures with a gentleman a few days ago and he asked me this question: "Which one of the old Patriarchs would you wish your sons to pattern after?"

I was about to reply, "Why, any one of them, of course," but he stopped me and said. "Don't answer the question in a hurry, look them up, perhaps in the light of the twentieth century progress you may find that their conduct would furnish but poor example and might not be tolerated at all. I will return to your house some day after you have had time to study the question, and then you may give me your answer.'

First, I found out the meaning of the word Patriarch in its restricted sense and in its application to the progenitors of the Israelites-Abraham, Isaac and Jacob and his sons. Second, to know anything of a man's character one must get at his daily life, and as the only history we have of these men is to be found in the Hebrew scriptures, I began to study them with my eyes wide open, just as I would any other book, and the first thing of real import in the chronology of the Hebrews is the story of Abraham and his wife Sarah and their handmaid Hagar.

Hagar, a helpless slave in their hands; Abraham's willingness to obey the voice of Sarah when she told him to go in unto Hagar; Sarah's hatred and abuse of the slave, who had no alternative but to obey the mandates of her masters; their turning her away into the wilderness where her child, their child-Abraham's and Hagar'slikely to die of thirst; the curse that was put upon Hagar's child: "He will be a wild man, his hand shall be against every man, and every man's hand against him." If you would like to continue the story, read Genesis XVI.

After reading the whole story I laid the book down with loathing in my heart: Surely no pure-minded person would ever think of taking such conduct as that as an example for right-living. No wonder the social condition is awry. 'If the vibrations set in motion by Abraham have accelerated as they have moved along the centuries, then we know full well the cause of some of the effects that are otherwise unexplainable. When we have so vile a pattern, how crooked and misshapen must some of the copies be.

"No," I cried, "Abraham would never do for my sons to pattern after, if I could have my say in regard to the matter, even if it is recorded that he talked with God face to face and enterlained angels."

A man can only be judged by his example, and Abraham's example, viewed from this distance, will not stand the test that true manhood is measured by now. The story of Isaac's courtship and

marriage; the birth of his two sons, Jacob and Esau; his journey into a distant country; his fear of the king and denial of his wife, Rebekah, saying, "She is my sister,"—their following in the footsteps of his father Abraham; the unnatural love the parents had for the children-Igaac's love for Esau, Re bekah's love for Jacob; the deception played on the old man in his blindness: the lies told by Jacob, assisted by his mother, Rebekah; the blessing given to the wrong son; the hatred that sprang up between the brothers; Esau's deter mination to kill Jacob because he had robbed him, Esau, of his heritage; Jacob's flight from home to escape the just retribution that was sure to follow wrong-doing, all filled me with dismay and I cried out in anguish of spirit. Why do men hold such people up as examples of rectitude and right living? Surely they are blind to cling to them

And then the baseness of it all, to lay it on to the God of the universe. It is evident that they knew nothing of the law of their being, and laid all their evil desires on to a personal God.

If the Hebrews would study their true origin and the evil vibrations set in motion by their Father Abraham, they would understand the cause of their wanderings, their defeats, their utter inability to find permanent rest for their feet, tired by the long pilgrimage from "pillar to post" seeking a land that shall be their inheritance, a land they will never find, for Father Abraham set the vibration of wandering in motion and while his seed remains the curse will be upon them.

The great immutable law that conuniverse, that holds the planets in their places, that fixes one star and causes another to move, that controls the winds and waves-light and darkness-cause and effect, cries out continually: "When causes are set in motion they must run on forever, 'with As when we rambled where the wild God there is no variableness neither

shadow of turning."
Then came the story of Jacob: His residence in a strange land; the deception practiced on him; his retaliation and the fortune that grew out of the tricks played on his uncle Laban; the wives, the children, the servants, the cattle, the all of it. Theft, deceit, intrigue, lying. His flight from Laban, the stolen goods, cattle and servants; Laban's pursuit of the fugitives, the kind words he speaks to Jacob and the further deception played on the man, all read like a tale of the Arabian Nights, and I began to wonder how much of it was history, mythology, or tradition, for I knew by the end of the readings that God, the center and soul of the universe had nothing to do with

I continued the book of Genesis and read of Joseph's birth and the hatred of his brothers; the coat of many colors; the increased hate of the "brethren" just because the old father loved the young lad; the conspiracy to be rid of him: the lies told to the father and the final disposal of the boy whose only sin was that his father loved him. -

Then came the story of the posterity of Judah; the weakness of the old man and his willingness to burn his daugh ter-in-law; his repentance when he found out that he was a criminal, co-partner in guilt with his daughter Ta mar, and how her life was spared Strange stories, indeed; their equal for intrigue, prostitution and crime can not be matched in any book I have ever read in all my life.

Then the story of Joseph is again

taken up, and the famine in Egypt, and how his brother came to buy corn; how, finally they all came to settle in Egypt, which settlement ended in bondage a just retribution for the crime of selling their brother-proving the truth of "Whatsoever a man soweth that shall he also reap.' Jacob's statement to Pharaoh, "Few

and evil have the days of the years of my pilgrimage been"; Joseph's settle-ment of his people in the very best part of Egypt; Jacob's unique blessing of his sons; his death and removal to the home sepulcher—all presented a strange admixture of history, race pecultarities, and cause and effect.

The word Genesis means the act of producing. In the original Hebrew the book has no title. The present title was prefixed to it by those who translated it into Greek. The translators were scholars with logical minds. Men, who

understood the law of cause and effect. and knowing, as they must have known the condition of the descendants of the early Hebrew fathers, they could see in: that far-off, dim history the beginnings of those conditions which perplex the whole world wherever this race plants its feet. Inherited traits lay hold on eternity, and if the beginning was so full of intrigue and deception in order to gain wealth, what can one expect of the descendants that follow along the centuries?

Look to the beginning if you wish to know the end. I do not want anyone in my family to pattern after the Patri-MRS. MARTHA GRAY. Traverse City, Mich.

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SATURDAY, OCTOBER 22, 1904.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist 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.

They Claim Too Much.

A person would suppose, from reading the claims of ecclesiastics that civil government, and all the institutions subordinate to them were outgrowths of Christianity; that barbarism preceded it, and continued everywhere until that system of religion compelled the new order of things.

Hon Del Mar, in his "Ancient Britain," chapter xl, devoted to "The Writ of Habeas Corpus," not only controverts the church claim, but he crushes it Having traced the origin of that writ back to the era of Solon and the Athenian Republic when the rights of citizenship, representation in the legislature trial by jury, the writ of habeas corpus, marriage laws, and other institutions of civilization were secured to the people; that 495 years B. C., a temple was erected to Bacchus near the Circus Maximus, to commemorate the passage of an act having the powers of the writ of habeas corpus; that the British House of Commons, and the jury system arose out of the actual experience of a free people, and belonged to eras of political liberty; that their like may be sought for in vain among barbarian or hierarchial constitutions.

Well, let the good work of reconstruction of history go on. We know that ancient learning was almost wholly limited to the priesthood; that the monks in their cloisters wrote our sacred books and ecclesiastical history; that secular history, or rather that which passes as such, mostly came from their corrupt hands. It is the province of the rue historian of to-day to separate the false from the true-a difficult task when we take into account the zeal of fiction writers to make the church the parent of every virtue, and to falsify all the past in the interest of a very

Not a Laudable Sport.

The secular press is displaying, with seemingly great satisfaction, a likeness of his imperial majesty, the emperor of Germany, William, arrayed in hunter's costume, while several dead deer with magnificent antlers, which he has just slaughtered for amusement, are at his feet. The kaiser's love for such sport has been notorious, and it is said when he pays a visit to neighboring sovereigns he is sure to be favored with that class of entertainment. The nobility are said to be exerting themselves "strenucusly" to preserve the large game of the country to enable his majesty to enjoy the sport of slaughtering

The authority for such destruction of animal life, it is claimed, comes from God himself, as if he created them to educate man in the shedding of blood. There are mural paintings represent-

ing Assyrian, Persian and Sythean monarchs engaged in the chase for lions, tigers and other destructive animals just as our President Roosevelt is pictured in pursuit of mountain lions. The destruction of poisonous reptiles and ferocious animals, which endanger human life, and their killing is praise-worthy: but monarch, prince or peasant who slaughters harmless birds, or any form of life merely for the pleasure of killing, deserves universal execration It is a species of savagery which ought not to be encouraged, or even tolerated. The killing of animals for food is a relic inherited from our barbarian an cestors which we ought to be getting away from instead of encouraging.

All life, in our estimation, is sacred and should never be destroyed, unless absolutely necessary in the interest of a higher life.

John W. Ring.

Mr. Ring's annual report appears this week on our eighth page. He makes an excellent showing in his especial line of work. Last week he was in Chicago for about two days, and during that time he gave two able lectures before the Rising Sun Society. He also lectured for Mr. Schwahn's society, the Bund Harmonie, on the North Side, where he was enthusiastically received. Max Gentzke, the popular representa-tive of Spiritualism among the Ger-mans, also made a few well-timed remarks. From Chicago, Mr. Ring went to Ohio and Indiana where he had engagements to lecture, finally to turn up in St. Louis, to attend the meeting of the N. S. A. Mr. Ring certainly has a bright future before him.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peobles, M. D., M. A., Ph. D. Price \$1.

NOW IN SESSION. "Something Must Be Done." With modern scholarship untrem-

thodox systems handed down as sacred

truth from medieval times - and the on-

slaught of the Higher Criticism under

mining the old notions of Bible history

and interpretation-it is no wonder that

intelligent thinking minds, still wedded

about in search of some method where-

by religion may be saved from utter de-

Hence it is not surprising that Dr.

Harper, the rather progressive presi-

dent of Chicago University, in an ad-

dress on "The University and Its Rela-

tion to Religious Education," should

following, as reported to the daily

"Theological seminaries have not

done a single thing in the last fifty

years toward solving important religious problems. The time has come

when the universities must take up this work and solve these questions."

In the opinion of Dr. Harper educa-

religious education through cowardice,

gnorance and indifference. Hence this

matter has been allowed to drift along

with the result that no tangible results

"There is now a feeling that some

thing must be done," said he. "Some of the things that ought to be attempted

by the universities are: 1. The eleva-

tion of biblical history to a level with

other history. 2. Broadening of the

"There has been practically nothing

"If religious study is associated with philosophy, psychology, literature and history, if theology is associated with

ethics and science, how can the univer-

sities ignore a sound religious educa-

all of these auxiliaries. However, the

work of the university should not be

substituted for home teaching and work

of the church, but should sustain the

same relation to these as to every other

phase of life. College and university

training has been lacking in everything

connected with the higher religious life.

been laboratories for practical religion,

but have turned out expert propagan-

dists of exactly the same patterns as

their instructors. In fifty years these

seminaries have not solved a single im-

portant religious educational question.

wholesome 'religious life. We must

have true religion from an unprejudiced

point of view. Our altruistic spirit

may show itself in university settle-

ment work and in general work. To de-

velop this practical side of religious ed-

ucation the university is to be the labo-

ratory. It may not call itself a church

and in fact it may not have a church,

but it must give practical applications

not come from the theological semina-ries or from the churches. The

churches are too much occupied with

denominational questions. No institu-

tion except the university can under-

take this work. The varied depart-

ments of auxiliary work already exist.

The university environment is friendly

how it is to be done are questions that

are yet to be worked out. but I am fully

convinced that neither the seminaries

nor the churches will ever solve these

important questions concerning relig-

Why should it be expected of the the-

ological seminaries that they should

solve any of these problems? They are

not instituted for any such purpose.

Their work is to drill old theological no-

and by no means to grapple with live

questions and problems that demand so-

lution to-day. The honest and earnest

study of these modern questions inevit-

ably tends to induce "infidelity" toward

theology and its belongings. The study

of these modern problems demands

freedom of thought, and that is a qual-

ity not found in theological seminaries

bound in the chains of orthodox creeds.

only to the extent that they are free

from theological trammels, and full

freedom of thought is accepted and en-

couraged without any degree of church-

Woman Pastor, and Medium.

The Reve May S. Pepper was installed

as pastor of the First Spiritual Church

of Brooklyn, Bedford avenue and Madi-

son street, says the New York Sun

lately. In the evening Mrs. Pepper

giving a public seance at which time

the departed friends of the members of

the congregation, asking questions of

the spirits and answering the written

questions of the people in the congrega-

The First Spiritual Church of Brook

yn was organized in January of this

year. Mrs. Pepper said to the report-

ers after the congregation had been dis-

"I have always had the power to con

verse with the spirits of the other

world. I do not say it is not a wonde

ful gift, nor that it is such a gift as to

call forth the criticism that is absolute

skepticism, either. One has a gift of

singing-develpment makes a marvel

of that gift. Is that fact a cause for skepticism? Other gifts are recog-nized, developed and accepted. Why not this one of mine?"

As to the plans of the church, she

"After every Sunday night service I

will talk to the spirits at the request of any one who may desire. I do not

care who places a letter on my desk

nor how it is sealed, nor what the mo

tive that prompts the action. Any skep-

tic may ask a question. I will take all

Here is a medium who invites the

closest inspection. You are at liberty

seal or sew your questions after writing

closest scrutiny and criticism. She in

vites skeptics to come to the front

for the truth.

the questions in their regular order."

And the universities can do the work

"Just what the university is to do and

"The solution of these problems will

of the truths it teaches.

to this labor.

ious education."

ly hampering.

missed:

The problem before us is to have a

"Theological laboratories have not

The university is the leader in

have been reached.

done so far.

meled by scholastic theology, and the patteries of freethought bombarding THE NATIONAL SPIRITUALISTS AS-SOCIATION. the old strongholds of established or

> The Progressive Thinker Sends Its An nual Report to the N. S. A.

This week the National Spiritualists Association is holding its yearly convoin degree to olden views, are casting cation at St. Louis, Mo. Those who are wise, or otherwise, will be there, to solve the many perplexing problems that confront the Association each year. We think our beloved Cause will be we hope that the proceedings will be harmonious throughout, and the result be of a character entitling the convengive atterance to such thoughts as the tion to the sincere thanks of Spiritualists generally. Contrary to our usual custom we did not this year bring to the front any perplexing problems that concerned the National, trusting that lar agitation on the part of The Proous officers will make their report to tors have given too little attention to the N. S. A., we desire to send in our special report (unofficial) embracing the following:

THE PROGRESSIVE THINKER HAS VEVER BEEN MORE PROSPEROUS THAN DURING THE PAST YEAR. IN FACT, ITS FIFTEEN YEARS OF EXISTENCE COMPRISE NOTHING EST AND MOST COMPREHENSIVE whole college curriculum. 3. Psychology made to lift the whole subject to a higher level. SENSE. THE CONDITION OF THE CAUSE THROUGHOUT HAS IM-PROVED IN CONSEQUENCE OF THE AGITATION CARRIED ON IN ITS COLUMNS.

An Early Day Clairvoyant.

As set forth in the kansas City Jourial, Mrs. Sara T. D. Robinson, wife of the first governor of Kansas, writes a curious little story for the Lawrence Gazette. The incident occurred in Massachusetts in 1854, when Dr., and Mrs. Robinson were preparing to go to ing her trunks when Mrs. Jewett, a neighbor, came in and told her to come at once to Mrs. Dr. Sibley, a woman locally famous for her clairvoyant powers. Mr. Robinson continues the narra-

"To my inquiry as to who Mrs. Sibley was, she said: 'She is a highly magnetic person. Dr. Blood, the dentist, often calls upon her to assist him by her presence when he has a patient who needs to be placed under a soothing inluence. He finds her better than chloroform or other.'

"Soon after we reached Mrs. Sibley's she began her discourse to us in very oratorical fashion, and using many ges Henry Clay. He talked a little of the condition of the whole country, of what a turmoil existed throughout its length and breadth, and how dangers lurked on pointing with her hand, she said, 'See those drunken border men at the hotel in Kansas City; how they threaten all Eastern men who cross their border. saying,"Knife to the hilt, and down with the abolitionists. They may have Nebraska, but Kansas shall be ours.'

"I was astonished and silent. Occa sionally Mrs. Jewett asked a question. The idea seemed to be that I should not go to Kansas, that I would be a hindrance, but the doctor must go at once, there was danger in delay.' Mrs. Jewett, having heard me speak of the other agents of the Emigrant Ald Company, said: 'Isn't Mr. Pomeroy there?' was the answer, and as if foretelling what would happen, and with great sol-emnity, she said. 'Mr. Pomeroy lies there,' pointing to the floor beside her. are all about him. He will have to look to the right hand and to the left. He will be hedged in by many difficulties.' Mrs. Jewett suggested that perhaps he ought not to go. 'Yes, he must go,' was the answer, and with a voice yet lower and more impressive she said. He must keep his heart right,' and then still more slowly, 'the end will be glo-rious.' This last sentence was most consoling to me in the dark days that came after.

We Are Brothers.

When the great Reformation inaugurated by Martin Luther had gained considerable prominence, and multitudes vere leaving the Roman hierarchy and identifying themselves with the Protgrafted on the new. 'The result: A bitter, disintegrating feud seemed imminent among the Reformers. It was preached her first sermon, afterward then Zwingli, a Swiss, one of the ablest, for the string governing the lights but purest, bravest, best, of the great lead- somebody apparently prepared for an she publicly talked with the spirits of ers, at the close of a speech directed to his associates, said:

> "Let us confess our union things in which we agree, and for the and another man who had come to his rest let us remember, we are brothers." Noble words, worthy a great cause! ery where. We agree in belief of a con-tinued life, and in the ability of the dis-the doors leading to the basement robed spirit to return to earth under fa- Would you believe it, that Indian as vorable conditions and communicate soon as he could get rid of his paint and with mortality. All more than this are feathers came back to engage in the really non-essentials, and should not be club swinging. My face was cut and unnecessarily pressed to divide us.

ARTIFICIAL TOGGERY USED IN MA-TERIALIZATION.

The Notorious Hugh A. Moore is Still Posing as a Medium, and at One of His Late Circles, a Materialized "Spirit" Was Caught, and Some of Its Artificial Garb Was Captured, Thus Adding One Moretto the List of Exposures Lately Made Where the Spirit Proved to Be an Ordinary Mortal.

Here appears to be a case for consideration. It appears, in the Brooklyn Eagle of Oct, 8, and other New York papers are treating of it from their pe-culiar way of looking at things, Mrs. safe in the hands of the delegates, and self a Spiritualist, so says the Brooklyn

Mrs. Lucretia Sawtelle, an uptown Spiritualist who gives brain impressions at stated meetings, held in a hall at Fulton street and Troy avenue, has cheap outing flannel garment which she claims she stripped from one of the livellest spirits she ever came in conall would be well without any particulater a very lively tussle with the "spirit" at a public seance held on Thursday gressive Thinker. And while the vari- night in the parlor of a house on Madison street, during which clubs were flourished by friends of the spirit. It was to satisfy her own mind that earthly beings were being posed as dwellers n the spirit world in the seances held here that Mrs. Sawielle, with a party of friends, visited the Madison street

house.
"I got this garment after a hard struggle, in which one of my friends was beaten over the head with a club," said Mrs. Sawtelle to day, holding up the cheap, coat-like garment to the gaze of an Eagle representative. "What we ought to have done is to have gone to the house with a policeman. We expected to be able to capture the man who posed as an indian spirit without any outside assistance, but we reckoned not well. That Indian spirit a wonder, as strong as a man of flesh, and while myself and two men had a hold of him at one time, he got away.

"It was like this: I had heard of seances held at the Madison street house, and was a bit suspicious that things were not altogether on square. Accordingly, when the announcement was made in Crosby Hall on Sunday Kansas. Mrs. Robinson was busy pack-ing her trunks when Mrs. Jewett, a the Madison street address, I had a talk with some of my friends, and we decided that we would be there and observe closely what went on, and if we were satisfied that things were not as they ought to be, we would take a hand in exposing the people.
"The admission was to be \$1 each

person, but as the money was not collected when we went in we still owe. for we were hustled out without ceremony when we attacked the Indian spirit. There were more than a score of us altogether and among the number several men. We had heard about the doing of the sweet little spirit child, Pansy, and of the demonstrations by the Big Indian spirit, but we had not been told about the club-swinging folks, and it was due to this unexpected attack that we were defeated.

"We took seats in the back parlor and the cabinet from which the spirits were to emerge was placed in a corner in the front parlor heside a sliding paror door, over which hung a black curtain. 'The 'spirits' and they ranged in age from a child of six years to a strong man of sixty, I should say, prepared for their respective parts in the dining-room in the basement. Then garbed in the dress to represent the character they were to portray they ascended the stalrs, passed inobserbed by the peoole in the audience through ained door and then appeared from the

cabinet to astonish us. "When we were all seated pads of paper were passed around and we were requested to write messages to our de parted friends. Then we were told to retain the slips of paper on which we had written and hand the balance of the rads over to the collector.

once. Dangers light coming from a box-like affair in the corner of the room, which, as we learned tocour sorrow, was controlled by a string operated by the so-called medium. A child of six years robed in white came out of the cabinet and collected the slips containing our messages and finally they landed, I have no oubt, in the dining room.

"Well, a member of our party wanted to hear from one of his departed friends and out came the Indian spirit. gentleman of our party who had been called for by the Indian spirit greeted Mr. Indian warmly and was alike greeted warmly. The gentleman execting a message from beyond gently led Mr. Indian over toward some other members of our party, saying he wished to introduce him to other friends. He got him about ten feet estant movement, each accession away from the cabinet when the medibrought with him some favorite feature um called out: 'Do not take the spirit in the old faith which he wished en- too far away, he may dematerialize;

bring him back to the cabinet." "I jumped up then and called to Mr, Reicht to grab the Indian and turn on the lights. One of our party reached emergency, cut the string. Then fol-

"A man with a club landed on the head of Mr. Reicht and I told Mr. Reicht aid to take care of the clubbers, who now numbered two, and I would handle the Indian. With that the Indian pulled my head bruised, but I do not mind

100,000 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 to watch her on the rostrum; you can of time for \$1.00—sent on trial to those only them on paper. She invites your who have not been subscribers to the paper at Skepticism with her is a healthy sign, least for one year. We want everyone brought an indication that a person is seeking in touch with the grand, spiritualizing, and soul cetve endorsement.

elevating thought that the paper will contain GEO B WARNE. "The Attainment of Womaly Beauty of Form and Features. The Cultiva-tion of Personal Beauty, Based on Hyeach week. In sending in these trial subscripgiene and Health Culture. By twenty tions always state whether Spiritualists, church physicians and specialists. Edited by Albert Turner." Of especial interest and value. Price \$1. members, or investigators.

that much for I have the coat. We were threatened with a revolver. We left but the end is not yet."

So ends the Eagle's account, which

appears to be straightforward and fair. if the affair was as is stated, it belongs to that class of professional conjurers who use the "livery of heaven to serve the devil in," and for which honest people have to suffer; but never forget the fact that there may be bogus raids as well as bogus mediums. Spiritualism has already advanced to such a height of knowledge that it does not now depend upon commercially inspired phe-nomena to uphold its truths.—Banner of

IMPORTANT.

A. TO CONSIDER.

hey Can Not Escape the Unpleasant Ordeal, as Every Spirit Lately Caught in a Dozen or More Exposures, Har Proved to be the Medium or a Confederate Dressed in Coarse Artificial Toggery-This Fact Will Not Down. An exposure took place of a materializing seance, the medium being "Rev." Hugh R. Moore, at his home at 324 Madison street, Brooklyn, on Thursday

vening, October 6. The raiding was done by the mempers and mediums of the Society of Spiritual Truth. The party consisted of three Brooklyn mediums and several members. The mediums were Mr scob Rassmussen, the president, of 1110 Bedford avenue; Mrs. Ida Vittum of 219 Bedford avenue, and Mrs. Lucre tis Sawtelle of 979 Hancock street, she

being a member, and myself.
The medium and his wife, Cora Moore, now began their seance, she en tering the cabinet and Mr. Moore re maining outside, A child about seven years old appeared as the cabinet guide and was named Pansy. She collected the papers upon which the sit-ters had written the names of the spirits they wished to see and talk to.

To test Mr. Moore, I wrote a message to my supposed daughter, Olga, in the spirit world. After a number of spirits had materialized, he asked if there was a Mr. August Recht present, who had a daughter by the name of Olga in the spirit world. Now I am but 25 years old, and single, but it being too dark for Mr. Moore to see my age, he tried to palm off on me a young lady about twenty years old. I went to her, and she was quite em

barrassed to see : ich a youthful parent but treated me very affectionately and hugged and kissel me, and behaved just as a dutiful daughter ought to, but found she was very material and regretted it very much when she left me My brother, Robert Recht, asked for his Indian control, Running Water. When he appeared he asked permission of Moore to show the people how strong his Indian was; so taking him by the hand he gently led him over to where I and Mrs. Sawtelle sat, constantly leading him to the center of the room When he came to us we grabbed him, Mr. Rasmussen holding him securely Mr. Moore instantly drew a club and struck Mr. Rasmussen several times, but we quickly relit the gas and found the Indian very strong, but we finally overpowered him and Mrs. Sawtelle stripped off his red coat which proved to be a kimono, which is in our posses-We preferred charges against him for assault, petty larceny, and endangering the morals of his children. He and his wife are under two thousand dollars ball.

AUGUST RECHT, Secretary of the Society of Spiritual Truth, Brooklyn, N. Y. AUGUST RECHT.

Clergy in Liquor Business.

From a statement in the Union Signal, it seems that the clergymen of Great Britain are far more deeply involved in the liquor business than those of our own country. If any reverend gentlemen in this country are shareholders in breweries and distilleries, we are not apprised of the fact.

According to the Union Signal, "the churches of Great Britain are generally supposed to be in sympathy with the temperance movement, hence it is sur-prising to learn that in the registers of England, Scotland and Ireland, 1,154 clergymen are shareholders in the liquor trade. Of these 940 are clergymen of the Church of England; Church of Scotland, 16; Non-Conformists, 9; Roman Catholic, 104; and others, nominations not given, 85. In addition to these personal holdings, there are 516 who hold as trustees, making 1,670 reverend gentlemen who have an interest in the trade amounting to more than \$8,000,000. It is said, however, that no bishop of the church has anything to do with these liquor shares, and it is unfortunate that their example is not folowed by all the clergy.

"The list of titled personages, men and women, who are financially inter-

Since Bishop Potter gives his O. K. to the Subway Tavern established to dispense "pure liquors" by the drink. why may not he, and all others of the cloth, engage in the manufacture and sale of the stuff which has in a manner eceived the churchly blessing?

A TIMELY MOVE

Common Sense Action by the Illinois State Association.

At a meeting of the official board of the Illinois State Spiritualists Associaion, held on the 12th day of October, 1904, the following was unanimously

Whereas, Some of our most earnest and efficient lecturers are delivering adiresses in Chicago under the auspice of mediums whom this board has de clined to endorse, therefore be it

Resolved, That the official board of the Illinois State Association requests all lecturers and mediums co-operating with the N. S. A., or its auxiliary socie-ties to assist only such persons upon the Illinois field as are endorsed by this association.

Resolved, That we believe in and en-

dorse mental and phenomenal phases of very description when exemplified by genuine manifestations, but steadfastly maintain that ability to express a de gree of psychic power is in no wise a warrant for practicing intentional de-ception. Be it further Resolved, That we invite mediums

wishing recognition by this association to notify Rev. Laura G. Fixen, 429 La Salle avenue, Chicago, chairman of our investigating committee, who will ar range special meetings for the manifes-tation of their powers, in order to re-ELLA JOHNSON BLOOM, Sec'y.

GEO B. WARNE, Pres.

"Spiritual Fire Crackers, Bible Chest-nuts and Political Pin Points." By J. 8. Harrington.: A pamphlet containing 79 pages of racy reading. Price 25 cents.



A Fall and Winter Session to be Held, to Try the Case of J. S. Loveland Versus Dr. J. M. Peebles.

This is an important case to be tried at the Fall and Winter Session of The Open Court. The Question at issue is as follows: Shall the book issued by Dr. Peebles, entitled, "Spirit Obsession, or the Demonism of the Ages," be burned and the plates destroyed, as some desire, and the Doctor restrained from employing his pen in disseminating his peculiarly pernicious doctrines in regard to Spirit Obsession or Demons? Prof. Loveland will appear in Court in his own behalf, with other wise counsel, endeavoring to annihilate the book, while Dr. Peebles, assisted by able minds, will endeavor to demonstrate to the jury that every word in the book is absolutely true, and that there is great danger in obsessing evil influences to all mankind. This remarkable book should first be read by those who wish to appear for or against it in The Open Court. It will be sent out, if ordered soon, for \$1.00, posttage prepaid. There is a vast fund of information in this book, derived from modern and ancient sources, that will prove exceedingly valuable to every reflective mind, especially to those engaged in occult studies. Now is the time to send in your subscription.

DR. PEEBLES' NEW BOOK.

Obsession, or The Demonism of the ence. Ages."

sion as it is manifested from the Doc that each one can judge therefrom. tor's standpoint and observation, and Spiritualism in its higher aspects is does not alone apply to Spiritualism, angelic in its nature. It is soul-elevatbut to spirit return the world over in all ing, and leads one to a higher plane of its kaleidoscopic characteristics.

ture of Obsession and its multifarious world, and brightened and spiritualized dangers, that one is apt to wonder why more or less many of the creeds which these facts—if they are facts—have not have so long afflicted mankind. If there been collated before and presented to is a dark side to it, as set forth in Dr.

sided, only half-equiped in his efforts to solve the perplexing problems of exist-

Dr. Peebles in his remarkable book has vividly painted or portrayed what Perhaps no other book ever issued by spirit return—the elements of evil, disconfirmed Spiritualist has created so cord, licentiousness and gloom. If, as much interest as the one sent forth by many believe, spirits can obsess mor-Dr. J. M. Peebles entitled, OBSESSION, tals for evil purpose, rendering them OR THE DEMONISM OF THE AGES. extremely miserable, and at times lead-He presents what may be regarded as ing them to ruin, the world should be the dark side of spirit return-the evil fully acquainted with the facts-the side, the demoniac side, the side that sooner the better. If, on the other leads one to a lower plane where mis- hand, all these kaleidoscopic phenomery prevails instead of happiness, and ena designated as Obsession, are not where an all-pervading gloom exists in derived from spirit control, but are the harmony with the distorted natures result of hypnotism or auto-suggestion, then again all the facts of the case The book treats especially of Obses- should be presented to the world, so

-spiritually and intellectually. It has to The author portrays such a vivid pic- a certain extent liberalized the whole Peebles' book "OBSESSION, OR THE If one is looking for pleasure, he will DEMONISM OF THE AGES." the world

not go where gloom and misery pre-should know it, as that will not in the vail. If in search of merriment he will least injure Spiritualism in its higher not frequent graveyards. If he is anx- aspects. The Open Court will bring all ious for the sensations of happiness, he the evidence to the front, and deterwill not seek places of gloom; but if he mine whether the book contains knowlis searching for absolute facts, a com- edge which should generally be known, plete knowledge of that which actually or, on the contrary be withdrawn from exists, he must penetrate every plane circulation, the plates destroyed, and of life, however dismal, gloomy or Dr. Peebles restrained from presenting stifling it may be to his sensitive na- what he conceives to be the action of ture. In failing to observe or recognize evil spirits, devils, or demons. The disthe unpleasant characteristics of life, cussion on the subject will wax warm. the evil or dark side thereof, the planes Now is the time to read the book; the of gloom and unrest, one becomes one- discussion will follow later.

WORTH REMEMBERING.

A Statement That Should Receive the Cordial Endorsement of Every Spiritualist.

Rev. Minot J. Savage says, in "Life Beyond Death:" "One of the worst enemies of Spiritualism is the dishonest practitioner, the fake medium,' or the people who cover them up through any personal favor, or as they mistakenly think, for the honor of the cause and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know whether or no their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of money. When a person will do that, I do not believe there is anything on the face of the wide earth too mean for him to do."

"A Plea for the New Woman." By May Collins. An address delivered be W. P. Phelon. Price 25 cents. fore the Ohio Liberal Society. Price "Talmagean Inantities, incom "Mark Chester; or a Mill and a Mill.
fon. A Tale of Southern California."
By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents.

"Talmagean Inantities, Incongruities, Incongr

"Love-Sex-Immortality." By Dr. "Talmagean Inanities, Incongruities,

A PECULIAR MANIFESTATION.

It Comes to Hand Well Attested by Those Who Lived in the Vicinity, Yet Sounds Like a Medieval Story in the Ignorant Past.

Owingsville, Ky.-The story of Willie Black's alleged communication with spirits is a queer one. The first intimetion he had of his ability to see or communicate with beings not of this world was on Sunday, May 20, 1900, when he went to a pasture near his home to drive home the cows. The Blacks then lived in the old Sandford homestead, between Flemingsburg and Poplar Plains, Fleming county, which was in former times the home of Dr. Bradshaw, a wellknown breeder of thoroughbred horses. When Willie went to the pasture before mentioned after the cows he saw spread upon a brush-heap near by what supposed was a sheet. Willie threw a rock at the supposed sheet and struck it. Immediately it began to wave and gyrate in a peculiar manner. went toward it and the sheet gradually assumed the appearance of a thing not pulike a calt and stood upon the brush Willie ran home as fast as be could and told his parents what he had seen, and they accompanied him back

to the field. Arriving there, the apparition was not at first seen, but Willie finally saw it in a small ravine close by. It was invisible to Mr. and Mrs. Black, who told Willie to speak to the object. Willle replied: "Mamma, I am afraid; let's go; it is working its big red lips at us. Mrs. Black said, "Willie, how does It look?" and the boy answered, "It has two long legs without joints, a calf's body and a man's head." The head was afterward described by the boy as boing bald on top with long white hair, commencing just above the ears and hanging to the shoulders. Its lips were

and red as blood. Mrs. Black in-led that Willie speak to the thing, and he finally asked, "What do you want here?" The apparition answered, "I am here for your benet, and the others' good." The party then went home in a hurry.

Next morning while the family were at breakfast, they heard a peculiar noise coming from the outside of the house. They went to the yard and looked all about, but nothing could be seen. They resumed the interrupted meal and again the noise was heard. This time Willie went to the yard alone saw the calf-standing at the ience. It told Willie it wanted him to accompany it to the pasture as it had some thing to tell him, Willie and his parents accompanied the strange being to the pasture and there it told Willie the following story, which is corroborated by citizens living in the community up to the time of the disappearance: Many years ago there lived in the

house then occupied by the Blacks, Dr. Bradshaw, a dentist, who was also engaged in the breeding and selling of thoroughbred horses. He opened a track at his home and held races. He was heavily in debt, and when he suddenly disappeared it was believed he had fled to escape payment of his debts. His horses disappeared with him, and it was believed he had driven them with him. His creditors sent his description to all parts of the country but no trace of Bradshaw was ever found. The call told Willie that he was Bradshaw, and that he had been murdered. He said he was in a tree on his farm one night when two men ap proached, and, catching sight of him, shot and killed him. He fell from the tree and the men lifted him, one hold of each arm, and carried him into his home, where they lifted up the floor and buried him. The calf described the loeation of the grave precisely and told Willie that he had a toothbrush and a small bottle in his pocket.

Accompanied by Joseph Secrest, Mr.

Smithers, Mr. Kissick and Mat Dearing, Willie and his father raised the flooring of the room as described by the apparition. There, in a grave about clavical bones, with smaller bones. The tooth brush handle and small bottle were also there wrapped in what seemed to be the remains of some clothing. The bones were taken to a Flemingsburg physician, who pronounced them human bones. The ghostly visitor admonished Willie to be very careful with the bones or they would be stolen. The most important bones were afterwards stolen, but Willie still has a few of the bones and the fragments of clothing. These were shown the correspondent by Mrs. Black.

Wille went to a spot designated by the calf, where the calf told him many things. Among others the calf told Willie he was now a resident of heaven and was known as "Bald Thorn." Thorn" told Willie that he was very happy where he was and that many of his old friends were there. He also told Willie that he could bring him any resident of the entrit world that he might desire to talk with, but that he ("Thorn") would have to do the talking. If Willie asked for a person that was in heaven he claims that "Thorn" would immediately bring that party to earth. If the party desired was by any chance a resident of the other place, "Thorn" would tell Willie that he was

unable to bring them.
"Thorn" told Willie that he wanted him to have a place laid at table for him, and at every meal since then there has been an extra plate laid at the table for Willie's spirit friend. Willie says that "Thorn" frequently comes to est with him, but that his mother can not iss the food ne takes "because God replaces the food as fast as it is eaten.

The above from the Louisville Times of Sept. 25, is certainly a very remarkable narration, and as it comes to hand sustained by the evidence of many parties, its truthfulness can not well be dented

Louisville, Ky.

TAKE TIME TO BE HOLY.

Take time to be holy, Take time to be true; God gives you his moments

Go late the silence, List there to the voice: God speaks to your soul-life And makes you rejoice.

Keep earnestly trying Your duty to do:

God raises you upward When to him you're true. Rejoice in the present,

Gaze not on the past: Each moment that passes, Enjoy while it lasts. Turn you from all evil.

how others the way; God ever will help you If near him you'll stay.

Take time to be holy, Take time to be true; God gives you his guidance.

His law to construe.

Discovery of a Lost Trail. By Chas. B. Newcomb. Excellent in uplritual suggestiveness. Cloth, \$1.50.

Important As To Divinity.

ENDS, ROUGH HEW THEM AS WE WILL."

The lower the animal is in the scale of being the less pain it suffers from injury of sickness. Cut a worm in two and each part sets up housekeeping on its own account and there are two worms instead of one. In human organizations, the degree of sensitiveness varies, not only in regard to physical, but mental agony as well. The savage has not the fine sensibility of nature the more acute the pain or woe. Suffering seems to be one of the accompaniments of greatness.

Emerson says, "There is a profound melancholy at the base of men of active and powerful talents, seldom suspected." The joyousness, the laughter, the words of jest and humor, are like bubbles on the water, only for a moment—the deeper thought is sad, serious and abiding. Every heart has its grief, There is no spot on earth but has been dedicated to sorrow. sanctified by prayer, and moistened with a tear. The world is one universal sepulchre. "The very turf beneath our feet once lived." Sacrifice is one of the primal principles of nature.

Sorrow is the natural heritage of all. Without travail there can be no birth. Life and death, decay and growth, keep even pace. Neither wisdom, or exceptional ability brings hapiness. The heathen is as contented as the Christian, the fool as the wise man. Froude says, "If you see a man happy; as the world goes, contented with himself and contented with what is around him,—such a man may be and probably is decent and respectable; but the highest is not in him, and the highest will not come out of him." We can only enjoy things by contrast. If there was no death we would have no appreciation of life. If there was no humiliation there could be no exaltation.

Even happiness always contains a certain amount of alloy.

"A central sorrow dwells in perfect joy." Neither our direst forebodings nor our most sanguine expectations are fully realized,

There are no settled conditions either in nature or life. All beauty of thought and expression comes from the mind's unrest. The sublimity of the mountain, the solemnity of the forest, the calmness of the plain, the wild grandeur of the cataract, the brilliant plumage of the bird, all the harmony and melody of music, and all the joy and sorrow that there is in the world, are the results of nature's and life's unrest.

We know not by what strange forces we are controlled, nor by what power we are lifted up or cast down. Every planet is held in its place by the power of opposite forces. Love and hate, joy and sorrow, laughter and tears are contradictions. Some of the grandest literature the world has ever read has come from prison, garret and exile. Victor Hugo wrote his greatest works, Les Miserables, while in exile; perhaps under no other conditions could he have pro-

brilliant fortune, but her degradation, was what gave her immortality. The dread of her life and her final despair became her royal and lasting crown. Had and stone. Josephine died the wife of Napoleon, she would have been known but derivatively to posterity as Napoleon's wife. Discarded by him, the ages have adopted her as a hero in her own right, and have conferred upon her the distinction of individual remembrance."

The thoughtful mind sees significance in the most trifling act. Benjamin West, the great artist is quoted as saying: "A kiss from my mother made a painter of me." It is claimed that a copy of Burns' poems made a poet of Whittier, and it is written that "Whitrock-piled canyon of Colorado." A trivial circumstance or incident becomes a beacon light, -a guiding there are in our lives-as we look back-that seem him from a dozen faults. A single presence changes mariners are not educated upon calm seas. into a scene of brilliancy and glory.

Time interprets their meaning.

There are immortal moments in each life; they come heaven is so hear.

One scarce may of their presence know."

Moments that become historic-moments that either blight or transfigure one's life.

William M. Taylor, D. D., speaking of the death of his little girl said: "Years ago when I was leaving my Liverpool home to fulfill an engagement in the city of Glasgow, the last sight on which my eye rested was that of my little daughter at the window in her grandmother's arms. As the carriage drove me away, she waved her hand in fond and laughing glee, and many, many times during my railway ride the pleasant vision came up before my memory and filled my heart with joy. I never saw her again. The next morning a telegram stunned me with the tidings of her death; and now that earthly glimpse of her has been idealized and glorifled and it seems to me as if God had set her in the window of heaven to beckon me upward to my eternal home. Pwould not give 'Norwich, N. T.

THERE'S A DIVINITY THAT SHAPES OUR that memory for all the gold of earth of I would not part with the inspiration that it stirs within me for all that the world could bestow."

Those silent voices -what sacredness, they have given to words; those vanished handan what value they have given to the most worthess toy; Affliction has turned the current of many a life, and deep is the plowing of grief! But often times less would not suffice for the agriculture of God. Upon a night of earthquake he huilds a thousand years of pleasant the civilized man. The deeper, the more refined the habitations for man. Upon the sorrow of an infant he raises often-times from human intellect glorious vintage that could not else have been." Troubles, disappointment and grief clarify the vision. How quickly we respond to any bit of sentiment, feeling or history that touches our own life. A common sentiment harmonizes all minds.

There is a kernel of truth in the most wide-spread error. Myths, fables and legends are crystallized experiences. We laugh at the eccentricities and foibles of others but no man lives without some superstition, some queer practice, habit or belief. People are, as they appear, more by necessity than by choice. Conscience is not instinctive, it is a matter of education, environment, heredity. Evolution is the great redeemer of the world. Death blots out more sins and transgressions than any theory of redemption. If we could take the same considerate view of neonle when alive as we do when they have passed beyond the hearing of either censure or praise, many a harsh indement would be suspended. We blazon their faults when living and condone them and pronounce panegyrics upon their characters when dead. But the dead view no funeral pageants; they look at no monuments; they hear neither dirge, requiem or eulogy; they read no obituaries or epitaphs. Words of contrition, and penitence, and prayers for forgiveness, fall upon deaf ears.

> "What prayer is left for me to pray, What yow is left unsaid-Man hath not sworn to life unborn Or whispered to the dead !"

But death does not produce the greatest suffering. There are others that plow the furrows deeper; others that time does not assuage or age modify. Have you ever seen a home deserted, dismantled, robbed of its household goods?

> How quiet the house is to-day, No footstep is heard but my own, No voice echoes back from these walls For I am alone, all alone,"

Man is such a paradox-such a compound of all that is good and all that is-bad-such a mixture of joy and sorrow, mirth and tears.

But human nature, for all its requirements, needs the masculine, the coarse, almost the brutal, as well as duce it. The very circumstances that would seem to the softened, cultured, and refined. Wit, r humor, crush and wipe out, often serve as a lever to lift one mirth, and even satire and sarcasm, when chastened, subdued, clarified, become the very marrow of one's Gail Hamilton speaking of Josephine, says: power. We are all the while giving expression to Strange working of fate, that not her beauty, or her past history. The author writes it upon paper, the ortaor speaks it from the platform, the painter paints it upon canvass, the sculptor carves it into marble

How indelible our experiences stand out in the mind; every joy, every sign, every tear, every sorrow -all these, fixed and abiding. What artist painted those impressions upon the walls of memory?. What colors were used that they become fadeless and immortal? There come hours of sadness to all deep souls when memory yields up her long buried treasures. "Thought is deeper than words." It is only when life is sluggish within us that we speak." There must be an outlet to grief. Some confide it to man declared he discovered the law of poems in the friends, some give it to tears, some write it in prose,

others put it into song, poetry, and art.
"Sorrow," says Talmage, "I see its touch in the twelve inches deep they found portions started or incluent necomes a ocacon light,—a guiding of a human skeleton, consisting of star in our lives. The memory of a look, a smile, a grandest painting, I hear its tremor in the sweetest from not being able to enter into his three of four ribs, the end of the hu-word, a kiss, a tear, may blossom into perpetual and song, I feel its touch in the mightiest argument." It morous, two or three metacarpal and eternal love and remembrance. How many passages is claimed that Goethe's mother said when her son had any great sorrow he put it into a poem and in there are in our lives—as we look back—that seem nad any great sorrow ne put it into a poem and in my feelings much more than I did into they stood as brother to brother, and his, but sometimes his thought and only fought the waite man in self-dedeeming trait in a man's character sometimes saves accomplished with a mind at perfect peace. Skillful

the dullest company and most uninteresting crowd It is only "the agitated soul" that reaches after great accomplishments. There is no limit to the "How is it that one human soul draws out an- power of the mind over the body. Men sehool themother's grace and power, where a third can find no selves to the trying ordeals of life till they can come strength or sweetness, as the sun brings out the blush up to martyrdom, to suicide, to death, without even a and flavor of the fruit from which the moonlight change of habit, expression, or outward manifestadraws no taste." All our experiences come veiled, tion. It is a strange inconsistency in human nature that both Pagan and Christian cling so tenaciously to this life when poetry, prophecy, and revelation all say

> "Would you be young again? So would not I; One tear of memory given Onward I'll hie; Life's dark wave forded o'er All but at rest on shore, Say, would you plunge once me-With home so night

If you might, would you now Retrace your way? Wander through stormy wilds, Faint and astray! Night's gloomy watches fied, Morning all beaming red, Hope's smile around us shed, Heavenward, away!" HENRY MORRISON TEFFT. 文 化凝晶体

ALFRED RUSSEL WALLACE.

His Views in Reference to Spiritualism.

In the American Monthly Review of Reviews for the present month (October), may be seen an extract from Mr. Harold Begdie's "Master Workers," contributed to the Pall Mall Magazine (London)." Mr. Begbie is thus quoted: "Darwin and Dr. Wallace differed on the question of the mind and the spiritual nature of man. What has to be acknowledged and recognized is the spiritual nature of man. - which separates highest of all mammals. Dr. Wallace distinguishes between the struggle for existence, per se, and the struggle for spiritual, intellectual, and moral existence. Evolution can account for the land-grabber, the company promoter, and the sweater; but, if it falls to account for the devotion of the patriot, the enthusiasm of the artist, the con-

whole mystery of humanity. the existence of the soul beyond the of beings as numerous as the stars, and grave is already established. The the vast universe is peopled with as study of the spiritual nature of man, he many grades of intelligences as the Front of human inquiry.

means the science of the spiritual na beneath the dignity of Godhead seems Price, cloth, 11.

leave out the spiritual nature of man natural. you are not studying man at all. I prefer the term Spiritualism. I am a Spiritualist, and I am not in the least frightness ment men have examined spiritual phe-

founded in the popular mind with the teries; but from the year 1863, from the chicanery and imposture of a few charvery beginning of his scientific career, latans that the undiscriminating world on the very threshould of his work in him completely and absolutely from the has not studied the literature of Spirit materialistic and suspicious world, this highest of all mammals. Dr. Wallace ualism. A study of that literature, an brave and earnest man with everyhonest and unbiased examination of thing to lose and nothing to gain-has spiritual investigations, would prove to been the avowed champion of Spiritual the world that the soul of man is a real- ism, and has fought for his belief with ity, and that death is not the abrupt a steadfastness which has only inand unreasoning end of consciousness. creased with time." To this quotation from Dr. Wallace's

words, Mr. Begble adds: of beings as numerous as the stars, and ism.

ture of man, and that is surely a sel- to this patient and courageous investience which deserves a place among the gator an act of folly, a montestion of investigations of mankind. Geology is narrow-mindedness. No phenomenon is important, chemistry is important, as too insignificant or too spirately lous for tronomy is important; but "the proper his investigation, and in his philosophy study of mankind is man," and if you there is no impossible and no preter-citied to his loss. It was like losing a-

nomena as carefully and earnestly as "It is only because the scientific in he, and some of them, have uttered vestigations of Spiritualists are con their faith in the reality of these mys-

The foregoing is too good to be allowed to be hidden in the secular jour-"Dr. Wallace is not one of those men nals, away from the eyes of the majorstancy of the martyr, the resolute who believe that everything not made ity of Spiritualists, on this side of the search of the scientific worker after Na- by man must have been made by God. Atlantic. It will prove a most emphatture's secrets, it has not explained the His cosmogony is spacious, and finds ic and very recent refutation of the asroom for other intelligences than those sertion which I have heard boldly made Dr. Wallace is then induced to speak of humanity and delty. We are com- by our opponents, that Prof. Alfred Rusof Spiritualism. He hold that proof of passed about he believes, by an infinity sel Wallace had renounced Spiritual-H. V. SWERINGEN.

study of the spiritual nature of man, he many grades of intelligences as the "Koradine. By Alice B: Stockham Bays, is coming more and more to the forms of life with which this little earth and Lida Holt Talbot." In the form of front of homeon to the specific of the control of "Spiritualism (says Dr. Wallace) ena because some of them appear to be sons which every girl should know.

SPIRIT RETURN.

An Account of a Medium's Peculiar Exnerlenge.

Two statements in No. 77% induce me to write you some facts in my own personal experience. Facts are what we need. They will do more to establish truth than opinions, inferences, or conclusions drawn from one or two sides of the million-

sided presentation of spirit forces. Colletion and comparison of will at last be the rock on which Modern Spiritualism will reat. "No spirit even returned to earth.

The space through which they manifest The first assertion I do not agree with. The second is grandly and won-

derfully true.

This was illustrated to me about thirty-five years ago. Lying quiet, wideawake at noon-day, a thought was given me; it was vague, unclothed in language, and came from a far dim distance with no sense of time or space. The thought was repeated, nearer and yet again still nearer, till I could lo-eats in space the direction in which it seemed to be then nearer still. Each repetition marked the approach of my the white man with his greater opporteacher by clearer and more distinct

impressed on the conscious brain. None but the soul who can receive the seed germs from the higher planes can translate into clear and living words the golden thoughts that emanate from the far distent spheres. I was shown, too, how cross influences often vitlate the meaning of the communication, especially the coming in of an influence as another was about withdraw.

'My soul cannot be rounded out uptil I go through all the natural experiences that belong to the first plane of ife."-Abby Judson.

Thirty years ago I was a teacher in children's lyceum. One morning as was talking with my class, a gentleman, almost a stranger to me, said, "Do you see that little child who is clinging to your dress?'

He replied, "It is a little boy, I shouldn't think he was more than a

I had often had children come to me. but this one was to open to me a new line of thought. I have felt that the experience I passed through with him would throw some light on subliminal consciousness, that attempted explanation of psychic phenomena.

That Sunday evening at the tea table a spirit controlled, using my voice. the mother of the child, that he had had no experience of earth life, and she thought it would be better for him to know something of life here. She wished to place him with me that he might have contact with earth. She told me his name was Willie.

For three years from that time ! was always conscious of his affiliation with use that term as the best one I can think of to express his closeness and one-ness with my life. Truly be was always at the threshold and had I been hypnotized at any time by one confused inferences with facts, Willie no doubt would have been classed as a sub-consciousness.

His first attempts at using my organs voice wholly distinct from my own. In a He saw clearly with my eyes. short time C. began to teach him letters and words printed, and after a while he sensed the meaning conveyed by them and so learned to put words together to make sentences. C. would often tense him, and nothing vexed Johnny. He resented it with a kind of angry dignity that was very amusing. would never, at any time, have any thing to say to my son, who was eight years old when Willie came to us.

sphere of thought, or because he was jealous of my love for him, I could not I think usually be entore mine seemed blended into one.

One morning C. brought in a chicken that had been chilled so that it could not move. We put it in the hot closet of the range and when C, took it out it had regained life enough to spring out of his hand and run across the floor. I have not forgotten the feeling of wondering curlosity and surprise communicated to me from Willie. For a moment it was just as if I were experience ing those emotions, till Willie said very slowly, "Is that like you?" meaning had it life and motion. I loved him much and he was dear to us all.

After three years of this wonderful dual life, during which he grew in vivacity and intelligence, he told me he was going away from me. I soon found be was gradually being detached, and falling into the same relations with me that other spirits had held.

He now came to me and went away. One morning he walked into the room where I was sewing and stood at my knee. He said, "I am going to school; don't you see my new clothes?" Up to (though several clairvoyants had) but now I had a kind of vision of him. It vas as if I sensed his form, height and clothing materially without actually seeing him with my eyes. These were better apprehended than his face, which I cannot distinctly remember. He seemed like a child five or six years old. He walked up and down the room several times with his hands in his pockets, taking high steps with a kind of playful importance. He turned around, and coming towards me with a change in his manner, said, "I shall never come to you again in this life,

ciled to his loss. It was like losing apart of myself, and t believe I lived through some such emotions as a mother has when the lovely earth child is torn from her embrace. Shall I ever see him again? Was it the idle promlee of an affectionate child which years may obliterate from his memory? Fashion your dream as you will.

When the vell is rent and the glory is t will more than your hope fulfill," Sylvania, Ga. SARA K.HART.

LOOK OUT I 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.

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

HONOR TO THE RED MAN,

Indian's Message to the People

(Words spoken by Spirit Red Fox hrough the mediumship of Mrs Georgia Gladys Cooley, at the grave of Red Jacket, Forest Lawn Cemetery, Buffalo, N. Y., Oct. 8, 1904.)

All honor to the red man statue graces this spot. His form has crumbled into dust, but his spirit has arlsen to the higher realms, ever active still keeping his neonle awake that they may learn the eternal truths of nature. We have met this brave spirit many times and we say that many white men would be proud to possess the force of character that is portrayed upon his countenance. His soul is aglow with the sentiment of love. His thought is still for the compatriots. He has seen that his prophecy has been fulfilled, for the craft and avarice of the white man

The eternal powers intended the red man should have expression on the earth plane, else he would not bave been here. "Twas intended they should have shared the spirit of brotherly love with his white brethren. Nature has bountifully provided enough for all, and tunities for intellectual development expression till at last, the full thought and law making should have given to in beautiful and appropriate words was the red men such leasons as would have enabled them to educate themselves instead of teaching them evil, such as indulging in rum and other vices known to the white man. had they given them tools and imple ments with which to improve the land, allowing them to remain and cultivate the soil they first magnetized.

It was the red man's tootprint which enabled the white man to find the trail. brough which he discovered lands and values that fell into his nossession and made him prosperous. He was not satisfied with a portion, but wanted all. His greed and selfishness said to the ed man: Ye are our inferiors; begone.

The spirit of self-protection was aroused in the Indian's breast, war and trouble followed. Then stories of atroclous murders and the extreme crueltles of the man of the forest were circulated by the white man. "Tis true that blood was spilt. Where is the mother or father who would not fight for their own? Watch the shiny, glistening eyes of the wild animals as they follow the movements of an approach ing enemy. "Tis not their own safety that they seek, they would ever rist their own lives in order to protect their young. Thus the red man fought, in the spirit of protection for their tribes, and stories of the cruelties of the white men lowards them have not half been told. At last, the red men became the charges of the government, but were they treated as they should be, deprived of many of their natural rights, without fitting substitutes being provided The brain of the red man is as capable of intellectual unfoldment as the white

with the same opportunities, the same intellectual unfoldment is assured. This brave man, Red Jacket, nos sessed ability to stand as a leader for his people, also fully realized their needs and pleaded for his tribe. He felt through his sympathetic nature very heart throbs of every one of his people, and his keen reason and sperceptive power gave him insight to the suffering that he felt was near. Intulof speech were infantile sounds in a tively he knew the white man's spirit, and though they would speak in praise and promise, his soul knew the words were cold as steel, and from the lips only. The Indian always senses the vibrations that fills his soul with peace and comfort, when the sayings or speech of an individual were stimulated with a true force of soul power, hence they knew when the white man falsified to them. Slivery-tongued orators may thrill the hearts of their listeners, but to the individual whose soul

man's, it contains the same organs and

The red man lacked education, but possessed the soul faculty, hence sel-dom was deceived. Among themselves This book has a brilliant introduction into i dom was deceived. Among themselves fense.

powers are unfolded, words are as

naught, unless the stamp of truth and

love accompanies the words or expres-

On the spirit side of life, where they have equal opportunities, they stand side by side intellectually and ually. The spirit of love and kindness reigns in their midst. Those who were leaders while on earth stand in a measure as leaders over there. That is leaders of their groups, which are great in numbers at times. As the statue on this monument rep-

resents the brave chief Red Jacket standing with tomahawk in left hand. and the right outstretched, signifying protection to his loved ones, thus he stands in the higher life, protecting and teaching these he loves so well, and he will continue to work and lead his people upward in the scale of spiritual progress. He is greatly beloved by all who come in contact with him.

The red man lives to-day as in the past. His soul is eternal, and the work done by the returning spirits proves that they have been taught to return good for evil. Through their help hundreds of mediums are furnished with a that time I had never seen the child magnetic force, in order to replenish vitality utilized by other intelligences Red Jacket, or Sa-Co-Ye- Wa-Ha, which in his language signifies "He keeps them awake," will ever strive to keep all those who come in contact with him, awake to the higher thoughts of

Taken down by N. H. Eddy, Buffalo,

LIFE'S PROBLEMS.

Brothers of many races, One common Fatherhood: Whose works we trace on nature's face For universal good. But some lives they are shadowed. And others loyous, glad; Great wealth possess, they richly dress,

While some go thinly clad. Altke all have their being, Born through a natural law; Behind some acts lie stern, bare facts, Of an ancestral flaw.

And thus, with small exertion Some gain a spotless height: And little know the crowd below Who struggle, toll, and fight.

Alike all have their being, Enter time's mystic door Alike they glide o'er death's swift tide To love's immortal shore. Each with his stock of knowledge, His weight of joy and pain: To gather there in lands more fair, These tangled threads again.

O strange, perplexing problems! Life's wherefore and its why; We might solve here within this sphere, So many if we'd try. We'd find along the med:

Did we but share with thoughtful care A weaker brother's load.
ALICE M. WARREN. Proctoraville, Vt.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a desply important subject. Price, cloth, \$1.

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.

inventors of "Actina" claim there is no need for cutting or drugging the eye for any form of disease. cataracts, ptorygiums and other abnormal growths can be removed and weakened vision restored by the

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.

They issue a book of 100 pages-a complete dictionary of diseases—which tells al! about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family, Address New York and London Electric Association, Dent. TR. 929 Walnut Street, Kansas



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ent 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 a printed and was tree processed. 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 Keep watch of the number on the tag of your wrapper.

IN THE WORLD CELESTIAL.

BY DR. T. A. BLAND,

is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance mediums, has him put into a hypnotic trance by spirit scientiate and held in that condition for ten 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-

by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal ions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial.'

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." The Medical Gleaner says: "It lifts

the reader into enchanting realms, and leaves a sweet taste in his conscious-Hon. C. A. Windle says: "It is inex-

.rvssibly dellghtful." President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marelous age of books."

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dug up in all the libraries of the world.

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Peebles, "The Seers of the Ages." Then comes the "Great Debate Between Moses Hull and W. F. Jamieson. It will fill an important niche in your library.

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

.. GENERAL SURVEY ...

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

CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to band, 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 link on white paper, or with a typewriter, and only on one side of the paper.

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. 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 cent to this office, for they will not be returned If we have not space to use them.

Mrs. Maud K. Gates writes from Winfield, Kansas: "Mrs. Isa Wilson Kayner, missionary for the Texas State Spiritualist Association, has been with us for one week holding meetings every night in the hall. She also gave one flower seance, which was very satisfactory. It seemed every night she was better than the night before, until when the time came for her departure, it seemed we could scarcely give up such a jewel as she proved herself to be. She also gave a benefit seance for our society which we all appreciated. We found her a good, clean soul in her work and everyday life. She left many friends in Winfield."

John Ingram Alvis, 19 years old, son of a prominent furniture dealer of Man-chester, Va., shot and killed himself Sept. 19 in his home, because of ill health. The night before his aunt had in a dream a premonition of his death, which was fulfilled in almost every de-

Saloons in Chicago, 7,300; school teachers, 5,570; private homes (owned), 88,200; the city's drink bill (daily), \$200,000. If all were Spiritualists, there would soon be no saloons in Chicago, and the city's drink bill would be next to nothing.

Mrs. E. C. Burgess, of Pacific Grove, Cal., expresses her high admiration for The Progressive Thinker. She is surrounded by a hostile church element, and the paper affords ber great satis-

Dr. G. B. Warne lectured before the Indiana State Spiritualist Association last week, at Indianapolis. He is in

Will J. Erwood writes to the Spiritnalists of Southern Wisconsin and Northern Illinois: "As I am to spend the month of November in Rockford. ill., I would be very glad to hear from all societies in Southern Wisconsin and Northern Illinois, who are desirous of holding mid-week meetings. Will glad to assist in the organization of socleties in those localities, and will make terms for work, within the reach of all. Address me at an early date as the time is filling up rapidly. Until the first of November send all communications to LaCrosse, Wis., after which time send in care of 729 Mulberry street, Rockford. Dl. I would also add that I will be glad to consider a few camp engagements for July of next summer, and engagements with societies in need of speaker during the latter part of this winter, and the season of 1905 and 1906.

Georgia Gladys Cooley passed through Chicago this week. She will be present at the convention at St. Louis. She will serve Brother Grimsbaw's society in that city Sunday October 22 Sho will leave St. Louis for Denver, Colo. Societies or parties desiring her services enroute as lecturer and test medium can secure the same by addressing her at 4344 Evans avenue, St. Louis,

I would prefer to hear from the eastern

associations, but will consider any sec-

The prison reform policy of not requiring first-term convicts to wear the traditional striped clothing went into effect for the 357 inmates of Clinton Prison, at Plattsburg, N. Y., on October 2. Hereafter the first-termers will wear plain gray uniforms.

Mary Webb Baker writes: "The Progressive Thinker leads the van. Each one gets a hearing [so far as space will permit], and the lively expressions of thought keep us alive."

Mrs. N. Gouthrop writes that the circles held by the trumpet mediums, C. J. Barnes, at Camdon, Mich., were very

The work in Baltimore under the ministrations of Geo. H. Brooks, is going along nicely; good audiences in atand much interest is manifested. Mr. Brooks still has January and March open for engagements. He is also open for engagement for camp work. He will respond to calls for funerals and week-night meetings within a reasonable distance of Baltimore. nd all telegrams and mail to 636 North Carrolton avenue, Baltimore, Md.

Dr. J. O. M. Hewitt writes: "I am at present serving the Temple Society of Newport, Ky., and am engaged with them until January, 1905; am ready to make engagements from that time. Socleties wishing to correspond for that purpose, may address me at 404 East Fourth street, Newport, Ky., or at my home address, 533 W. Madison street, Chicago, Ill."

Mme. Holton-Upson holds musical psychic meetings every Wednesday evening at 7:30, at 495 East 43rd street, Flat 11, where you can receive a message in song from some loved one who has passed to the Beyond. The offer | She spoke of the pleasant times she ing is 25 cents. Private readings by mail and appointment only,

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 east into the waste-basket.

Isabella M. Powderly writes: "The Spiritual Truth meetings are well attended. We had with us Mr. Saylor of Wheeling, W. Va., also Mr. Marsh and Coe. Mrs. Martin gives messages, She is one of the new workers, and the soul of truth. Her messages are always recognized. On October 16, Dr. Walter DeVoe speaks for us; on the 23d, Dr. Evelyn See will tell us how to live the life. Hopkins' Hall, 528 W. 63d street."

With a corps of physicians and nurses Arents, Jr., the young millionaire automobilist who was injured in Saturday's race for the William K. Vanderbilt, Jr., cup in the accident that resulted in the death of Carl Mustel, his chauffer, hovered last night between life and death at the Nassau Hospital, in Mineola, L. I., now encouraging the eager watchers by a brief return to consciousness and again throwing them into despair by relapsing into insensibility. Whether Mr. Arents will live or nie depends on whether the wound at the base of his skull proves to be a fracture. Mrs. Arents, the young wife, who had a pre-sentiment of evil and begged her husband not to enter the race, remains constantly at his side. Thus it is that the future is revealed through startling presentiments.

On Sunday, October 9, W. J. Colville ectured in Spiritual Temple, Indianapoils, to two very large and enthusiastic audiences. He lectures there daily till Oct. 16 inclusive, and returns to St. Louis, Oct. 17, where his address is 2612 Lafayette avenue.

Mrs. J. M. Elms writes from Jackson Mich.: "The Progressive Thinker is the best Spiritualistic paper in the whole world for revealing the facts, phenomena and philosophy of Modern Spiritual-

Jos. Meives expresses his great admiration for the writings of the California philosopher, Charles Dawbarn. He says: "I don't think that when in spirit land we shall need horses, carriages, dwelling houses and many other earthly things, hardly fit for any use there. I do not know what your occupation is, but when you have time to spare, then please give us more of your knowledge and please excuse me for addressing you as an entire stranger, and old German farmer.'

Louise E. Zimmermann writes from Elmira, N. Y .: "The summer has passed and with the fall season comes the resuming of active work with the different societies, which have been enjoying a season of rest and recuperation preparatory to renewal of effort in the promulgation of Truth. On Sunday October 9, the First Spiritualist Church of this city again opened its doors, with the much-loved, earnest worker, Mrs. Tillie U. Reynolds as speaker and messago bearer. She was warmly welcomed by two well-attended services and the outlook is bright for the good work which always attends her efforts. Mrs. Reynolds remains with us three weeks, after which she goes to attend the mass-meeting at West Poisdam, N. Y., and will be followed by other speakers during the season." Curtis A. Gould, secretary writes:

"Immediately succeeding the afternoon great demand as a speaker at the pres-through the efficiency of Rev. Nellie S. Baade, of Detroit, Mich., a society known as the First Progressive Spiritual Sunday-School was organized at Watertown, N. Y., electing for its present officers Eugenia Roubie, superintendent and organist; Curtis A. Gould, secretary; Mrs. Ida Baldwin, treasurer; Mrs. Fanny Butts, librarian, and enroliing some 20 members through whose unanimous voice Rev. Baade kindly consented to act as teacher as long as she remains in Watertown. The principles of the society are those of a Sunday-school-Bible class and auxiliary to the main society combined and has for its objects firstly, the spiritual education of all children who may attend; secondly, a thorough study of the Bible with whoever may care to join us for the purpose of gaining a better understanding of its teachings; thirdly, to work together in any legitimate that can be agreed upon to help the main society support our temple and Spiritualism; fourthly, to live our Spirtualism by doing whatever may help us unfold our better natures or be a benefit to those with whom we come in contact. The society is now on a substantial basis and a number of things relative to the cause are under way. This coupled with the regular work Rev. Bande does as a lecturer and test medium is marking as memorable an epoch of spiritual history in our city, as this is the first time a movement of this pature has ever been put afoot, and we feel through all she has accomplished since serving our society that you will hear from us again in good report."

Miss Marie Patschke writes: "The Church and Society Students of Nature, chartered under the I. S. S. A., will have ceremonial and public installation of officers, Sunday evening, October 30, at Nathan Hall, 1565 Milwaukee avenue, corner Western avenue; pastor, Mrs. M. Schumacher."

Ladies will be especially interested n the report that a Paris hypnotist claims to have discovered a way to make a woman think she has not lived so many years, by ten to thirty, as she has really lived, and that by the simple means of hypnotic suggestion. course it will add to the enjoyment of one's life, and even add to one's years on earth, and perhaps also to comeliness of features, to be made to think and feel that one is still young. One of the peculiarities of the matter is, that a woman thus "suggested" will manifest the manners naturally, pertaining to the age which she thinks is hers, even though she thinks she is an

lufant The Spiritual Truth Society meets every Sunday evening at 7:30, at Hopkins Hall, No. 528 W. 63d street. Messages follow each meeting. Ladies Auxiliary to the Englewood Union meets every Thursday at 2 oclock. All are welcome to these meetings, Isabella M. Pow derly bresident.

E. Clifford writes from Walnut, Ill .: "Mrs. T. Lindsey is here, speaking and giving tests to large audiences, and is starting a Spiritualist society.'

G. Chafee writes of a delightful iream or vision that he had of seeing his wife who had passed to spirit life. was having, and seemed to be supremely happy in her spirit home.

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.

use a pen or typewriter.

Awakening from a dream in which he believed that he had caught a large fish and that it was about to escape, Bernard Schmidt, 44 years old, leaped nto the lake from the Fifty ninth street pier, Chicago, and narrowly escaped frowning. A physician was summoned and after half an hour's work revived

Dr. Beverly writes: "The Spiritual

science Society will give its next Dance and Box Party, Saturday evening, Nov. . Eyery lady who brings a lunch will be admitted free, and secure a partner for the evening. Free tea and coffee will be served; also a lunch for those who bring none. We have made arrangements to have a fine time. The grand Masquerade Ball will be held Saturday evening, December 3. These parties are at Arlington Hall. The first' prize donated is a clear deed to a lot in a winter resort in the healthlest part of In constant attendance, and his devoted wife, mother and sister anxiously grouped about his bedside, George Lake Helen, so you can attend the winter camp-meeting. Every ticket will also have a chance at another lot adjoining, so come and work for this party, and you may strike it rich. Our free reading-room is also being blessed with donations from our triends. Walter DeVoe has given us his book on Healing. Dr. Conger brought us an arm load of choice reading. All are acceptable, for we have a hungry people, and surely that will bring anyone into the light and truth."

Henry Ahrensmeler, whose hypnotic feats in England have attracted wide attention, went to London a year ago from Beloit, Wis. He came to Beloit from Madison about ten years ago and worked in a machine shop until his hypnotic performance and skill in magbrought him before the public. One of Ahrensmeier's favorite feats is the driving of horses while blindfolded, His last Beloit drive will be remembered. Four horses were hitched to a coupe filled with well known citizens and the horses ran away. Abrensmeler kept his seat and landed its passengers in safety. But it was a thrilling experience and made Ahrensmeler's

J. Kennedy Magee writes: "I cannot do without your valuable paper; it helps me to think and progress.

People have their experience with fraud in France as well as here. A New York paper says: "Another spirit, tion that the dead man was, for his sins, then actually in hell. By orders of the medium a note for 1,000 francs, together with some jewelry formerly worn by the dead man, was placed in a vase and covered with a veil. Then, enjoining upon the widow to spend the night in prayer, and to burn lavender and sugar in the morning, the medium took her leave of the client, informing her that the answer to here inquiry would be found in the place in which the money had been deposited. The following day the widow, accordingly, tremblingly opened the goblet and He has for the last two years been conooked for the promised message. She found a slip of paper containing these is still willing to have you after this exhibition of your folly."

At a meeting of the Society of Hyp-nology and Psychology, in Paris, the other day, report was read from Dr. Korovine, of theMoscow asylum for inebriates, where experiments for the Private and public under strict test cure of drunkenness by hypnotic suggestion have been carried out for three years. Dr. Korovine claims 22 per cent of radical cures out of some 300 pa-tients. He says that out of 323 patients hypnotized \$4.4 per cent did not

drink any alcohol for a week, 27.7 per cent for more than a month, but only 3.1 per cent for the whole time of the treatment—that is to say, for six months.

Mrs. Clara L. Stewart writes from Whitewater, Wis.: "Last summer after was appointed to a new office, financial secretary, with the same old duties, viz., soliciting funds for the Morris Pratt Institute, I conceived the idea of sending out postal cards with a circular letter, asking for pledges annually, semi-annually, or quarterly. Some of them have found their way back to me, and some funds with them, but the most surprising of all is a card from Pittsburg, Pa., signed 'Santa Claus,' promising fifty dollars; and about two weeks ago imagine my surprise on opening a common letter, with no possible way of tracing the sender, to find two twenty dollar notes and one ten dollar note, signed Santa Claus. Not knowing how to reach our benefactor to thank or even receipt him, I placed the matter before the executive committe last week, and obtained instructions to emthe press in the effort to do so. I trust our unknown friend will read this note of thanks and gratitude, and that others will also catch the inspiration. However, I hope for safety to the sender, the receiver, and the school, that if others are as generous, they will employ some means to assure themselves that the lefter does not miscarry or the funds be wrongly appropriated as might easily be done, and no one know where the blame rightfully rested. We are grateful to the sender of this fifty dollars-first, for the school, and second for the faith he certainly must have had in us to trust it in this manner.

Agnes Robinson writes: "The Univer sal Occult Society, 77 East 31st street, Hall C, was entertained and instructed by a large array of medlumistic talent alternoon and evening, last Sunday The conference meeting at 2 p. m. was addressed by Rev. Mr. Fraser, the boy medium from Colorado; Mr. Marsh Hon Gilray, Mrs. MacMinemen, Mrs Vaughn, Mr. Hillis and Mme. Holton Upson. In the evening an instructive address was given by Mr. Fraser under control of Rev. Phillips Brooks, Bos ton's famous divine, followed by Maud Lord Drake, the old-time worker, who contemplates spending the. winter in Chicago, followed by Lora Holton-Upson, the musical psychic, through whom was given a beautiful song message, containing tests to Mrs. Lord-Drake. Mr. Drake made some pertinent remarks upon the present status of Spiritualism and fraudulent medlumship Mrs. McMinemen, Mrs. Vaughn and Mr Fraser gave readings, the latter giving full names, all recognized. We hope to see a full house poxt Sunday. Mrs. Lord Drake will give tests in the evening, and Mme. Holton-Upson will give clairvoyant musical rendings. were also favored with selections on the mandolin and plane, by Mme, Upson and Prof. Georgia."

When writing for this paper THERE IS TO BE A TAX ON MEDI-UMS. J. M. Holaday writes from Counil Bluffs Dwar our meetings have begun again, with John Hammer as chairman These Sunday afternoon meetings are in Justice Owen's office. A social circle is held at frequent intervals at the home of Martha Rudd, on North 19065 attention of Martha 19065 attention North 20th street, The city officials have put a \$25 tax on practicing mediums, which Mrs. Rudd has paid. If me diums are to barthus assessed, should not all persons who give private consultations of a professional nature, he served the same way, including lawyers, physicians and phrenologists? The constitution of Dwa says that no such special laws shall be passed, but that the laws much apply impartially. The the laws must apply impartially. The comparative indifference of the people toward Spiritualism is a curious com-ment on manking, though I notice that Harper's Weekly and Mr. Stead's English Review of Reviews, as well as such modest publications as the Literary Digest, give to spirit return a rather enger attention. A revival of ancestral worship seems to have appeared over the civilized world."

The profits of necromancy, which has many adherents in this vicinity, especially among women, have been great in New York recently that many new fakirs have sprung up in this field. Lately they have taken to the practice of advertising in such woman's magazines as would accept their matter, and a golden harvest has resulted. Over 80 per cent of the "clients" of clairvoyants are women. An astounding case of credulity was developed by the arrest of a fortune teller. A widow of means paid over \$1,000 to this charlatan, who promised to rend the veil of her future. He sent a man into her neighborhood and got a line on her acquaintances. Then he told her many things about herself which she thought were close

N. H. Eddy writes from Buffalo, N. 1.: "Sunday evening, October 9, Mrs. Georgia Gladys Cooley closed her six weeks' engagement with the First Spir-itual Society of Buffalo, Prospect ave-nue and Jersey street. Mrs. Cooley has rendered very efficient and satisfactory service. She has a very pleasing manner in presenting the philosophy, phe-nomena and truths of spiritualism to the people. Good audiences have listened to the teachings as voiced through her mediumship. Mayflower, her guide, has done most excellent work in giving the messages of the spirit, very accurate in description and detail, and acknowledged as correct by those receiving same."

Mrs. Thos A. Beard writes from Brooklyn, N. Y.; "I have just recently ocen converted to your soulinspiring eligion, and have become a subscriber o The Progressive Thinker. 1 wish to mention two honest mediums we have with us, the Harvey Brothers, trumpet recently raised in Paris, that of a dead | mediums. We sent for them from the husband, has shown a good deal of wit. far west—Kansas. They have been with this widow, wishing to marry again, ap. us the past three months and bave plied to a medium and asked her to proved to be thoroughly honest. They communicate with her late husband, to are located at 68 Decatur street, and find out whether or not he objected to the woman's remarriage. The initial expense of the affair cost the woman able article in reference to their work. 150 francs, and brought her the informa. Their seances are conducted in the most spiritual mannr; while religious they are not on the old orthodox idea. With the Harvey Brothers we talk direct to our departed friends, under conditions that there is no room for doubt." Mrs. John Jarvus writes from Denver.

Col.: "After reading the report of Mrs.

Alice Gehring's work, and of the test

scance, I thought I would say to the

readers that her name hereafter will

be Alice Gehring Patterson, as she was

married Sept. 21, by Rev. Marshal of nected with the Boper School of Oratory of Chicago. We know that by their words: I wish my successor joy, if he combined forces a great work can be done. They have been holding meetings for the last month in How Hall, and every body has been satisfied. The lectures were of a high order. Mrs. Gehring is the only medium in this in The Roscoe, 1441 Roscoe Boulevard, city who holds all her seances, conditions. I say what we know to be pure and true, let us hang up to the public as readily as we do the frauds. We can only say, long may these souls live to carry on their good work."

The following is from Brooklyn, N Y.: "Sunday evening, October 9, the Chuch of Sacred Communion held its regular Sunday evening service at 1246 Bedford avenue. We had with us the noted speaker, Dr. Lyman of Brooklyn, N. Y., who told us of his experiences, and gave some very grand and good advice for the cause of Spiritualism. Our services are conducted in a very spiritual way by our president, Mr. J. Glover, Miss E. C. Resch, our medium, is still doing her noble work of giving visitors messages from their departed friends in the spirit world. Seats free. All welcome."

Chas. H. Green writes: "Sunday afternoon, Oct. 9, 1904, Miss N. G. Waren delivered an inspirational lecture before the Rising Sun Spiritualist Mission, followed by Rev. Thos S. Warner and Mrs. Andrews, one of our mediums. Mrs. Gifford offered some very convincing tests. Mrs. G. W. Greene, president of the Ladies Auxiliary, made a few remarks about the objects and purposes of that body and induced several ladies present to join. That evening, Dr. J. R. McFarland, a speaker of unquestionable merit, addressed a very large and appreciative audience. Mrs. Kirchner, who has just returned from an extenisve tour of several of the large eastern cities, addressed the meeting, speaking of the conditions of Spiritualism in the East and of its strength there. Mrs. Kirchner also favored us with a few very convincing exhibitions of spirit phenomena. Sunday, October 23, Mr. Jas. E. Coe will address us. Spirit messages by numerous mediums are a feature of our meetings, to which we cordially invite all." Dr. Millard F. Hammond, the medlum

through whom "Compensation" was written, is now in Indianapolis, ind. He writes: "I arrived here to find there was no regular, spiritual meetings being held, although there is a fine church on the corner of Vermont and New York streets, known as the First Spiritual Church, This building is owned prin-cipally by one person, and as the Spiritualists of Indianapolis have failed to pay their share of the expense of running the meetings, they have had no regular meetings for some time. I immediately started in to open this church, when to my delight I discovered that W. J. Colvilla had got the start of me, and was to speak there twice on Sunday, the 9th, and still more good news awaited me, in that the Indiana State Spiritualist Association is to hold mass-meeting in this church on Oct. 14, 15 and 16, and at this time and place many noted workers to Spiritualism. will be present, including President Barrett of the N. S. A., and others who may be on their way to aftend the N. S. A. at St. Louis the week following. good time is expected, and I am fortunate in being here at this time." Mrs. John Lindsey was employed two

Sundays by Dr. Beverly's society. She has been also at Walnut, Ill., where she les done a good work. She would like make other engagements to lecture and give tests. Address her at No. 326 Ninth street, Grand Rapids, Mich.

H. S. Johnston writes from Dinuba, Wednesday evenings and Friday aftercal.: "Allow me to congratulate you on the grand work and the great good you are accomplishing through your noble paper, The Progressive Thicker. When in Los Angeles in July last, I had the pleasure of meeting Mrs. Petersilea,

and I found her a most elegant lady."
Dr. A. B. Carnahan writes from Oldtown, Ky.: "My friends, Mrs. Blake and Mrs. Fulks, the psychics, near Hunt-ington, W. Va., have trumpet manifestations in the light, something similar to Mrs. Vestai. They also hold dark to Mrs. Vestal. seances occasionally where voices are independent. They have a guitar that flies around the room, keeping time, with the singing of the sitters, and independent singing. I was at one two years ago that lasted from 7:30 to 12:30. They are good old ladies. They all just sit around the dlning-room table.) There are no trance conditions." Devi Wood writes as follows: "Grand

Ledge camp is a beautiful grove situated near Grand River, whose banks are indeed romantic and picturesque, with trees of different varieties and overhanging rocks and cliffs. During my stay, I was intuitively drawn to the caves and rocks of wonderful formation to commune if possible with the Recording Angel of past ages, to tell me whence they came? their origin, their age, their history; but all was silent save the overhanging branches, the chirp of the birds and the noise of the meandering river below, all responding in one grand chorus, From the bosom of Nature we came.' After the camp closed I stopped at the city of Greenville to visit kindred friends, and during my stay I made some observations on lines of mental growth and unfoldment in the ranks of old Theology onall religious themes." E. R. Fielding writes from Washington, D. C.: "The Ladies' Ald of the First

Association held its annual meeting for

the election of .officers. Mrs. W. M.

Farrow, president; Mrs. M. Price, vicepresident; Mrs. F. A. Wood, secretary, and Mrs. Duell, treasurer. The Ladies Ald met at Mr. and Mrs. Hinkle's to greet them in their new home; also to welcome Mrs. M. J. Stephens, lyceum teacher, who has been absent for nearly a year. After the business of the soclety was finished, Mrs. Beckman presented Mrs. Stephens with a handsome bouquet in behalf of the society. Mrs Congdon made the presentation speech Mrs. M. T. Longley, secretary of the N. S. A., made a few remarks as to the advisability of how we should act, and what privileges will be granted for rooms and cots in the hospitals for sick mediums and Spiritualists. The emergency fund is growing and this fund is set aside for that purpose. J. Clegg Wright, who is the speaker for the First Association for the month of October, was one of the gpests of the eve-ening. He responded in his usual way. He paid a glowing tribute to the ladles especially the bachelor girls; we have forgotten whether he used the term old maids.' Mrs. Duell rendered a few selections on the harp. Mr. Duell gave a recitation, and Mrs. Congdon gave several character readings. Mrs. A. M. Zoller and Mrs. Hinkle gave tests. After refreshments were served, the meeting dispersed to meet next Thursday at Mr. and Mrs. Lees' better known as Mrs. Zoller. Mrs. M. T. Longley was the speaker for the Educational Spiritvalist Society. Mr. and Mrs. Nobbe hold meetings every Sunday in Woon's Hall. This society is a branch of the Berman Spiritualiat Society, organized by Max Gentske, editor of a well-known ierman paper, published in Chicago. Mr. and Mrs. William Keeler have returned to their home on Ronoake street. Mr. Wm. Crump, the magnetic healer ,has returned to his home. Miss Susie Clarke of Cambridge, Mass., was a caller. She is on her way to attend the convention of the N. S. A., to be held in St. Louis."

Mrs. Anderson writes: "Mrs. G. A. Cowen entertained Oct. 7, a large and enthusiastic company at her first social city. Many strangers were present from Evanston, where Mrs. Hornbeck and Mrs. Cowen have been busy doing missionary work. Mrs. Cowen will hold her next social Oct. 22 and every Saturday evening during the winter." Geo. F. Perkins writes from San Francisco, Cal.: "Owing to disappoint-

ments I shall not be able to start east.

ward just yet, hence have resumed my

meetings after a month of silence, and hold forth at Odd Fellows' Building, Market street, every Sunday evening.' Judd M. Covey writes: "Rev. Harry Moore of Chicago, and Mrs. Eva Mc-Coy of Marshalltown, Iowa, conducted meetings in the Masonic Opera House at Oskaloose, last Sunday. These two workers average the largest audiences of any who have been to Oskaloosa within the last three years. Mr. Moore is constantly in great demand all over the country, and wherever he has lectured he has had large audiences. Mrs. McCoy is also one of our thoroughly reliable sensitives and is never out of employment. These two tireless workers successfully organized our society here last November, and we are negotiating for their return and hold meetings

again next Sunday." T. W. Sherk writes: "Services at the Church of Spirit Communion, 4808 Cottage Grove avenue, last Sunday, proved to be a very genuine revival and its effect will long be felt. The programme, besides the lectures by Moses Hull, included messages by Mr. Coates, Mrs. Cochonour and other mediums; and ongs by Mrs. Pierce, Dr. Freedman and a mixed quartette. The audiences were large and enthusiastic. We are glad to know that Mr. Hull will be with us again next month. Next Sunday we isk all our old workers to come to the afternoon conference meeting. want to get together for work. In the ovening Mr. Arnold will Among our other speakers in the imme diate future are Clara L. Stewart and Mrs. Cora L. V. Richmond. Come and help us."

W. S. Woods writes from Kokomo, Ind : "The Spiritualists and Freethinkers here have been enjoying a feast of good things since the camp closed. We have had C. E. Winans with us for several materializing seances. In one seance a spirit stood in the doorway of the cabinet, holding the curtains wide apart so the light shown fairly on the medium. All the sitters could see the medium sitting in the chair dressed in black, at least six feet from where the spirit stood, dressed in white. It was convincing sight. We had Mr. Jessup for two days, giving trumpet seances, all well attended and splendid manifestations, both physical and spiritual, lectures, singing and messages. For the past year, we have had quite frequently Isaac Davis, who is one of the best trumpet mediums; his manifestations are varied, and of a refined and elevating character. He left last night for St Louis, where he will stop a few days when he will make a tour of the west. and I can say to all whom he may meet that they will find in Isaac Davis a true and honest gentleman, and a refined and geniune medlum

Dr. Louis H. Freedman has removed to 661 W. Monroe street, phone 3203 Ashland, where he has opened a private sanitarium for city and out of town patients. Hours 12 to 2 and 5 to 8 daily. Mrs. Freedman, the well known psychlo gives sittings daily; public circles come at 8 o'clock.

Isa Wilson Kayner writes that when she left her home in Chicago to journey owards Texas, she stopped at Winfield Kansas, for one week's work, and had good results while there. It was a pleasure for her to be among the people there. She says Kansas is a good field and ought to have missioneries at work especially in the small towns. She left there for the San Antonio state convention, Texas, but only remained for one day, as good Brother Ring sent her on to take charge of his Temple at Galveston. She met a warm welcome there. She says that The Progressive Thinker is in great demand wherever she goes and all wish we had continued the Open Court longer, for no honest medlum who loves their work need fear the resuits of such inquiry, but should help, rather than hinder the work.

Dr. C. I. Kehligua of Canton, Ohio, is in the city this week attending to private business. The Doctor is a cultured young man, and being a splendid pay-chic, he will make his mark, in the world, and do much to promote our glorious cause. L. Bradley writes from Bloomington,

Ill.: "We have just had the two good workers for the cause with us for two meetings, Oct. 3 and 4. Mr. and Mrs. E. W. Sprague gave very interesting lectures on the 4th; had full house, people standing and sitting on the floor, which was an excellent start, after having been closed for the summer. After the lecture we held a business meeting and elected your humble servant as del egate to the N. S. A. convention. We will have with us on Sunday, Mrs. A. E. Kibby, a fine lecturer and test medium from Cincinnati, Ohio. We hope to awaken some of the ellent souls here." S. J. DeYoung, a minister who believes in Spiritualism, writes: "In the name of Christianity much crime and evil have been committed but only by

those who did not yet fully understand

Caristianity, or who lacked the power of it in their hearts and lives. Christianity must not be blamed for the barbarisms of Old Testament times. If all lived up to the teachings of Jesus Christ there would not be a war or a crime in all the world. He said, "Thou shalt love the Lord thy God (perfectly), and thy neighbor as thyself." He considered the essence of Christianity. I believe in Spiritualism, but also in Jesus Christ as the greatest teacher ever known in the world, and in Christianity as the hope of mankind. Dog-mas and creeds may come and go in different ages, and some of them cannot stand investigation and are bad, but Christianity, or God as revealed in Christ, is our star of hope. Because some ministers, who are wedded to outof date creeds and others who are not open to conviction, do not at once accept Spiritualism is no reason why you should seek to destroy Christianity. True Christianity and Spiritualism are not untagonistic but harmonious. It is only the creeds and personal opinions of many ministers and Christians that oppose you. I can see no reason why one should renounce the Bible and Christianity because he accepts Spirit-

ualism. They are not at all necessarily contradictory." C. H. Figuers writes from Cleveland, Ohio: "Our hall meetings began the first Sunday in September and have been well attended. One evening in September there was quite a large class of children christened, their parents deor enhoren carristened, then parents to above, the price is 40 cents each.

We have only filled. spiritual life. The hall was profusely decorated with cut flowers, and the mu- follows: sic furnished by Mr. Pull Herder, Jr., and Mrs. Mulder, was appropriate and spiritual in its nature. All the other societies are now in full operation and have good audiences. Last Sunday evening the East End Spiritual Society, 1749 Superior street, C. H. Figuers, chairman, gave a musical entertainment for the benefit of our 'Poor Brother Fund, which was a fine affair, although the audience was small. The music furnished by Mr. Phil Herder, Jr., Mrs. Laura Mulder, Master Alexander Herder, Mrs. Birdic Woodrough, Mrs. Edith Fitzgibbons, Mr. Fitzgibbons and Mrs. C. H. Figuers was of a very high order of excellence, as was also the readings of Miss Nellie Burch wald and Miss Alice Reil. Nearer the holldays we may have another entertainment for the same purpose. After several removals the past summer, we are now located at 391 Willson avenue, and will be pleased to meet any of the who may be passing through

Cleveland." G. H. Elliott writes from Edgewood, Iowa: "Mrs. Virginia Bryan of Chipago, who is a worker in the spiritual field, has been with us for a few days, and has created considerable interest and inquiry in the community relating to the spiritual philosophy and subjects connected therewith. While here she gave at the Rosenkranz school house three lectures on Spiritualism. lectures here are the first that has been given to the public on the philosophy, and they were well received. We re gret she could not have remained with us a longer time, but we feel that the way has been opened for other workers to follow and a warm welcome for her return in the near future if circum stances permit. A good medium who can give the genuine phenomena in connection with lectures on the philosophy,

could do a good work among us." PASSED TO SPIRIT LIFE.

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

Passed to spirit life, Mrs. Helen M., wife of Dr. J. C. Schoonover, at her home in Santa Barbara, Cal., of paralyals, at the age of 73 years. She had been an ardent Spiritualist for many years. She was ready and axious to go. She passed away peacefully without a struggle. She leaves (beside her husband) one son to mourn their loss, which is her gain. Deceased had been a constant reader of the The Progressive Thinker since its first publication.

Passed to spirit life, in Chicago, Oct. 7, 1904, our Sister Margaret Sickel, beloved mother of our Brother Rudolf now published. Sickel, and an honored member of Bund der Warheit No. 18. She left the earth life in her 62nd year, having been a Spiritualist over half the years of her earthly pligrimage. Interment at Graceland, under the auspices of the above society, and funeral address by the writer. EMIL T. VAAS.

The many summer residents of Lake Pleasant, Mass., will be shocked to learn of the transition of Mrs. L. Barron of Brooklyn, N. Y., wife of Mr. E. Barron, for seventeen vears summer residents here. The fuperal occurred on the 7th inst., and was conducted by R. F. Churchill and Francis B. Woodbury. A large company of friends were present, as she was universally respected and loved for her many virtues. Appropriate music was rendered by Mr. Chas. Bickford and Miss Elizabeth Blckford.

FRANCIS B. WOODBURY. Greensleid, Mass.

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HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be 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 in-quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and 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 not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTIME

F. H. P.: Q. What of the International Spiritual Association? I attended a so-called "ordination," and the medium paid \$50 for the same.

A. I have never heard of the associ-

ation named, and while the National Spiritualists Association grants certifi-cates to capable persons, at a nominal fee, we cannot understand why anyone should give fifty dollars for what practically is of no more value than a cer tificate recommending a patent medicine. Mediumship cannot be bought, nor influence gained or sustained. by 'ordination," even of the most popular society. A society can only recognize ability, and introduce it to the public.
The benefit is mutual, and it may also be said that if either society or the "ordained" are unworthy, the other suffers from the reflected disgrace. An "ordination," from some societies, like diplomas from some "institutes," "colleges," etc., is more of disgrace than honor. And this recalls the memory of a man who had been very successful and "smart" in business. He had met a dom with which we believe the deni-medium, and been told by his "spirit zens of another phase of life can talk guides" that "he had a great mission," and was a wonderful medium. He re-difference of opinion as to the means tired from business, to attend to this of obtaining salvation, etc; but, do even mission, whereby he was to be the one man called by the spirit world to turn than watching a carpenter make shavthe world over when ready, like a halfdone pancake. His "mission" seemed to be running from one "wonder medium" to another, and he always returned filled with delight at the things he saw -manifestations which a bit of common sense would have told him were impossible. The "spirit control" at lastpromised through a "medium," for a good hundred dollars, to "materialize" a talismanic medal, or diploma, which would be his passport to carry him forward in his mission. He related to me to how he paid the money to the "mediwho acted as treasurer, and as othey sat in a dark room, down through the ceiling dropped something into his The light was turned on, and behold a splendid work of spirit art! He low it to develop according to nature's proudly drew it from his breast pocket, and the spirit world's best evolved and held it in triumph before my face. plans; but the question that arises is, There it is," he exclaimed. This is my credential from the spirit world, privileges? Are we allowing them to thrust directly through the roof and evolve us to a greater height than othceiling into my hand! Who dare say ers have reached? and receiving those that spirits cannot materialize or push most excellent lessons from the ages matter through matter, when they see

I took it from his hand for closer examination, gingerly, perhaps, for there might be a magnetic power in it which would produce unknown effects. It appeared to be a disc of thin sole leather, peared to be a disc of thin sole leather, we, too, have been guilty of the very the size of a small saucer, the edges cut thing that we scorn the "orthodox" for; in notches. In a circle around the border was written in pen-printed letters: 'Adelonzo Blank is hereby certified to be an A. No. 1 medium." This was for they are mightily afraid, and who is rehim, but there was something added for the public to whom it was to be presented. A donkey cut out of bright tin selves Spiritualists have their guides, was fastened in the center and the read- or their obsessing influences, who comer might stop at the image, and catch the remarkable truthfulness of the cer-

"What do you think?" he brusquely asked. Now it is not always pleasant a little more to do with the misdeeds to be driven into a corner and compelled to tell exactly what you think. guides are all to blame. It gets you into trouble, usually, unless what you are."

Victor Darnell: Q. An Episcopal older than the Roman Catholic. Is this

A. Before Henry Viii, the Catholic religion claiming direct descendance from the Apostle Peter, was the state religion of England. That notorious profligate, was himself a good Catholic. He became enamored with Anne Bo-leyn, and wished a divorce from his with practicing what we preach? Let good wife Catharine, which the Pope us learn to think a little without derefused. He appealed to his own archbishop, and not in vain. Cranmer. Archbishop of Canterbury, annulled his enough to make a mistake without former marriage and sanctioned that with Anne Boleyn. The pope annulled for the act. the decision of Cranmer, and threat-ened to excommunicate the king unless To sustain himself, Henry from the pope and the Catholic church. into existence. It was to sanction the hated of historians. But like Gibbon, my dear reader, have probably be his work is so exhaustive and complete numbered among those who have only that the world's library cannot refuse it | caught sight of these foot hills.

A GIFT OF THE GODS.

The Proof of the Continuity of Life.

To the Editor: -The article that you reproduce from the Chicago Inter Ocean, as coming from Mr. Leadbeater, is decidedly significant of the growth of iberality, and the increased tendency to listen to what "the other fellow" has to say: it has been one of the leading To the vision of a highly cultivated characterfistics of humanity, that every one who made a discovery of any kind thought his discovery was the only one worth considering-result: the numerous creeds, dogmas and theories-every

one of which is right (?).
I have often wondered if our Spiritualists were not a little inclined to think that they had all there was to be earned in connection with life here and ereafter, and have asked myself, "will they not be brought up with a halt some day, only to find that while they were blowing about the superiority of what they had done some one else had stolen the plums"? Human nature is so much allke, no matter what garb the owner of the body in which that particular specimen manifests; that everyone is a little inclined to think that he, or she, has been selected of all men to receive the only true revelation (?).

Each day the conviction is forced upon me that we, none of us get more than a fragment of the truth, and get so carried away with that that we have no time to grow large enough to com-prehend more; as a consequence I be-

norance of the ages," or words to that effect; I have pitied him a good many times, and do so more and more as I learn that there are many in the fold who are as earnest as we are ourselves -and who really believe in the communion of souls. A good many of us think that we are Spiritualists simply because we believe that the dead live on, and can sometimes communicate with their friends of earth; that, however, does not constitute a Spiritualist -my mother was a Catholic, yet she believed that the dead were at times permitted to show themselves-she not only believed it, but knew it; my fa-ther was a man who had traveled all over the world, was an Episcopalian, on Church of England man, who knew nothing about Spiritualism, yet told me knew the spirits of the dead were all around us and under some conditions could communicate.

All of this goes to show that we are not alone in this belief that we are presenting to the world-the only thing is we have coined a word for an old truth. Our difference, perhaps, lies in the frewith those of this degree-also in the these make one a Spiritualist any more ings makes of one a carpenter?

If there is nothing more than simple belief in a few points in the ethics of morals to make up the difference, that difference had better be thrown away and we had better go back to the status of the "three Rs" in religious thought; what we want is something practicalsomething useful, logical and beneficial -something in fact that will make us just a little in advance of the adherents of the non-progressive creeds and dogmas. I know that no religion in the world can present finer philosophy than can Spiritualism-all the wisdom of the past, present and future is on tap for us through the wonderful gift of medlumship, when we choose to alwhat use are we making of all of these into practical application?

How many will deny the truth of the always putting those principles into use -when I aver that we have proven that I do not think many will attempt a de nial. But lest they should, let us see: The orthodox have a devil of whom sponsible (?) for their misdemeanorsand a good many people who call thempel (?) them to do these things they would not have done otherwise (?), and the anger of each class waxes mighty if we so much as intimate that they had themselves, and that neither devils or

The orthodox says that the Spiritualyou think just as you are wanted to. So ist is of the devil, and some of the Spir-I replied: "After seeing that medal, no itualists are sure that the devil never one will dare dispute that the spirits succeeded in getting out of the clutchcan materialize and pass matter es of orthodoxy-and each one is sure through matter, if they have other con- that the other is unworthy of trust, and clusive evidence; nor can they dispute gets belligerent, and wants to drive the that it recommends you for exactly other fellow's ideas out of court—to sort o' quash the evidence, as it were. This is not a diatribe against either Spiritualists or Orthodox, it is simply church member says that his church is a plea that will rise up in spite of every thing, for a little more of that blessed quality of which we so often speak, that humanitarianism that we talk about

We do not want our Christian friends to lean so much on their God, nor to blame their Devil as much as they do; manding that our "Guides" do every thing for us, and let us be honest blaming some decarnate man or woman

We must learn that every "chill" that we have is not a proof of immortality— it is sometimes a proof of negligence as declared himself free and England free regards sanitary and health laws; let us realize that we have some soul powand thus the Church of England came ers that may be cultivated, that no more prove the continuity of life than amours of the most corrupt and im. A is like B; they simply prove to what moral man who ever sat on the English extent we as souls may unfold—and I throne that the division from the say all of this with my well known faith mother church was created and sus- in spirit phenomena still strong upon tained. A full narrative of this matter me, and growing stronger. I say all of this with the conviction that but few beingland, and the impartiality with the conviction that but few of us have got as far as the foot hills, which he wrote of these religious af as far as being Spiritualists in the absolute species of the second of the sec fairs has made him one of the most lute sense is concerned; and you and I.

Again we must learn that no one has

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THOUGHTS ARE THINGS.

As Viewed by an Exponent of New Thought.

Dr. J. M. Peebles doubts the truth of the statement that "Thoughts are things." The Standard Dictionary things." states that a "thing" is "Any separate clairvoyant, thoughts are visible as dis clarryoyant, thoughts are yistore as un-tinguishable objects. And to the sight of spirits of any degree of unfuldment they are objects of thought. The human body with its positive and negative forces may be compared to an electric generator. The electric machine gives off sparks of electric energy, visible to physical sense; the human batter gives off sparks of intelligent force vis ible to the senses of clairvoyants and spirits. The prayers and aspirations of mortals become visible before the sight of the ministering spirits of God, and according to their wisdom they read in the auric coloring of thought the desire purpose and quality of the thinker. Thus through the prayers and aspira tions of mortals beneficent spirits are often drawn to aid, the suffering, hea the sick and inspire those who make their wants known in heaven.

The nobler the motive of the one seeking help from above, the greater the power and wisdom of those that re spond. I know from my own experience that thoughts are creative, for it answer to my prayers for strength to live a nure and spiritual life, thought forces have been sown in my nature that have healed me mentally and physically, and inspired me with that love which ever seeks to uplift and inspire others. I also know from much experience that thoughts as continue to grow by drawing to them selves more substance of the same quality, becoming veritable imps it their quality is bad, and miniature an gels of mercy if their quality is benefi-cent. Those beautiful cherubs that in habit the celestial atmosphere and con tinually "behold the face of their Father" are spoken of by the inhabit ants of those realms as the "Thoughts of God. Surely they are things. Our thoughts are a very necessar

'substance" to our spiritual friends they would help us in healing at a distance. Every one can generate from his or her battery of energy though forces that will work intelligently in the body of a patient to harmonize discord ant conditions of mind and body These thought forces are much beautiful "things" when the soul of the sender is bright and strong with cultivated spiritual power. They are more vital, more intelligent and more powerful as healing agencies according the soul power of the healer, which power is developed by use. thought forces sent out by a cultivated soul in the body may be much more powerful than those gent by an uncultivated soul even though it be free from the limitations of the body, because we are spirits now and our influence on this or spiritual planes all depends upon our realization of wisdom

Probably Dr. Peebles wants the statement qualified by the word spiritual, be-cause he states that "if they be things, are they not the subjects of avoirdupols, something like lumps of chalk. me opportunity to send 'al harmless.

Things imply form weight color shape missile back? Things imply form, weight, color, shape, etc." They certainly have form, shape, and color and therefore are spiritual "things." As to the weight of thoughts, I have met with patients bowed down demnation to the extent that the recuperative forces of life could not heal them. But when the truth of immortalifted or scattered the heavy ignorant thoughts, life bounded free and joyous through the veins and health was restored. Dr. Peebles' statements have so serious as "dem considerable "weight" with the Spirit- to be trifled with. ualistic public, but I trust they may weigh my thoughts also and find them not wanting in reason and truth. WALTER DE VOE.

ions be ignored and still have every the word demon freely, so does the "reseance favored with the most astonish-Plato or an Aristotle.

These are some of the things that I part of some of the world's greatest

Christian ministry. In this letter he says to me, "I have tried everything-I now turn to Spiritualism as my last hese words, see in that the eagerness to pierce the gloom—hear in that the heart cry of a hungry soul who is yearning for knowledge as to whether his loved ones are living or dead, and then tell me-shall we continue to underestimate our cause, and make it the aughing stock of an intelligent world by putting upon our platform, that which will not prove the continuity of of life? If we tell a man that a member of his household is going to be "sick," does that prove that "my loyed ones who have gone before" still live? If we give advice in business, does that parted hence has returned to that vast assembly, that great concourse of peo-

Thanks to the angel world, we have the phenomena that does prove the con tinuity of life-leb us guard it as a sacred gift-a gift of the Gods; let us ele vate mediumship to the highest possible pinnacle, and then say to a curious world: Behold, an angelic one cometh from afar-from that strange country, the beyond, to give thee greeting, go purify thyself, then come and receive love's benediction from the "home of the soul"; then, then only, will a waiting world receive us with open arms.
WILL J. ERWOOD.

LaCrosse, Wis.

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Dr. J. M. Peebles and Pottawattamie Jones Did Not Fully Comprehend Her. 'III

MRS. CLARA WATSON EXPLAINS.

Perfect.

wonderful. Doctors t that my baby would ably be blind for life.

that you gave space for two "broad-sides" of "shot and shell" to be hurled at me at once, will you not kindy allow its conduct; that they can gratify their

One of the most discouriging featires of public expression of opinion is, that invariably people. misunderstand your meaning and moffve. "

Both Dr. Peebles and Pottawattamie Jones seem not to have grasped the tially paralyze; to infuse poisonous auspirit that prompted in marticle, and ras; that they have power to produce take it all as sound and sprious, flistead insanity and power to kill; and that ity and the truth of Divine love had of in the spirit of "pleasantry" in which it was written; and yet after all there was a sense of seriousness that filled my mind, and really I suppose a matter so serious as "demon control" ought not The good Doctor thinks I use the

words diabolical and devil too freely, and says that devils and demons have ople make a distinction in their wri ings. Well, it may be that Noah Webster had no culture, but he was certainmonopoly upon the spirit men, or the ity, and his definitions of devil and deinhabitants of the more ethereal world, mon are exactly aike, "an evil spirit," to the extent that we can compel them and certainly popular teaching has to come at our every beck and call; nor placed devil, demon, Satan, evil spirit, yet can all regard for the proper condi- etc., in the same class, and if I used

ing phenomena; reason tells us that But the joke of the matter is that this is an impossibility. Also, let us both Friend Peebles and Friend Jones an ejaculation of astonishment, and please understand that we cannot all be come after me as though I doubted the the proud recipients of the influence of a Lincoln, a Grant or a Shakspeare, to say nothing of a Buddha or a Christ—a therein, when not a hint to that effect occurred in my article. I would no more think of doubting the word of the find some of our most sincere investiga- learned Pligrim Brother, than he would tors stumble upon; the thought that the flat of his Almighty God, and there has been such falling away on the speaking of God, let me say the good Doctor did not quite touch the point I nen and women, if it be true that all made in reference thereto. I knew he who claim to have been favored with did not believe in a personal or Jehovah their influence are not misled. God, but he said "Almighty God is over I have in my possession a letter from all," and whether his god be personal or man who has spent years in the impersonal, almighty means all-power, and certainly all-power, if it were an in telligent power, would have the power to stop "demonism," if thought advis-Think of that, all ye who read able. And I am sure that out of all the gods of the past and present, the Doctor would have picked an intelligent

I will assume, then, that his god is intelligent; perhaps he has selected "Infinite Intelligence" as his god. But even ordinary intelligence, such as mortals possess would -know sthat "demons' were not nice companions for earth's children.

possessed all-power and did not exert it in "demon land," to strodue the evil tendencies of the demonfad class? If not cite further. necessarily prove that a loved father, he would not, I for one would ot desire mother, daughter or wife who has deto worship at his shrifts. to worship at his shrifte.' bu

> And then I knew, too, that the Doctor "dead as a door-nail, said Was aware, son. He accuses me of condemning a too, that the good Doctor had helped to work I had never read, when there is bury his "Satanic malesty" nor did I not a word of condemnation in my ar-hint in my article that "such a creature ticle; nor did I lisp a word that I had existence. I said!? "Not one supreme, pompous devimas of yore, but now ten million billion demans crowd-made." ing the atmosphere." Strange the Docfor could not read as I wrote.

> great dragon-devil stalking over the earth, better than we can the insidious influence of billions of small demons unnecessary. And if I had censured that the "reviewer" says, "form them and condemned it would have been that the "reviewer" says, "form them-selves into bands of angels of destruc-Christian instead of unchristian, for the tion," and swoop down upon unsuspecting mortals.

> But of course facts, are facts, and facts are stubborn things, and if the air eral times and prize his friendship is filled with demons, I suppose human which I believe I have, and I am sure is filled with demons, I suppose humanity ought to know it, and in-all seriousness I say it is horrible to contemplate. ly causing a little ripple on the placid I may be possessed of a "supersensitive soul," as Mr. Jones suggests, but really how any one could have read the "review," say nothing about, reading the book, without a sense of horror, I am

picture was presented in the "review." Here is a little glimpse of it. "That evil spirits can intrude their crude, selfish, ignorant, malicious, revengeful, and malevolent wills upon unsuspecting denizens of earth; that they can influence, affect, obsess, control and finally To the Editor:—In view of the fact possess living mortals; that they can hat you gave space for two "broad alter, interrupt, divert, twist, disfigure most sensual, bestial and wicked appethey can and do practice every false pretense, lying, deceit and imposture; that dark demoniac spirits have the power to disturb or absorb the vitality. to cause nervous irritability, to parinsanity and power to kill; and that crimes of every hue and grade have ever been and now are suggested, instigated, encouraged and abetted by the unseen powers of the air." And this is not all the picture. Look again, kind reader. "They (demons) produce con-

vulsive ailments in children." " A whole legion (of demons) some times lie in wait for a person to fall into a different meaning, and that cultured their hands." "Under cover of darkness demons often surround "As to external appearance the shape of-demons is mostly human, but they as-Psychometry. Its sume various forms at will. Those associated with dirty places often appear in clouds of smoke." And this is what I meant when I said, "What a smoke," and the "Holy Moses" was simply an exclamation of surprise—not that of "excitement," "anger" or "ridicule," as an ejaculation of astonishment, and had no reference to Brother Moses, or to him of the "bulrush" fame. I was astonished, for I had never learned be fore that clouds composed of "demons formed a part of our atmosphere.

But there is more to the picture: "De mons infest all ill-aired places, the atmosphere of dark swamps, and garbage "Dark vaults are natural lurking places for demons; graveyards are their favor ite resorts. Why should I not be sorrowful to

learn that in the beautiful Lake View Cemetery of my own city, where are laid to rest the mortal forms of my good father and mother, that myriads of demons hold high carnival over the silent resting-place of the cherished dust?

But the picture is not yet finished. Here is something rich in coloring: "Millions of human beings to-day are suffering obsessions that began with their very conception, and have influ enced their whole lives on the side of evil and misfortune." Is not such a condition of things horrible, as a part of the government in a universe over which an Almighty God reigns? I do What would we little mortals think of the great and good Dr. Peebles if he is diabolical and damning.

I have not presented near all the pic ture given in the "review," but I will But really Pottawattamte Jones is

puzzle. He doubts my ability to lecture. Well, that is his privilege; but did not believe in the sne Mg, omnipotent devil of the long ago; affid further, I had heard that the bid fellow was antry," that he loses all power to reach the sne Mg aware the good brother seems to have gotten Yes, friend Jones, I would like to read

the book, and hope to be in shape to send for it after a time. I have quite a But really I am not sure that the old send for it after a time. I have quite a concept of one supremed denion or devil is not preferable to that of millions of lesser ones, for could we not dodge a profit. Really Mr. Jones' spasm of pain over

my "unchristian charity" Christian method has ever been con iemnatory and intolerant

I have met the genial DA Peebles sev he will take no offense at my innocent

sea of journalism.
MRS. CLARA WATSON. Jamestown, N. Y.

"The Majesty of Calmness, or Indi practical handbook of reference, con sure I do not know, vidual Problems and Possibilities." By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining definitions of every used electory of the problems and Possibilities. By taining the problems are problems are problems are problems. By taining the problems are problems are problems are problems. By taining the problems are problems are problems are problems. By taining the problems are problems are problems are problems. By taining the problems are problems are problems are problems. By taining the problems are problems are problems are problems are problems. By taining the problems are pr

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THE PROGRESSIVE LYCEUM.

Annual Report of the National Superintendent of Lyceum Work.

To the Twelfth Annual Convention of the National Spiritualists Association of the United States and Canada, in Convention Assembled in the City of St. Louis, Mo., October 18, 19, 20 and 21, 1904. Spiritual Era 57:-As National Superintendent of Lyceum Work I extend a most cordial greeting and present my report, as your steward, for this department of the work;-truly the weeks have come and quickly formed the months that have made the year for which I report-from September 1, 1903 to September 1, - 1904. The days have passed joyously for so many thoughts and words of appreciation have come to us for the efforts made to further the usefulness of The Progressive Lyceum.

There was a balance of \$24.87 in the treasury last September. \$40. was placed in the treasury by a lecture tour of ye editor in the interest of the Lyceum work, and the National Spiritualists Association donated \$100, making a total of \$164.87. You will note by the financial statement that \$426.30 has been spent and that \$53.87 remains as a balance in the treasury. In order to collect this amount and in order to carry forward the work of the National Superintendent of Lyceum Work, as we understand it, we have written 1200 letters. In answer to these we have received many expressions of thanks to the National Spiritualists Association for having appointed some one to this office; surely then you feel in every way rewarded for the outlay of money and the trust placed in the office, for I feel that the National Superintendent of Lyceum Work holds a truly responsible office.

There has been mailed in the fifty-two issues extending from No. 40 of Vol. 1, to No. 40 of Vol. 2, 26,-800 four-page and 9,250 eight-page lesson sheets, a total of 36,050. These have borne the glad message of spirit return, expressed in such language as seems best, for adult, the intermediate and the little folks. Many have come forward with contributions, without which the work would have been badly handicapped; I refrain from the use of space to record all their names for I believe they have done all they could just for the sake of the duty which we owe the children. Sixty dollars was used from the treasury, by per-

mission of the National Board to partially purchase a new typewriter; the Texas State Association of Spiritualists furnished another sum and I gave my old machine in exchange.

Last year there were sixteen Lyceums affiliated with the Progressive Lyceum Family; this year there are twenty-six. There have been some Lyceums started during the year that did not meet with sufficient success to guarantee the continuation, but in most cases, they report growth and progress. In a late issue of the Progressive Lyceum you will find a statement from several Lyceums as to their age, number of attendants, order of sessions, etc. It seems to me that in a few years we will be able to count the enrolled members of the Lyceums of the United States and Canada. Little by little the various Lyceums are "falling into line" and giving support to the aims of The Progressive Lyceum. This co-operation and concentration is absolutely necessary for success in the teaching of our beloved philosophy. May we each do all we can to hasten the time when our Lyceum workers will contribute their ideas, embodied in suitable lessons, to The Progressive Lyceum, and go forth to the thousands of Lyceum members, in proper order. . Six volumes of the issues composing Vol 1 were

bound. One of these filed in the office of the N. S. A.; one sent to each of our faithful contributors, Mrs. Eleanor K. Eager and Mr. Alonzo Danforth; one kept by ye editor; one sold to the library of the Home Lyceum in Galveston and the remaining one is here at the convention for the delegates to carefully peruse.

The Spiritualist papers, The Progressive Thinker, the Sunflower, Light of Truth, Philosophical Journal Banner of Light, and Reason, have been especially courteous in the kindness of printing matter relative to the work of the Lyceum and we also have been noticed by not a few other exchanges-extracts from The Progressive Lyceum have been noticed in the Magazine of Mysteries, Suggestion and various other popular magazines.

lesson sheet, wherever used; and we hope to, during the next year, gather other Lyceums, and get more directly in touch with the objects and aims of the

Financial Statement—Receipts. Balance from 1903......\$ 24.87

Donation from N. S. A... 100.00

Donation from Lectures by National Supt. . 40.00

Donation from Maggie Gaule Reidinger 5.00

Donation from others...... 1.50-

	:00
Receipts for subscription and sample copies* 294	.40
Receipts for cards sold 4	+65
Commission on Sunflower badges 2	2.50
Commission on Tuttle's Lyceum Guide	2,25
Total\$480).17
Expense.	
Printing 36,050 copies The Progressive Lyceum \$310	0.25
Mailing 36,050 copies The Progressive Lyceum	3.15
Mailing 1200 letters during the year 24	00.1
Mailing packages	00.6
Stationery during year 11	l.50
Carbon paper and paste	.00
One man come can in the contract the contrac	00. J
	00.J
Binding six copies of Vol 1	5.40
Partial payment on typewriter 60	00.0
Total\$426	3.30
Balance in treasury	10.0
Total\$48).17

O, that the wise from their bright minds would kindle Such lamps within the dome of this dim world, That the pale name of priest might shrink and dwindle

National Superintendent Lyceum Work, Spiritualist

JOHN W. RING,

Into the hell from which it first was hurled, A scoff of impious pride from fiends impure; Till human thoughts might kneel alone

I am always,

Temple, Galveston, Texas.

Each before the judgment throne Of its own aweless soul, or of the power unknown!

-Shelley. Why was not the serpent kept out of the garden? Why did not the Lord God take him by the tail and snap his head off? Why did he not put Adam and Forms and Ceremonies for the Use of

Eve on their guard about this serpent? They, of course, were not acquainted in the neighborhood, and know nothing about the serpent's reputation.—Ingersoll.

Why do you make the supreme being resemble an eastern tyrant? Why make him punish faults with the helpest many acquainted in the neighborhood, and "Cosmian Hymn Book." A collection of cosmian Hymn Book." A collection of cosmian Hymn Book." A collection of reginal and relected hymns, for liberal and ethical societies, for schools, and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selection of poetry and music, embodying

eastern tyrant? Why make him punish faults with eternal torment? Why thus put the name of the Divinity at the bottom of the portrait of the devil !-Helvetius.

You can cram these words into mine ears against the stomach of my sense. - Shakspeare.



In The Open Court, Between the Giant Minds of Spirit-upon the subject matter contained in the late book by Dr. J. M. Peebles, on "The Demonism of the Ages, Spirit Obsessions," Etc., which promise s to eclipse all previous discussions. In The Open Court, Between the Giant Minds of Spirit-

Allow me to express a few thoughts on the question propounded by the "Sage of San Leandro," After Death—What? Were such a thing as death possible, my answer would be, Nothing. But as all science demonstrates there is no death, Brother Dawbarn must mean that "critical point" called death, by the puthinking multitude. The answer must be the same, as at all his other critical points: change. The science of astronomy has demonstrated that no two moments have been the same. No thing has been the same for two moments at a time, since many trillions of ages ago; when this planet we now live on, that we call the earth, with all the other planets of our system, that at that time, or a few more or less ages, formed a part of the gaseous body of what we call the Sun which at that time filled all the space within the circle described by our planet Neptune, or more—I say no two moments have beheld the same conditions in anything. Everything has been change, change, change. Every particle of matter is subject to this universal law of change moment's cessation would bring chaos. What the oucome will be, no

being can tell. Reason and religion are at variance upon the subject; reason says religion is superstition, and as no two persons can write the same account of it, what constitutes it, it seems a very indefinite

We have not even a thought that does not originate in matter. Cali me a materialist if you will. But first show me something that does not come from matter, and tell me from what it does come. Every breath changes the blood, and that the brain cells, and finally the thought. The eye brings new thought continually, every breeze that blows. So it is ever thus: change, change, change.

Every week as I read my Progressive Thinker, and cull the good thoughts therein, I wonder why you do not have a million subscribers. I am sure that no other paper in the world gives as much food for thought as The Progress-

ive Thinker, at any price.

As to materialization, I have seen it dozens of times, in sunlight, in shade, in the fields, and in the house, many times with no person within two miles of me. But of course my testimony is of no value to anyone but myself. But if the statements of such scientific men as Profs. Crookes, Wallace, Varley and a host of others as canable of observation and as truthful, do not establish a truth, then no evidence can do so. Combat every fraud. Fear not.

Truth crushed to earth will rise again.

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The Progressive Lyceum is growing in favor, as a JOHN E. REMSBURG'S GREAT WORK The late R. G. Ingersoll stated in one of his famous lectures on the Bible: Somebody ought to tell the truth about the Bible." John E. Remsburg, former President of the American Secular Union, has taken this obligation upon himself, and the fruits of his studies on the subject are now published in the shape of nearly 500 pages. The "higher criticism" has already plowed this field over quite deeply, but it has reached the ear of the public only in a fragmentary way, and even at that has found a very reluctant echo in the press. So much the more reason for reloiding that this comprehensive work, got up in simple and popular language, is all contained in a single synoptically arranged book. The separate chapters of the work appeared in consecutive order in an uninterrupted series of articles in

the New York Truth Seeker. The facts set forth in this book about the Bible, its origin, its compilation, its preservation, its falsehoods, its credibility, and the morality it inculcates, are only partially known to the majority of ministers and priests, and it is earnestly to be desired that well-to-do Freethinkers may take it upon them-selves to make energetic propaganda of the modern "higher" elucidation of the Bible by gratuitous distribution of this book to public libraries, or to Messrs. the pastors. The enormous expenditure of time and labor which the author imposed upon himself, the astonishingly low price of the book as compared with the attractive form in which it is logic of the composer—he less the holy book for the most part speak for itself -are indeed worthy of the highest

Ingersoll's desire that somebody should at last tell the whole truth about the Bible has been brilliantly fulfilled. No Freethinker worthy of the name can afford to pass over Remsburg's book in silence. Like Thomas Paine's "Age of Reason," may it, let us hope, find admirers and translators in other languages. And again, ithe Paine's hook, may this brilliant work bring to its author the praise of posterity.—Der Freidenker (Milwaukee).

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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 mislend. We want new notices of all meetings being held here in public balls at the present

First German Spiritualist Society on the West Side. Meetings every Sunday at 8 p. m. in Garselman's Hall, corner Ashland avenue and W. 18th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee

avonue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium. The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best 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 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 8 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. Central Spiritual Church holds seryices every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock, at Hornberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs. Howes.

The German English Society Bund der Wahrheit No. 18, holds bervices eyjery Sunday evening at 7:30 in Brandts
Hall, 152 E. North ayenue, between
Halsted and Clybourn; and every
Thursday evening at their new hall,
horthwest corner Sedwick and Blad. northwest corner Sedgwick and Black-hawk streets. Mr. Frank Joseph, me-

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, severy Sunday. Conference at 3 p. m. Lec-ture at 8 p. m. The ball number, is 361-363 East 43d street. Conducted by Mrs. isa Cleveland.

Spiritual Church, Licht und Wahf-heit, meoting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulins street. Mrs. J. DeLong, paston. Church of the Spirit Communion; Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 nue.

Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p.m.; lecture at 8 p.m. Messages by H. F. Coates and others. Good music. Church of the Soul Communion holds meetings every Wednesday evening at 8 p.m., and Sundays at 3 and 8 p.m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Hay, pastor. The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

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

Dr. Beverly, president, No. 44 East 31st A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every zer-

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

door. All are welcome. The Spiritualistic Church of the Students of Nature will hold Bunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schu-

macher, pastor. The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday after-noon and evening, the don. Robert Gil-

ray pastor. Good mediums to give messages. Conference at 2 p. m. Regular service at 8 p. m. Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. Services every Sunday at 11 a. m. 2:80 and 7:30 p. m. Tests, spirit messages and mental telepathy under blindfold conditions through William Fitch Ruffle, psycfic, assisted by Mrs.

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

Marle Jacobsen, Danish palmist and

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Syndayn in room 309 Masonic Temple, Services 11 a.m. Sunday school 10 a.m. Su perintendent of Sunday-school, Mrs. Sz. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day: at home, Friday.

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

Psychic Research meetings at Schott's Hall, corner Belmont and Racine-avenues, Sunday afternoons at 2:30 o'clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Willow street; test medium, A. K. Edwards, 675 Osgood street. Visiting mediums all welcome.

The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. m., in Pemperance Hall, 330 W. 63rd street. Services conducted by Prof J. K. Hillis and wife, The Spiritual Truth Society meets every Sunday evening at 7:30, at Hopkins' Hall, No. 528 W. 63d street. Messages follow each meeting. Ladies Auxiliary to the Englewood Union meets every Thursday at 2 oclock. All are welcome to these meetings. Isabella M. Powderly president,



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Saratora, Wilson Co., N. C., Feb. 14, 1908.

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J. C. F. GRUMBINE.

UNSEEN FORCES.

Rev. R. M. Vaughan, a Prominent Baptist Minister, Expresses His Views in a Comprehensive Manner— He Claims That Unseen Forces Rule the Scientific, Mechanical and Natural Worlds—An Extract From

Rev. R. M. Vaughan delivered Sunday morning at the Baptist church an address on "Unseen Forces." His text was the seventeenth verse of the sixth chapter of H. Kinga: "And Elisha prayed and said, 'Lord, I pray thee, open his eyes that he may see. ' And tha Lord opened the eyes of the young man; and he saw, and, behold, the mountain was full of horses and chariots of fire, round about Elisha."

Unseen Army.

He said in part: "Elisha foiled the plans of the king of the Assyrians who had determined to kill him by calling on the Lord to show this man the unseem forces of protection. We do not know what the army of the Lord was, but we do know that all around were the unseen forces. But are there unseen forces ! Are there spiritual powers? Nature bears witness of the unseen forces in the flow of the river, the fall of the autumnal leaf and the flaming path of the meteor, all of which demonstrate that there is a force of gravitation but no one ever saw this force; they see the result of the gravitation and know it is there, but gravitation is an unseen force.

Forces of Nature.

"As the electric current is sent through the telegraph wire by the manipulation of the key we are able to see the movement of the receiving apparatus but we cannot see the force that impels this movement-electricity is one of the unseen forces of nature. We can notice the growth of trees, the opening of the flower and the ripening of the fruit, but we are unable to observe that force which organizes and changes the soil and the rain and the sunshine into tha tree and the flower and the fruit. Life, too, is an unseen force of nature. The man has not looked upon the surface who says he believes only that which he

Science and Reality.

"All the developments of science prove that there are unseen forces. Reality is a proof also for, who ever saw a thought in the brain of man? The brain has been laid open to view and the nervous twitchings have been watched but these twitchings are not thoughts, they are the accompaniments of thoughts. Intelligence is also one of the unseen forces. Christian Dewett laid down his rifle after the final close of the Boer war and went home with the conviction that no matter how stubborn were his fellow fighters on the veldt they they could not equal the educated young soldiers of the English and now that man is doing all in his power to strengthen and maintain the rule of intelligence in South Africa.

Japan's Power.

"Japan is now driving Russia from the far East because of the superior education of the soldiers who are fighting for the right to work out the destinies of their country over those soldiers from a nation where only one in fifty can read or write. The literary, technical and scientific schools of Japan are conquering the illiterate and ignorant product of a despotically ruled people. In 1776 the British minister paid little attention to the Continental army, but the words of William Pitt proved all too true. It is not so much that we must take into account the guns of the Americans as their sentiments of liberty.' It was the sentiment of liberty that existed in the hearts of the men at Valley Forge who left their bloody foot-prints on the snow that won for America her independence; but was ever a sentiment seen? Ideas, not battalions, rule the world.

Love a Force.

"Mightiest of all sunseen forces is that of love. We are capable of seeing a cup of water but we see not the love of the disciple for Christ. In the conquest of Guatemala the army of the Spaniards was thrice repulsed, but a monk set the scriptures into verse, taught the captured Indians his songs and released them. They sang them to the rulers of the land and peace was secured between the Spaniards and the Guatemalans by the love of this Christian monk for these Indians.

"We see the flowers in the summer months but they are only the evidence of the season, we see not the summer itself.

God, an Unseen Force.

"So we shall never see God in any different way than as we do at the present, but we may see him larger and better. What the air is to the bird that God is to us, his soul is the soul of our soul. Our supreme need is to see God, that the eyes of the heart may be enlightened. Jesus said: 'Blessed are the pure in heart for they shall see God."

"The unseen forces are not meaningless; they are real; they have a meaning for our lives; they are for us to use. Elisha made use of the unseen forces and saved his servants and conquered the Syrians. The consciousness of the power of the unseen forces gives serenity of mind.

Their Use.

"Abraham went in search of new abodes relying on the unseen force of God to direct his footsteps and preserve him in the wilderness.. Moses went out of the land of Egypt trusting that this same unseen force would protect him and his followers from the wrath of Pharach. Stephen was stoned outside the gate, but because he believed in the unseen force, the heavens were opened to his view and he beheld Jesus standing on the right side of God.

Quest of Power.

"Everywhere now is there a quest for power. In the industrial realm they seek the power of nature and a method of its use. Science is supremely concerned in the quest for power and they have harnessed the falls of Niagara and the rapids of the Zambesi. The Christians are in search of spiritual power to worship God. One law prevails for all three: If we obey the law of operation of a force the force will obey us. The Chinese discovered gunpowder could be made from a composition of certain substances that had always existed but never used this invention. It was left the European people to discover a practical use for it. So also is electricity as old as the planet, The globe itself is an immense dynamo, but it was not discovered until recent centuries and the discovery of its use belongs to a still later time. First it was found out that it could be generated by mechanical force, then chemical force, then Morse found a means for its transmission and now it shows its power without being sent over wires.

"If we give ourselves up to the forces they give themselves to us-if we yield we wield. Elisha obeyed the unseen forces and they stood at his command: Dominion is our power."

The above from a Baptist minister indicates some progress. P. O. KERR.
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The only sin which we never forgive in each other is difference of opinion.—Emerson.