



again." William Cullen Bryant.

Prov. viii., 7.

GEND YOUR SUBscription in at once, and keep pace with all that is transpir-

VOL. 31

CHICAGO, ILL., APRIL 22, 1905.

Let us love our cause and dare to advocate its

truth and decry fraud.

cannot be destroyed in

and fair discussion, It

NO. 804

SPIRITUALISM IS & TRUTH.

One truth is clear--whatever is, is at by a legitimate deduction from all the right." Pope. facts which are truly material." Coler- If we have the pure it "I long to know the truth hereof at idge.

large." Shakespeare. "Plows, to go true, depend much up- if the crucible of reason 1 N 1 "Let us make truth catching instead on the truth of the iron." Mortimer.

of falsehood and disease." Ingersoll. "Truth bears the torch in the search will only thrive, and "Truth depends on, or is only arrived for truth." Lucretius.

A REMARKABLE EXPERIENCE.

Saved From Death by a Spirit's Warning Volce,

I have long been a silent reader of your valuable paper, and long to add my voice in trying to dispel the dark clouds of doubt and fear which hover over death. The physical body of my beloved mother has been laid away some forty years, but to my mind I have positive proof that she still lives and

When I was a schoolgirl in my teens, another girl and I started one day after school to see the ice-boats sail on a large sheet of ice not far from the school house. We came to the ice and were walking across it toward a rail fence at the lower end of the lake, and when we were almost to the fence, we heard a great shout, "Look out there!" and we turned around saw a big lce boat coming like the wind and we sup posed she wanted the space where we were, to go about in, so we ran for the which was a few feet from us. fence Rose got there and was over the other side, but I was not so fortunate. I glanced over my shoulders, and O, horrors!-the boat was coming directly for me and would get to the fence as soon as I did (it seemed the rudder had broken and they could not stop her, and instead of getting out of the way by go-ing to the fence I got directly in the way). I knew there would be an awful accident: I was paralyzed with the horror of it, for I had not an instant of time to even think what to do to save my life and in that terrible moment l a sweet, clear voice which eemed to come rippling down to me: Lean on the fence-lift up your feet." obeyed mechanically, and crash! and ' what a crash it was! The bow of boat shot under my feet, under the atom rail with terrible force against the mast. Both of my limbs would have cut off and probably the shock would have killed me. Hearing the voide and obeying it and the crash were almost instantaneous. Every one congratulated me on my miraculous escape, but I could not utter a word in reply. No one heard that voice but myself, and no one knew what saved me.

But time passed on, and several years after that I sat down to write a note for my little boy to take to the store, and when I took my pencil, a strong invisible force seized my hand and wrote: Emma, I am your mother. Thank God, the time has come when I can communiate with my dear children. Emma, it was my voice you heard when the ice boat was about to crush you."

After that I received many beautiful messages from my father and mother. sister and I were actually converted. We said "in truth there is life beyond the grave; death does not end all, but a beautiful existence is opened up to us through its portals."

I have since had many wonderful psychic experiences which were beautiful and satisfying, and I can say with



As Perspicuously Illustrated from the Standpoint of the Illustrious Sar'gis.

from lecturers, from everywhere, about what may be put in one ques-

"WHAT IS THE MATTER WITH SPIRITUALISTS?"

And as a rule from all sides it is complaint of want of money for somebody or something-and the often expressed charge that Spiritualists are "stingy" and lacking in almost every generous worldly thing And added to this is the refrain about the liberality of the church people in contrast. And then all wonder why it is so? 29. The fact down at bottom is that the "fault" lies not with the mass

of Spiritualists but with the objectors and complainers. The same complaint is heard from the clergy, from college faculty, from all classes dependent on incomes from popular contribution. Just think for a moment and this will be accepted.

Even the church of Rome has established a begging bureau under charge of a monseigneur in America to collect Peter Pence from the stingy" Catholics. Other churches, as the Methodists and Presbyterians, by their general bodies levy given amounts and apportion collection to subordinate conferences and presbyteries. And this by our fault-finders is called liberality. It is cause for thankfulness that our organization" has not got so far along as to assume the power of asessment and collection. But so importunate and abusive have some of cur priests become, and so free with the depreciative charges of "stinginess." ' that some one should protest-and though unpleasant, this duty is assumed on behalf of the mass of quiet Spiritualists.

But why this indifference complained of by the churches and institutions founded upon religious ideals? Because the educated popular opinion as to man is that he is innately bad, and needs somebody to. teach and direct him. Religion, or the professors of religion, have been the teachers of the race for thousands of years. And there is not a religion propagated or officered by a priesthood but holds humanity to be, per se, degraded, and of course their mission to reform it and make it over according to their ideas. And the first requisite is to contribute to their support in idleness.

Spiritualist priests are but people, the same as are other priests, and as the masses put their hands in their pockets and contribute, so is their Spiritualism graded. Every one of these fault-finders will tell you that in numbers "the cause" was never so prosperous. That is true, and it is the reason for the growling about stinginess. As the basis of revenue -numbers-increases, the solicitors for the distribution increase. And when expectations are disappointed, we are directed to the asylums, schools, hospitals, and temples other denominations have to show for their faith. And then comes the censure and often downright abuse. That word, "denominations," has a world of significance as to the mental attitude of these complainers-means century old conditions of mind.

Now, nine-tenths of our Spiritualists have come from the churches, or been used to the church idea of humanity-that, a priori, it is bad. Take Jesus, for example, or the New Testament account of him-on which is modeled our western religion. He never uttered a sentence of good cheer or good word for mankind, and never spoke well of any one save as a foil for rebuke to some one he was depreciating-just as these complainers eulogize the churches by contrast. Even the Samaritan got his compliment for helping the man held up by thieves, as it afforded a chance to denounce the two others. He simply regarded the well-

To the Editor :- The Spiritualist press is replete with letters, extracts the denunciatory methods of secondary adolescence, is to be a "Spirit-om lecturers, from everywhere, about what may be put in one ques- ualist." These "thank-thee-that-we-are-not-as-other-men," crowding onto our platforms and into our libraries, because of the increasing

numbers in the Spiritualist ranks affording increased opportunities for revenue, are themselves the cause for the "stinginess" of the rank and file. The emancipated masses will not go back to old methods of constituting a priesthood, when "spirit return" solves all the problems of the hierarchic schools.

And then again : "The charge of." stinginess" is once for all most em-And more, it is equally as emphatically asserted phatically denied. that careful statistics would show that for the number of acknowledged Spiritualists, their literature, their press, periodical and books, and lecture staff, there is no other order of associated people in America that has spent more money in ratio to possessions, to bring a knowledge of its message to the world, than these same "stingy" Spiritualists-or if it pleases any one better Spiritists-with a big S. And this without including the innumerable contributions to mediums-the bearers of the message-for all forms of demonstration of this primal essential, "spirit But for medininship Modern Spiritualism, whether as "spirreturn." itists," or "Spiritualists," would have been as extinct as the mastodon. On behalf of the sorely belabored, voiceless body of contributors these things should be known.

In support of this denial of stinginess, let us look at a few facts. The president of the N. S. A. in a recent interview stated the number of Spiritual societies in the United States and Canada at 700, with a total of

250,000 Spiritualists. Of these 300 he gave as "ministers." He reports the "church buildings" at 110, and fifty camp-meetings. He estimates property holdings at "about \$2,000,000." Not so bad for such a limited body of stingy people in a half-century since known among men. "Camp-meetings" is hardly an expressive phrase. These "camps" are unique in character and sui generis, belonging only to Spiritualism. In several instances, as Lake Pleasant, Onset, Lily Dale, Lake Helen, etc., they have developed into permanent villages, having postoffices, and the regular machinery of legal municipalities-all involving an ex-

penditure of money to an extent unknown among any of the "denominations." No other "depomination" has added regular towns to the population and taxing power of the state. These facts taken together it is submitted answerstlie croak of "stingy."

Spiritualists may be a peculiar people, but still they are people, and they look at a "preacher" very much as other people do. And he is estimated according to his capacity to satisfy his hearers-amenable always to the survival of the fittest. A man has no claim, moral, spiritual or practical, to demand recompense for his opinions or his assumings. We hear much of the trials of the platform, but as a rule the sufferings of the audience is voiceless. If a speaker can stir the gray matter or inspire the spiritual emotions, he need not worry about the receipts of the

stomach. But if he cap't do so, he should abandon the ranks of the socontributions, as he feels that the counlicitors and join the great army of contributors. Such action becoming try at larg. can surely give as much as one individual can do, and that the Regeneral, the cry of "stingy" would be less heard in the land.

And the moral: Reform from this chronic fault-finding-at least lief Fund should be as much of a mat ter of interest and solicitude to all Spirthrough the press-and instead tell of the bright side of things. There are some who are often in print whose communications are read only ask in the name of our needy mediums by the heading and signature-as they never write but to complain. and of humanity, that the good Spirit Reople do not feel in their pockets in response to unpleasant readings, ualists of the country send in their do nations-large or smali-to the secrebut when heart, brain emotions or reason is touched the pocket replies.

If I Could Be a Go	17

sibility that his opinion may be false, he

that however true it may be, if it is not

have no noles of hell,

lead me ou the way,

my finite say.

be of equal sight.

In humbleness

It is a fact, no two agree upon the just

No two can feel, or hear the same, or

Infinitude! Almighty! All! I raise my,

Were I as Thou art, in control, I'd soon

quite crazy be, With here complaint, and there a curse,

and naught exactly right, I wonder not sometimes that Thou, though God, art out of sight.

I bow, for I do know-

others all is wrong;

No doubt, if any man could

Great All-Wise Divine,

things we cannot change.

world's united curse.

one some things are right, and to

be

DR. T. WILKINS.

wonder not that Thou art broad and

wise and great and strong.

He'd soon close up and bar the doors, and from the place resign.

Lastly, I conclude-

"Twere better then to be content with

For "ten to one" were we to try this

for a spell,

to-day.

for

and right;

hat to Thee!

I would do: I'd make the world a better one or If I could be a God with all the powers

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." has a strong opinion may admit the pos-

Truth crushed to, earth shall rise ought to be moved by the consideration-

"To have truth and not live it is like fully frequently, and fearlessly discussed

having lungs and refusing to breathe." it will be held as a dead dogma, not a

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

make the whole thing new. And wouldn't have to ask a child to would not change the sun or moon, or

busy twinkling star, Or leave, just for a chosen few, Or dictate all my duties, f I were a God the heaven's gates ajar.

But, after all-If I could be a God-Throughout my kingdom I would have running things His way, Nor do I think that He will chide me my edict understood:

That all things made or caused to be, were aimed for some great good. I'd stop all wars, all crimes of men, all

greedy, selfish strife; I'd have all beings show respect for

other beings' life.

And then I think-I'd have the millons gambled with more equally in use.

make a limit to man's wealth, thus

limit its abuse. I'd have no mothers starving here, no

ragged homeless ones; I'd have on earth but peace and love,

and have	no use for guns.	1
IfIc	could be a God-	

I'd open wide the spirit land, and ice all people see That when the body fails the soul con-

tinues onward free.

I'd have no law oppressive to the masses, while the few High-headed ride above it all. Id

have each get his due. And then I think-I'd have each human being know the

limit of his sphere, world to rearrange We'd make the thing WE would have And have no tyrant hold the weak in constant awe and fear. right, for other beings worse, And bring upon our finite heads the

- have each human beast within his little stall.
- And bring about some kind of peace and happiness for all.

the time will surely come when the ben- | lar in a bank, her only one, took it out for the eficiaries from the Mediums' Relief benefit of Fund will have to be dropped-for want mediums fund. If all would show the same spirit of helpfulness as this lady, of a fund-one of our generous and never failing friends has authorized me the relief fund would grow to such proto announce that he will donate one portions that we would not have to conthousand dollars to the Mediums' Relief tinue our appeals for it year after year. We hope and trust that our Spiritual-Fund of the National Association, proistic friends all over the land-all who vided that a corresponding sum is have not already sent us their aid, who raised from the Spiritualists at large have been blessed in any degree by mewithin three months from this time. Our friend states that he will not diumship, will forward to our office what they can spare for this grand give the thousand dollars unless another thousand is secured by individual

work; any sum will be gratefully received and applied to this worthy object. Address, MARY T. LONGLEY,

N. S. A. Secretary. 500 Pennsylvania avenue S. E., Washington, D. C.

THE LYNN SOCIETY.

It is One of the Best Societies in the United States

'I know I am immortal. EMMA GLOVER BROOKS. Orient, N. Y.

THE SAFE SIDE.

hat's called religious, and l doi, setend to think Thrife is any lake of sulphur where the ones that sin'll sink; There's a whole lot in the Bible that I can't believe is true: If a God is up there rulin' and a-watchin' what we do-Keepin' tab on men in battle, hearin' every bird that sings-I've a notion that He's willin' to forgive a lot of things. I'm inclined sometimes to rather think that mebby when we die

That'll end the business for us-that there's no place in the sky Where we'll wake up and be angels and have golden harps to play-There may be no grand hereafter, yet, for all we know, there may; So I'll not take any chances, and I'll

treat my brothers fair; I propose to have a ticket if men travel over there.

If a God is up above us I believe he's kind at heart;

I don't think he gets his pleasure mere ly watchin' sinners smart;

I believe he wants to help us, every one, the best he can. And I don't believe he ever schemed

against a mortal man! It may be that I'm mistaken, but I'll

take my chance and trust That it's good enough religion if vou

treat your neighbors just. Yes; the world is full of doubters,

they're increasing every day, And the preachers they're a puttin' lots of old beliefs away;

No one knows a thing about it, rich on poor, or great or small,

But there's one thing you can bet on, if the grave don't end it all: These here chaps that get their riches by not treatin' others fair

Will be booked to do some mighty hard regrettin' over there.

-S. E. Kiser.

A Wise Step.

The women's clubs of California are considering the question of making men eligible to membership. A few clubs have tried the experiment and found men of great service in the civic work of the clubs. .:

If this change is made, they will be following the example of the Woman Suffrage Association, the mother of all the woman's clubs. Men have always been eligible to membership in these associations, for the first article in the creed of the suffragist is that it is not good for either man or woman to be alone in the work of making the world better.

LIDA CALVERT OBENCHAIN.

It is a right reflection that if a man is full of the present moment to glorify it, with cternity and infinity; for he has all there is .--- Blake.

to-do people he was among as "whited sepulchers" and as "a wicked and adulterous generation," and cursed with condemnation all that opposed or refused to follow him.

And so with his followers: Total depravity is the best word they have for humanity and from childhood to the grave everything is said and done that can be conjured up to destroy man's individual self-esonly get a good word or ticket for the good time coming by paying for it liberally in the current coin of the realm.

Is this an exaggeration? A successful contradiction is challenged. The very first lesson of Spiritualism is the refutation of this primal teaching of all the religions of the world-ancient and modern. And it is not "stinginess," but an impulsive protest against the cry of the two daughters of the horseleach-"give, give." But per contra:

No people are more liberal than the average Spiritualist. Liberality is not the amount, but in ratio with one's possessions. Hundreds and thousands of them pay out more cash in attending, going, coming and other expenditures connected with camps, than the average churchgoer in a whole year. And they do so because they there find the open door to their wishes. There they find demonstrated "spirit return". the one central fact that drew them out of the religious organizations. It is the all to them. And at the same time they hear the platform speakers-and somehow they too are compensated for service rendered. But this condition is not the all with attendants. It is the proof of continuous life by "spirit return." Without this all else is but leather and prunella.

And then it is so comforting to have these returning friends tell us that we are not, per se, wicked and heirs of damnation because we do not pay tithes, but that good lives and living is the natural birth-right and impulse of humanity. That we do not have to wait to be shot, hanged or starved before we can find a condition in which to be happy. And so without thinking it out by any prescribed process or formula of creed, but by intuitional impulse we feel a protest rising up when these ualists will not properly care for their own evanold methods and manners are employed to build up and maintain one class to dominate, or in prepaid idleness control our condition.

In this depreciation of humanity, this assumed superiority of a class, is based the entire fabric of the "teaching" authority. From Adam to Joseph the human being was unworthy—a moral monstrosity. So in-nately bad was man that he could not be allowed even to be the father of a "savior." At the "beginning" he was cursed, and dedicated to 'sweat" for a living. Is there any record of a priesthood sweating to victed of ingratitude before the world. Every pay board? The very essence of his claim to free board is that he is called" to tell man how bad he really is-for so much cash down. But it has, too, its comic side-not so complimentary to us, the masses, either: Let a full-grown man abuse us, calling us vile and bad without a shadow of honesty, honor or gratitude, and we knock him down. But let a "Rev." tell us that and forty-fold worse, and we pay him ten per cent of all we get or make to keep it up and repeat the insult ad libitum. This may seem a queer way of putting the matter but in the court of common sense it is very much like the simple truth. This teaching as to man, per se, is the inspiration of the god who sentences and the devil who executes the sentence. Just think of this partnership: God makes this innately bad man, condemns him for being bad, and turns him over to the devil who inflicts the penalty. And then the priest, an afterthought, as a third party, opens up the only possible escape from the dilemma-to pay him for acting as attorney and

beat the devil out of his part of the contract. The first message of deliverance from this world old nightmare was that of Modern Spiritualism-when our returning friends told us it was not true-that we were not innately bad; that they had seen no angry God, no white throne, nor any devil-had not even "smelled hell." And so, when we got an opportunity, or get one, to hear that message. our money is on call at any time or in any sensible amount. But when the demand comes in the old stand-and-deliver manner, it doesn't come And it never will for that sort of asking. Particularly is the demand resented when it comes with sanctimonious superiority of tone-that to: esteem "spirit return" as the chief message we are whistled down the wind as mere "spiritists," while a half-soled orthodoxy doled out after

Molasses catches more flies than vinegar" is a homely truth but a practical one. Because you are of the same mind as your neighbor

doesn't give you a claim on his purse, or to chide him for using his own. But be a neighbor in reality. Making glad to meet and feel kindly when thinking of you in your absence. That neighbor will seek opportunity to do you good-with purse if need be, as well as with sympathy teem and self-respect. And in the last resort poor human nature can and kindness. 'Try it everybody-and "stingy" will be an obsolete word in our current semi-personal reading.

For example : You pick up a paper-secular, religious or Spiritualist -and find a page taken up with unpleasant things about something or somebody, with flaming headlines, and a column of kind expression to anything, it makes you feel as if this world was a failure. When the fact is that page is devoted to one person or one thing, while there are thousands of good actions that do not even get in the one column. If we are so stingy of good words, why expect the reverse in pockets? SAR'GIS.

SOME REAL GRATITUDE

Any religious creed, cult, club, sect or system of belief becomes as dry bones-worthless, unless accompanied with humanitarian workcharity in its broadest and most comprehensive sense. The necessity of tenderly caring for our worn-out mediums must be apparent to everyone. Let it be known to the world that Spiritgels, their mediums and inspired workers, and then our Cause will truly decline, and a dark' eighty dollars. We will not send list cloud will envelope our movement. If we neglect to care for our needy workers we stand conreader of Mrs. Longley's appeal should contribute something to the Mediums' Fund. Send the same to the Secretary, Mrs. M. T. Longley, 600 Pennsylvania Ave., S. E., Washington, D. C. There is, perhaps, no better test of the stinginess or generosity of Spiritualists than the degree of support given to this kindly beneficent

and humane project, the Mediums' Relief Fund. An object so eminently worthy should be liberally sustained, and the extent of the contributions to this end will gauge the stinginess or the generosity of our people.-

MEDIUMS' RELIEF FUND. have recently shown in the columns of the spiritual papers, the Pension Fund of The N. S. A: is constantly decreasing by the yearly drain upon it in payment Another Splendid Offer to increase the of the pensions of our worthy mediums. Mediums' Pension Further and knowing full well that unless this tax is met by further relays of money To the Editor and Frienders As we from the benevolent and sympathetic, This lady writes that she had the dol-

quired sum. All contributions will be thankfully received and acknowledged, and the list of donors will be printed each month in the spiritual papers. We have on hand a few contributions to this Relief-or pension-fund that have been received since our last report and these will be placed on the new list to help make up the thousand dollars we need.

of the N

itualists as it is to one. Therefore, we

to be

There are certain friends of the cause who always donate what they can to this worthy object; we can rely on them to do their best; but in addition to this we implore other Spiritualists to send their contributions for the needy mediums. Do not say or think that others will do this work without your help, we need all the aid possible to receive the expense of the pension list never stops and money is required all the time to keep it open for the aged, worn and invalid ones who are its beneficiaries. Please send us your donations and receive the blessings of the angels for your worthy deed. Address all con-tributions to the office of the N. S. A.,

600 Pennsylvania avenue S. E., Wash-ington, D. C. MARY T. LONGLEY, Secretary.

MEDIUM'S RELIEF FUND.

An Earnest Appeal to Spiritualists.

Again we trespass upon your unfailing kindness to continue our appeal to the Spiritualists at large for financial aid to the Relief Fund for poor and aged mediums. Since my report of March 15th, we have received but add to it before doing so. It is neces-sary to raise FIVE HUNDRED DOL-LARS more to complete the Thousand we are trying to secure. This must be done before the first of June. If we can do this we shall also receive the other thousand that has been promised to the relief fund by our good friend, and thus have enough to carry the worn and aged mediums on our list for at least another year. We MUST raise this money, or it will not be a great while before our fund will be de-pleted. Please, friends, send in your

contributions at once. Among those who have contributed of late have been several mediums and societies-all receive our heartfelt thanks, Mr. Henry Brunhaus of Wheel-ing, W. Va., through his energies and personal contributions—succeeded in naising forty dollars for the relief fund, partly by inducing the Ladies' Aid so-clety to hold a benefit social for the poor mediums, and in getting two me-diums to each hold a benefit seance for his worthy fund. If other societies and mediums would do likewise, we could soon increase our list of pension. ers' and our finances for such worthy work. Benefits might be thus given for this special purpose once a year by each medium and society and thus perpetuate the fund that is of such essential value to our cause. Who will be the next to follow the example of our Wheeling friend?

To the Editor :--- I desire at this time to call the attention of the many readers of your valuable paper in Massachusetts, to the fact that on Friday, May 5, afternoon and evening, there held at Cadet Hall, Lynn, a union meet-ing, to which all who are interested in Spiritualism throughout the state are invited. The meeting will be held under the auspices of the Lynn Spiritual-ist Association. The above named society will furnish free entertainment for all duly accredited members of visiting socleties. The object of this meeting is to furnish an opportunity for full and free discussion of the subject of organization in all its phases, with the design in view of establishing necessary reform in the system of organization in the state of Massachusetts.

The afterncon will be devoted to the discussion of organization. Supper will be served at 5 p. m. Song service and concert from 6 to 7:30. Evening will be devoted to lectures and messages by prominent speakers and mediums, who will be present.

On Sunday, April 2, I began a month's engagement with the Lynn Spiritualist Association. It is indeed a pleasure to work with a people so harmonious and well organized as I find this association to be. The rule seems to be "a strong pull, a long pull, and a pull all gether," and I apprehend that it is the "pull all together" that leads to the Lynn Spiritualist Association being haracterized as one of the best, if not the best, Spiritualist societies in the country. I find the audiences large and enthusiastic at all meetings. The efficlent board of officers, headed by the indefatigable secretary, Mrs. Abbie A. Averill, and the most able president. Alex Caird, M. D., are ever ready to anticipate every requirement of the inquir-ing public, hence the society is a great power for good.

OSCAR A. EDGERLY.

WAITING.

am resting, and waiting for the white winged dove,

To bear me across the sea, way from all turmoil, to the dear ones

I love. And to those I know love me.

am resting and waiting on the shores

of time, For I know there is no death,

nd that I will pass to a home sublime When I lose this fleeting breath.

Each morning a messenger white I send To this port-to many unknown,

O'er this mystic sea, my loved wait for me.

They know I am coming home.

Dh, Grandest truth, there's no death! ring the bell. Spread the tidings high and low.

There's a beautiful heaven-never hell.

In the place we are waiting to go. MRS. J. H. DALLAS.

St. Louis, Mo.

Eloquence is in the assembly, not merely in the speaker.---William Pitt. To accept good advice is but to increase one's own ability .-- Goethe.

A lady sends us a dollar in memory of our late pensioner, Mrs. T. C. Pardee.

- An Interesting and Instructive Narrative from the Pen of that Talented Lady and Excellent Medium, Mrs. I. L. Lewis, of Bethel, Vermont.

February 10. How the wind howls and pay for a spool of thread when you and shrieks to night. I can hear it die knew I would never know if you didn't, away in the depths of the forest in low, that you would be honest about other wailing moans, then it seems to gather things; so I am here." That lady is strength and fury and comes rushing one of my best helpers in that town back, shaking the house as if it were a now. God help me to do just right in naughty child, as I have seen a mother all things. do-because she could not, or rather February 12. I went down to Mrs.

would not control herself, she tried to Brown's this morning to get Aunt Sue some yeast, and while I was there a man control her child. The windows are white with frost and came along and called to Mr. Brown, the roads are drifted so full all trace "Hullo, Sam! Comin' down to meetin'

of them is lost. I feel the happy assur- to-night? "What sorter meetin'?" asked Mr. ance that all is well. There are no

drifted roads between me and the spirit Brown... drifted roads between me and the spirit world to night. My spirit is free to-night to hold communion with every spirit it can attract, and learn every fruth it is capable of receiving. Deacon Tumble called this morning to with him whom he introduced as his world to night. Better come down an' hear him." Mr. Brown shook his head. "Guess 'twont pay," he said. "I never see no with him whom he introduced as his sight, of reformer of the capital sight, of reformer of the capital the sight of reformer of the the capital sight of reformer of the theories

nephew. The moment the Deacon saw sight of reformin'. Their theories me he exclaimed, "Wall, wall, so you've want to be treated the way Uncle Abe got back home agin! I always thought treats his clock. He says to me the a good deal of ye, Eleanor, until ye run other day, 'If I can only remember and off inter Spiritualism, an' I don't think jog the thing up half an hour every much of that." night and twenty minutes every morn-"What have you got against Spiritual- in', by takin' a squint at the sun now

ism?" I asked pleasantly. "Wall, it belittles my God for one at the time of day."

"Ha! ha!" laughed the man; "go thing," was the ready answer. What sort of a God have you got if it 'lang, Ben," and he slapped his horse lies within the power of human beings with the reins. to belittle him?" I asked; "can you be-""Hold on!" a "Hold on!" shouted Mr. Brown, who

had seen me coming down the steps, little true greatness?" The Deacon moved his foot restlessly "Here's a woman who'd like to ride as

and seemed lost for a moment, and then far as the turn.' he looked up in a half frightened way The stranger The stranger held out to me a big, and said, "Woe to them who date quest tion the Almighty. His ways are past finding out by sinful mortals. Sacred we jogged along. "Up here on top of the west hill," I honest looking hand to help me into the replied. "You don't say so!" he exclaimed.

such as me." "There is nothing which concerns our welfare here or hereafter that is too sa-"Why you ain't the leetle gal Ike Tilden brung up, be ye? Wall, I declare it. cred-to be meddled with, provided we does beat all how fast young ones do are actuated by right motives," I said earnestly. "Deacon Tumble, it is you, grow up!" Presently he exclaimed, 'Gittin' old and wheezy, ain't ye!" the church member, who belittles God. and not I, the Spiritualist. You. condressed to the horse which had stopped ceive of the Creative Power as an indito rest, and not to me. After a few more stops had been made during which vidual possessed of all the characteristics of an unenlightened human being. time the stranger had regarded me at-Think of a God who is not above anger, tentively he said. "I've heerd you're one jealousy, cruelty and spite! I conceive of them women who hear an' see spirits of a Source of life and light far above all named personalities, and I consider but that's a religion I don't know nothit very unfortunate that our language in' about."

"The hearing and seeing of spirits is so often compels us to use a personal pronoun when referring to Deity. When I say God I sense all about me. Spirit no more a religion than the hearing and seeing of those biros in that tree is," 1 -a spirit which is Intelligence and said. "Huh!" he exclaimed, looking back, Love, a Principle infinite and all good, 'I don't see no birds in a tree." a Law infinite and just, and I understand what Emerson meant when he spoke of the 'Over Soul,' and how Whit-"Sartinly. But Spiritualism is a re-ligion, ain't it?" tfer must have felt when he wrote, 'But this I know I cannot drift beyond his

when you say Spiritualism and relig-ion," I said. "If by Spiritualism you loving care.' All life is one with the One, and to realize it is to find the joy mean only a knowledge of or belief in of living." spirit return it certainly is not a relig-The Deacon stood and twirled his hat ion-what is religion, anyway?" The man regarded fields, woods, and for a moment and then said, "I can't understand these new-fangled religions, nohow. P'raps my head is too full of fences and hogs and critters and sich. sky attentively as if seeking from them a definition; then he said helplessly, "I vum, you've got me there."

You've got all beyond me, Eleanor-all beyond me. Afterward Uncle Ike told me that the Sunday and listening respectfully to the preaching and the praying, and putting young man is to be the new preacher here in the brick church. I noa piece of money in the collection, reticed he regarded me with much curios-ity. I wonder if he understood me. 1 wonder if my words were wasted. I am reply. "An' I don't," was the quick "No, by gum, I don't," was the quick ity. I wonder if he understood me. 1 wonder if my words were wasted. I am

Leaves From the Diary Gibbon's Decline and Fall A Question Answered. of the Roman Empire.

> bear the closest scrutiny on contested miration for Gibbon's "Decline and Fall," for whenever an attempt was made to disprove his statements by an appeal to other writers, I was able inva riably to corroborate such statements by quoting other high authorities, ac cepted by the orthodox world, as sound and valid. They were found, when examined, to admit the statements of facts, differing only from the conclusions of the great historians; and regarding these conclusions I never quoted him as an authority. As to the accuracy of Gibbon I had contests with Burgess, president of Butler University Prof J. B. Walker of Wheaton College President Campbell of Monmouth Colege, and several others who too often

pllowed the usual style of disparaging great author as to the most ready way of escaping the force of his state ments. I now often recur to the great work of

Gibbon with admiration.

The subject of the great historian was an event which involved the destruction of an empire and an old civilization, an event for the consummation of which centuries were required, which affected the lives and interests of a larger number of the inhabitants of the earth than any other political and social transition in the history of man.

The subject had hardly been touched by any writer of ability. The materi-als with which he had to work were poor. The authorities he was obliged to examine were not authors like Livy and Tacitus, but, for the most part, writers in whose works facts, distorted and carelessly recorded, were mixed with legendary stories and superstitious fancies. Considering the scanty and wretched

materials that existed, Niebuhr de-clared that the century between Commodus-and Diocletian was incapable of historical treatment. Of the unavoidable inferiority of his first volume, Gibbon was fully aware; for he himself speaks of the "concise and superficial

narrative of Commodus." The history of Ecclesiastical Christianity, with its bigotry and intolerance, its persecutions and exterminating re ligious wars, forms, perhaps, the blood lest and most repulsive chapter in the annals of mankind. It extended through periods when men were ignorant of nature, and their imagination was unregulated by reason. The hu-man mind, under the sway of myth and

fable was incapable of telling the truth or of appreciating reality; Certainly Gibbon exhibited singular forbearance in giving an account of the origin and growth of Christianity, with its constant affronts to, and outrages on, reason and truth. We may excuse an occasional sneer in his narration recounting those long dreary centuries in which the human mind expended all its might in formulating and enforcing empty theological dogmas.

Gibbon wrote history, it should be remembered, in the last half of the eighteenth century, just before the old regime, with its corrupt 'church and state, was involved in the general conflagration of the French Revolution. He was one of the inaugurators of reason and naturalism. Comparative phil ology had not opened up an illimitable prehistoric past to the archaeological of development, was not so well under-stood as he is now. Niebhir had not then shown the multiced at the source of the source o

During the third of a century that 1 fects as an historian, but they were was before the public as a lecturer and largely, as has been said, "the result of advocate of rational, scientific thought, his chronological position." Society is often in debate with the clergy, I had a constantly growing organism; and occasion to use the best authorities actine historian, in proportion as he is sci-cessible, those which I knew would entifigin historiand, since he has to teal with phenomena which can be expoints. I came to have the greatest ad plained often only in the light of subsequent developments, is peculiarly lable to become antiquated. The fact hat Gibbon has not, and is not likely to ecome antiquated, shows what comrehensive grasp of his subject and what historic insight he possessed. This article may fitly conclude with sentence from the learned and pious Dr. Albert Barnes; who says: "By unrearled study, by quiet learning, by pa ent toil, by a comprehensive grasp of is subject, he [Gibbon] has placed himself at the head of historians; and from Thucydides down to the present age, here has not been a man more upright itern, honest, unbending in recording the facts of history." B. F. UNDERWOOD.

THE PROGRESSIVE THINKER

"GHESS-HUMANICS."

A Book of Unique Literary Character.

"Chess.Humanics." A Philosophy of Chess. A Sociological Allegory. Par-allelism between the Game of Chess and Our Larger Human Affairs. By Wallace E. Neville. Whittaker & Ray Company, Publishers, San Francisco Cal., 1905, Price, \$1.50, postpaid in the United States and Canada. It is generally conceded that chess is

the noblest of all games-the most intellectual. It has been said that "It recreates not so much by way of amusement properly so termed, as by taking possession of the mental faculties and diverting them from their accustomed grooves. The cerebral organ after being much ocupied in business, or greatly worried by cares, or in any way beset by painful reflections, finds in the absorbing and abstracting properties of chess that temporary relief which lighter pastime will not always afford."

The very extensive literature chess makes a library of itself; but among the many books treating of this intellectual pastime, the one whose name appears above, just published in San Francisco, is, I think, unique. Bo far as my knowledge goes, nothing like it has ever been published before. Its complete title, indicates its character. It is indeed a sociological allegory, largely devoted to the parallelisms be-

tween chess and our larger human af airs. In addition to the author's own hand-

ing of the various topics considered in it. the work is enriched by a multiude of guotations thereanent from the iterature of the world, indicating Mr. Nevill's extensive reading and research. Many of the master minds of the world are thus leid under contribution, including scientists, ophilosophers, poets, so ciologisis, statesmen, historians, the ancienticlassical writers, etc. When it is stated that im this unique book, its pages ale begemmed by extracts from such wilters as Huxley, A. R. Wallace, passed away. Herbert Spender, Emerson, Ruskin, Carlyle, Mill, Galton, Bain, D'Holbach, Montesquied, Oliver Wendell Holmes, Thackeray,"" Junius," Burke, Gibbon Froude, Lecky, Draper, Sir Philip Sidney, Bunyan, George Ellot, Buckle, Washington, Franklin, Lincoln, Jeffer son, Roosevelt, Garfield, Macaulay, Voltaire, Shakespeare, Milton, Omar Khayyam, Scott, Burns, Pope, Cowper, Longfellow, Tennyson, Plato, Aristotle, Ho-

garding such experiences, but to my mind the only true explanation is the NONE ARE IMMACULATE.

Some Spiritual Experiences Described. presence of the spirit of the individual, giving absolute proof of spirit return. When persons are so organized that they can have the privilege of this

Several months have passed since I last took up my pen to write a few words for the columns of The Progress. grand soul communion, they should ive Thinker, but having just finished reading No. 802, I feel it my duty to guard their gifts, ever being loyal to truth, thereby being a blessing to husay the paper grows in interest and manity. Anniversary Services in St. Louis.

true worth with each number. The Open Court has furnished much food for thought and many minds must have been enlightened on the subject under discussion.

tion had prepared an excellent program The article in reference to a psychic- for a two-days' meetings in honor of the hospital reminds me of another 57th anniversary of Modern Spiritualprophecy of my guides, made several ism. times in public, to the effect of schools The spacious church was beautifully and such hospitals being the work of decrated with palms and carnations, the future, under the inspiration of and the peals of the rich-sounding pipe

higher forces. organ added a charm to the beautiful The Morris Pratt Institute and the surroundings. The morning services were opened

talked of psychic hospital of New York are steps in that direction. with remarks by the president, Mr. B. Another interesting article signed

F. Pohl, who seems just the right man in the right place, followed by an ad-dress by the writer, after which little Cymro, appears in the same number of The Progressive Thinker. In answer to Myrtle Taylor sang in a most beautiful voice, "Just Send an Angel Down." Cymro's question I would reply: To my mind the influence and noise was due to This little girl is but twelve years of the presence of the spirit of the brother who had just passed from earth life. Many occurrences of this kind have taken place. While acting as pastor of age, but the way she handled her song would have done credit to many an older singer.

Mrs. Mary E. Schall followed with the First Spiritualist Society of Chicago, messages which were all recognized, at 77 31st street, several years ago, a spirit of a young man came to me statbeing given in a clear, concise manner. The afternoon services took form of a ing he was a brother of a young lady in seance, messages being given by Mrs. the audience, pointing the young lady Laura M. Jones, Mrs. K. T. Hary and out and at the same time calling his Georgia Gladys Cooley. name. A picture of a room was then Evening services opened with a solo drawn before me in which a young beautifully rendered by Mrs. L. L. man was seen lying on a couch, several Taylor, followed by a duet by Miss Julia

flower.

An excellent musical program was

very interest

one of the feautres of this

the upliftment of humanity.

dred people, many of whom had never

suicides and criminal news in general

Those things recorded are facts, and

GIVE ONLY THE PURE.

Don't Publish Evil Doings.,

C. J. JOHNSON.

said.

Teach

of his

.1

After leaving Syracuse

nessed any phenomena.

persons were around him, one lady near Dalton and Miss Pauline Jones, which was also worthy of praise. by raised the suffering form to a sitting position, when a stream of blood came Lecture by Mrs. Cooley, vocal solo by Mr. F. Talbot, and violin duet by J. P. from the young man's mouth, discolor-ing his clothing, and in a few minutes Sodar and C. P. Manley. Monday evening concluded the exerhe was laid back on the pillow and pronounced dead. A map of the United States was next pictured before me, the vises, opening with "The Great White Throne," by Mr. F. Talbot and choir, Remarks by Brother Pohl, followed by young man pointing to the state of

Michigan. The young lady receiving the mes-sage said she had a brother by the name called, who was not well in his home in Michigan. On returning to her home a telegram awaited the lady announcing the death of her brother.

It was ascertained the brother had passed away just ten minutes before appearing at the meeting, and had called choir. for the sister before expiring. The

spirit forces explained the phenomenon, saying the brother. wishing to see his sister drew his spirit to her place of abode as soon as it was freed from the body: finding her absent, he followed the vibration which located her; fortunately this was a place where spirits were permitted to express themselves, and the young man took advantage of the opportunity. Neither one of these persons had been known to the medium, and if I remember correctly were

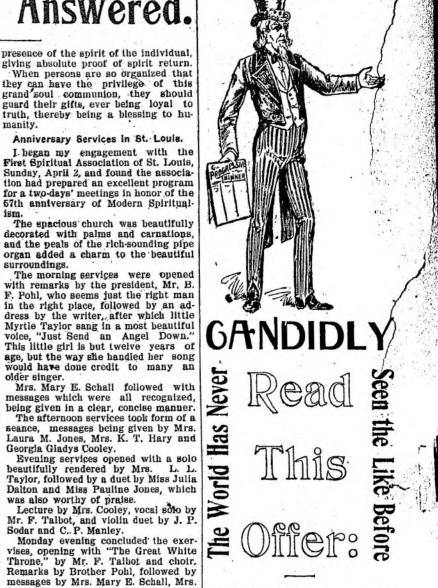
ot Spiritualists. The following Sunday a gentleman who was not a Spiritualist, was told his brother had passed to spirit life and was present. The gentleman verified the message as to name and details, but

There has never been a time when said his brother was alive. The spirit the spirit of investigation was as wideinsisted upon being "an inhabitant of the spirit of investigation was as wide the other world," which proved to be applied as now, hence we need not fear correct, as the gentleman receiving the a decline in Spiritualism. message presented a letter the follow- "Get but the truth once uttered

ing Sunday (said letter received during And 'tis like a star new-born that drops into its place the week) stating his brother had And which once circling in its placid

Many such experiences could have round come to myself as well as other medi- Not all the tumult of the earth can ums, and many hypotheses advanced reshake GEORGIA GLADYS COOLEY. St. Louis, Mo.

ing the journals and literature forbidden on railroad trains, containing news from police courts and the lower slums The World is Made Up of Those Who of the great cities," political trickery, Do Not See or Think Alike,



April 22, 1905.

Laura Jones, Mrs. K. T. Hary and May-Truly, the world has never seen the ike before. Search the annals of hisory, ancient and modern; critically examine the history of Spiritualism; look ing meeting consisting of Messrs. Tal-Leake, Duebar, F. F. Goelich and Miss here and there, in every nook and corner of the world, and you cannot find Julia Dalton, as well as an excellent a parallel to the offer made in reference these twelve remarkable Premium I concluded my engagement with the Books. They constitute a wonderfully Syracuse Society, Sunday, March 19, at valuable Spiritualistic and Occult liwhich time anniversary services were brary, and are furnished at a nominal held, and a glorious day was experi-enced by all present. But time and sum. All are substantially bound and neatly printed, and those who purchase space prevent my entering into details. them are delighted with them. The last Mr. Harry DeVoe, the genial president, one to appear, "LETTERS FROM THE SPIRIT WORLD." written through the is a noble soul and works each day for

nediumship of that remarkable me spent one dium, Carlyle Petersilea, should be in night with friends in Buffalo, then on to every library. Read the following card Little Valley, where I was engaged for fully:

three meetings. Enthusiasm was at its We have now TWELVE magnificent height here, the opera house had been Premium Books, and you can select from them as follows: secured for March 21, 22 and 23, during which time I address about twelve hun-

Any one of the Twelve Premium Books you may order, price 25 cents. heard a lecture on Spiritualism nor wit-This is the price, remember, when you order only one book in connection with

yearly subscription. The paper, one year, and one Premium Book. \$1.25. Any two of the Twelve Premium Books you may order, price 70 cents.

Any three of the Twelve Premium Books you may order, price 21.10. Any four of the Twelve Premium

Books you may order, price \$1.50. Any five of the Twelve Premium

Books you may order, price \$1.75. Any six of the Twelve Premium

Books you may order, price \$2.05. Any seven of the Twelve Premium Books you may order, price \$2.35.

Any eight of the Twelve Premium Books you may order, price \$2.65.

Any nine of the Twelve Premium

Books you may order, price \$2.90. Any ten of the Twelve Premium Books you may order, price \$3.10. Any eleven of the Twelve Premium Books you may order, price \$3.40.

Lastly, all of these TWELVE Pre-

always wondering. Mrs. Twilight told me yesterday that Deacon Skinum over in the Holler; he's

her control will not let her read or always preachin' an' prayin' hot an' study, which proves what sort of spirit heavy, but I wouldn't be so tarnal mean It seems to me there is a striking os he is for nothin'. Cheated Widder it is. Meek out of twenty dollars in a hose similarity between such spirits and certain religious teachers who will not allow their people to receive the benefit of a free education. Such spirits and priests know well that education will free the individual from their control. The more spiritual a person is, the faster he or she progresses. Very ma-terial persons and those who harbor hatred, envy, jealousy and greed never progress except along those lines-if

that can be called progression! I have learned that the more ad-vanced a spirit is the less it seeks to impress its individuality upon the me-

dium, and the lower in the scale the spirit is the more it vaunts itself-and the medium also. My guide has always told me to learn to rely upon myself; to decide for myself, and to be all I want people to think I am.

"Strive to be greater than your work," was what the Voice said to me to-night while I waited in the silence. hold communion alone with the spirit world means a great deal to me. Never once during these sittings have I ever has not been pure and good.

A pleasant truth was forcibly im-pressed upon my mind to-day while I was looking over some spirit message which I received two years ago. They were just what I needed then, but their precepts have become a part of my character now, and they seemed to me very much as my second reader does when I look that over.

A few nights ago, while I was wait to tell? Y ing in the hall at inton for the meeting he drive?" to begin, I heard a well known medium of that place use some very objectionable language. It attracted consider able attention, and a sister, near, her kindly reproved her for her unladylike conduct.

"I don't care what folks think; if they can't stand what I've said, they once." hetter go home," was the loud answer. Three, ladies who had come from a go over distance to attend the meeting-it was their first venture-arose, and went out. I felt my cheeks burn with grief and shame. It is not the only time I have

had such an experience. I am sure if those who are guilty of such conduct could see themselves as others see them they would never be guilty again. earnestly pray that some DOWER will let me see myself as I am. Far bet ter that I should drink a cup of humilia tion than to have the cause I love suf-

Ker disparagement through me. O to be careful in little things-there fire no little things only as our minds conceive of them as being so. Sometime ago I madé some purchases in one of our little stores and later discovered that I had not paid for a spool of thread. I at once went back and paid for it. "I would never have known anything about it," said the merchant's wife who had waited upon me. "I know it, but I would," I said laughingly. Probably I would never have thought of the incident again, but the next circle I held in that village this lady and three tendencies. Frice, cloth, \$1. friends attended. "The lady said to me, "I have never had anything to do with Spiritualism, but I told my husband that Beaking M. D. M. A. Ph. B. Friends. Syou were honest enough to come back 10 cents.

trade late, she s'posin' 'cause he's a dea con she could trust him. An' I don't be lieve that settin' 'round doin' nothin' on Sunday is religion, neither-but it's all some folks I knows on has got though. There was silence for a moment, and then he burst out. "Say, ain't you the woman that went and took care of old Granny Cowler when her own darter run off an'. left her?" L nodded

"Wall, ain't you the one that waded through the snow one tarnal cold night an' saved Let Brown's baby when it had

I started, but the remark was ad-

"But you believe I did, do you not?"

"That depends upon what you mean

"Do you call going to church every

"if by Spiritualism you

I nodded again. The man laughed and exclaimed gleefully, "Wall, sech doin's is what I call religion." "Wall, now, "Is it the doings themselves, or the

feelings which prompt them?" I asked as I stepped out of the sleigh.

The man regarded me kindly as he said, "Wall, now, ye be a master hand This evening hour I have set apart to at askin' questions that come right to the point! Ye ain't the han'somest wo man I ever see, but you've got good horse sense an' I like ye. Why don't received a suggestion of anything that ye come to the Holler an' hold a meetin' in the school house? Ye ain't above it

be ye?" "Certainly not," I said. "I will go if there are a dozen there who want me. When I got home I told Uncle lke and Aunt Sue about my ride and asked who the man might be. "You're a smart one! Why didn't ye

Uncle Ike. "How d'ye s'pose I am goln' to tell? What kinder lookin' hoss did

I described the animal.

"Oh, that's old Dave Hiltop, I know now," said Uncle Ike with an air of absolute certainty. "He's a queer old feller, but is honest as the day's long. Sent his boy two miles to pay me two cents he'd left out in the reckonin

Now I am wondering if I shall ever go over to the "Holler" to hold a meetng.

(To be continued.)

"The Light of Egypt." Volumes 1 and 2. An occult ilbrary in fiself, a text-book of esoteric knowledge as aught by Adepts of Hermetic Philosophy. Price \$2 par volume.

"Bontinuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a de important subject. Triss, cloth, 51. reply

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price \$1.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new mental science and and the fullest teaching extant as to the nature, control and direction of desire. Price 50a. "The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and

prayin' religion, neither. There's old then shown the mythical character of all primitive history, although it had been indicated by Voltaire. Walter Scott had not made the Middle Ages live and breathe again, so to speak. The study of the past had not become a science. It was not then seen that society is an organic growth.

Man was regarded as having been created abruptly, and not as the subject of a gradual evolution. . No Max Muller had set the Orient in a new light. There was no talk of Semitic and Aryan. . Kant was living and formulating his revolutionary philosophy, it is true; but he was as yet comparatively unininfluential and unknown. There had been no Humboldts, Herders, Spencers, Darwins or Lyells; no Assyriologists or Egyptologists, no Mommsen to elucidate Greek or Roman history. Yet the Decline and Fall of the Roman Empire, far from - being out of date, maintains its ground, and is the

with the modern world. Gibbon's historic glance-took in some fifteen centuries, and in his account of the rise and establishment of Christianity with all its sects, of the invasion of the barbarians of Germany and Scythia, of the civil law, of the character and religion of Mohammed, of the temporal sovereign-

ty of the popes, of the empire of Charlemagne, of the conquests of the Saracens and Turks, and multitudes of other great events and systems, his versatility was as remarkable as were his judicial candor and truthfulness. Gibbon is a standard historic authority. ask the man himself who he was?" said great leading nations, Great Britain, Germany and France.

Gibbon was distinctly the champion

whose interest he waged an implacable warfare against the theological spirit as t exhibited itself at the various periods of which he was the historian. He had to be somewhat aggressive to vindicate truth against ecclesiastical misrepre sentation. He had to disperse the nists of fable in which numerous historic characters, such as Constantine

that there are no errors in his great

the second

relius, some idea may be formed of the wealth of learning and research therein contained.

. After a section on the origin of chess. the author successively considers such topics as these: Chess and education. chess and juvenile criminology, chess and morals, chess and human longevity, chess and melancholia; the influence of psychology, etc. After this, first the chess men as a whole, and then each of the distinctive men in turn, are taken up, and the analogies between them, and each of them, and the various elements in current sociology, including the sociological problems engaging public attention; are discussed and illustrated. Thus, in the chapter, "The Man." the origin and nature of man. and the freedom of the will of man, are

considered, concluding with a section on "What is Mind?" Under "Black Men and White Men," the race problem, the negro and the white man, forms the only solid bridge connecting the ancient subject in eight sections. Under "The King," monarchy and aristocracy, among other things, are handled. Un "The Queen," one of the subjects ler is Woman and the ballot. And under the other men, the bishop, knight, castle, and pawns, other pertinent sociological matters are discoursed. I am sure this original book will be

found interesting, instructive and novel. ooth by the chess players and by those interested in humanitarian, reformato ry, and philanthropic matters,-it being, I think, the first book in which chess and the "humanics" have been and has been since he wrote, in the considered in connection with each othed. The fact that the author is one of our nousehold of faith, and a diligent reader of The Progressive Thinker,

should serve further to commend it to and partisan of truth and reason, in the attention and interest of the many readers of this paper.

San Francisco, Cal. -----

tive cure for Asthma in every form in the wonderful Kola Plant, a new botanand Charlemagne, were clothed, in order that they might be seen in a proper ical discovery, found on the Congo light as they really were. Superstition River, West Africa. Its cures are really and ecclesiasticism were rampant and marvelous, therefore this remedy is of on the continent of Europe still power- the most vital interest to Asthmatic suftul; and Gibbon had to make his his ferers.

an the continent of Europe still power-tul; and Gibbon had to make his his-toric pen sometimes a weapon of as-sault. Writing at the present time, with its greater liberality and devotion to truth, he would have had no occasion to exhibit the militancy which was nec-essary in his day. Borne along with the current of Gib-bon's historic narrative from the an-clent to the modern thought, through so many centuries whose annals are be-clouded by mythical tradition, I feel un-der deep obligation to the instoric geni-us, who, by twenty years of patient de' -- in the confused archives of the past, at length succeeded in placing many, centuries of the world's historic account. It was a gleantic work to jet daylight into such a fungle, and to stradies and yours, coles of which the world's historic account. It was a gleantic work to jet daylight into such a fungle, and to stradies of the world's historic account. It was a gleantic work to jet daylight into such a fungle, and to stradies of the world's historic account. It was a gleantic work to jet daylight into such a fungle, and to stradies of the world's historic account. It was a gleantic work to jet daylight funce such a fungle, and to stradies of the world's historic account. It was a gleantic work to jet daylight funce such a fungle, and to stradies of the world's historic account. It was a gleantic work to jet daylight funce such a fungle, and to stradies of the world's history in stradies of the world's history function function of a stradies of the world's history function function of a stradies of the world's history function function of a stradies of the world's history function function of a stradies of the world's history function function and function and to stradies function and f

free by mail to every reader of The Pro-gressive Thinker who suffers from any form of Asthing. This is very fair, and work of ceurse sobody claims or be we advise suffarers to send for a case. lieves. He had his limitations and de int costs you nothing and you should aurely try it.

None are immaculate in this age, un-less the pope declares them to be so, abhorrent than if they were recorded of and then'it has to be taken for granted; a similar nature in the land of spirits? but I have looked over my criticism on Even if a few freethinkers should be 'Obsession," by the venerable and able found tough enough to crave such, they author. J. M. Peebles, and cannot find would scarcely substitute the moral that any unjust criticism has been and entertaining literature on their parmade. E. C. L., in his criticism of my lor table, for their wives and children article in The Progressive Thinker, to read. Why such inconsistency? asks how I know, and upon what After extolling upon the good points of the above named book, E. C. L. says: grounds I make certain statements. I will quote in answer, Brother Peebles' "This book, in treating of the hypnotic announcement in No. 763 which reads: control of spirits by entrancement runs 'A book upon the subject of Obsession near the border line of that much- dis-

-Demoniac influences and the reign of cussed volume, The Great Psychological Crime." Further comments are unnecundeveloped spirits manifest in this and foreign countries." The author adds. "Those obsessional controls and essarv. Pocatello, Idaho. similar questions must be candidly bravely met by Spiritualists and inves These were exactly my

tigators." views, and I endeavored to give some wholesome advice, which the venerable author had forgotten.

The main point at issue is: Does a de-scription of the lower stratta in this or in spirit life, scattered broadcast, encourage higher, nobler and grander thoughts? or to quote Pope:

way of expressing disgust)! I "Crime's a monster of such horrid mien 'and not know the other side of life. the dark side, the pestilential side, the That to be hated is but to be seen; But seen too oft, familiar with its face, sinful and soul-destroying side? Without my knowledge of sin gleaned from The Progressive Thinker sparingly, and We first endure, then pity, then embrace."

from the daily papers in full, I would In European forts large cannons are only be half a man. How can you grapdischarged to scatter and dispel apple with evil unless you know it exists? roaching thunder clouds to save ad-These goody-goody people as a rule olning cities from the fiery darts, and never work to reform anybody, for they may be needed for other purshut their eyes and ears to all chells poses, and my critic can compare these counts of evil. Ask them for a dollar to help one steeped in crime; and they

E. C. L. also states that either by will rarely give it-they are too pure, luck, providence or spirit impression, too noble, too highminded, to think of he was in the office of the author, and dark deeds."

That is what I said to this lady, now ence has expunged the word luck, so it in spirit life. It is all right to think of must have been providence.

the beautiful; to cherish the good; to dwell on the sublime, the high, the noble, the kind; but CONSTANTLY dwelling at that high altitude without that the Doctor makes no attempt to knowing the actual conditions of thi sinful, depraved existence, breeds selfin the same paragraph says: "Some of ishness of the worst kind; makes a per-them exhibit a most pitiful and painful son one-sided, and is in no sense spirit ualizing in its broadest sense. the young the transcendent beauties of for themselves;" and about treating of the hypnotic control of spirits by en-trancement. If this is not spirit interright living, and picture to them at the same time the horrors of crime; the depths of depravity to which they will sink if they hug evil to their bosoms:

By comparison we learn valuable les-Throw on a screen with a stereopticon sons. Whenever a glove contest or pu-gillstic encounter is advertised, many a light the beauty of the good and its exalting influence, and then throw on the small boy would prefer that to a circus same screen all that is bad and devilish. and then each one will be awakened by and endeavor to gain admission. Re-sult: The next month or two these same actual knowledge to the benefit of doboys will follow up this manly practice ing good. Yours most cordially. knowing all that is good and all that is in our streets. Is not such work de mind is strained to harmonize the Chi BROAD SIDE. Chicago, Ill.

"The Molecular Hypothesis of Na-ire." By ProL. Wm. M. Lockwood. ture. pheres from this mundane plane, some Prof. Lockwood is recognized an one of of whom may be truthful while others the ablest lecturers on the spiritual rosrould not tell the truth even if paid for trum. In this little volume he presents it; still others step over in a fighting brawl with hearts full of revenge, and in succinct form the substance lectures on the Molecular Hypothesis of Nature: and presents his views as demonstrating a scientific basis of Spir-itualism. The book is commended to all who love to study and think. as brutal as the lowest. These things are facts, and one does not expect that the latter will be angels with golden crowns till they have atoned for

"Heady - Blostrical Dictionary," prestical bandbook of reference, concommodated here on this plane by read- trical term or phrase. Price \$1.

nium Books here announced are sent out, all postage prepaid, for \$3.75, some thing never before equalled in this country or Europe.

Bear in mind that every order for a Premium must be accompanied with a , . . yearly subscription for The Progressive Thinker. We repeat that the world has never seen the like of it before.

OUR TWELVE REMARKABLE PRE-MIUM BOOKS FOR \$3.75.

The following is the list of titles of be Twelve Premium Books:

1-The Encyclopedia of Death, and Life in the Spirit World, Vol. 1. 2-The Encyclopedia of Death, and

Life in the Spirit World, Vol. 2. 3--The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These

three volumes have been prepared by J. R. Francis. They contain invaluable data.

4-Art Magic, or Mundane, Sub-Mun-dane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten. A lady said to me: "Give only the pure. Don't peddle evil doings." "Great Scot!" (an exceptionally mild

5-Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten. 6-The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

7-The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts. 8-A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.

9-The Religion of Man and Ethics of Science, by Hudson Tuttle.

10-Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles. ac 11-The Great Debate Between Moses Hull and W. F. Jamieson.

12-Letters from the Spirit World. written through the mediumship of Carlyle Petersilea.

Each Spiritualist should at once com mencing forming a Spiritualist and Occult library.

When ordering a Premium Book, one or more, you must send in a yearly subacription for The Progressive Thinker.

THE OTHER SIDE OF DEATH Scientifically Examined and

Carefully Described.

BY C. W. LEADBEATER.

A Volume of 500 large pages, treating very nterestingly if Life, Death and Immortality, Clairworance, Spirit Phenomena, Etc, as viewed by an acknowledged and cultivated exponent of Theosophy. Price, \$1.50.



TREOFS: Badgo Pin, 51.50: Lopel Button, 51.50: Sunflower Brooch, 54.50; Mallesse Charm, 35.00; Maltesse Pendaut, 55.60; This jeweiry needs no oth-er necommond than to say it is the SUNFLOWER BADGE, the adopted emblem of Spiritualism. As the Sunflower turns its face towards the sun, so Spiritualism tarms the faces of humanity from darkness and superstillion towards the Sunflows of Truth and Progression. Those beautiful sup-bloms are for sale at this office.

world, and indirectly bet the lower strata in spirit life a truer example? Beings are hourly entering the spirit

mist and learned and earned something Price 25 cents higher. But is a criminal journal what the Spiritualists demand? If so, the ones who crave such can be easily ac-

procured one of the books. Now sci-

self by quoting from the book. He says prove the facts of spirit inercourse, and struggle with demons." Also, "He al-lows some of these evil spirits to speak

course, what is it?

If what my critic says is not a mis-WM. EMMETTE COLEMAN. statement, he unwisely contradicts him-Have You Asthma in Any Form? Medical science at last reports a posi-

Views of Spirit S. B. Brittan.

Written Through the Mediumship_of supreme centers of life in supreme Mrs. Emma F. Jay Bullene, of spheres. Denver, Colo.

To the Editor :- Having been requested to contribute from my spiritual experience, I consent to : offer to your readers a few thoughts concerning the subject now being discussed in your popular journal. Obsession is a theme that may be properly placed before the thinking public, but can only be presented with justice to individual participants in all spheres of life, after very careful study of nature's controlling laws.

From the inception of human life we find the principles of personal influence inseparable from existence, and a knowledge of the variable shades of individual magnetism becomes absolutely essential to a clear perception of the torces involved.

Doubtful judgments are liable to be formed by superficial reasoning, and without question your intelligent readers will verify my supposition that the laws governing personal influence are universal and continuous in all spheres of being.

Therefore, the individual who begins his life lessons on earth, must continue them under similar conditions after the change of transition to a broader realm where cause and effect are duly considered in relation to character.

The pertinent question under discus-sion confronts us here, and we eagerly inquire, if obsession is the chief factor to be considered in relation to crime, ccentric habits, insanity and kindred

Does not the truth force itself upon every thoughtful mind that the peculiar characteristics of individuals reveal endencies to good or ill conduct at so early a period in child life, as to indicate that the nature and susceptibility of all persons are positively deterby prenatal conditions.

If this be a substantial fact, why should we be compelled to resort to belief in obsessing forces to account for the erratic propensities of humanity. The elements of personal influence, which postulate formed a statement early in this treatise; may ramify society from the cradle to the grave and prove their potency to mold the negalive members of any community into criminals of various degrees, producing phases of derelict duty, diseased imagination and multifarious forms of ignoble deeds.

The pernicious customs of your age multiply criminals of every shade which fill your prisons, alms houses and institutions to repletion. charitable Students of psychic forces operating in the earthly realm, discern the primary causes of crime and disease as proceed ing from customs and environment of

The agliation of this subject at the present time has awakened here-earnest inquiry among teachers of psychic relations between the earth and spirit planes, specially reflecting material conditions, and I am authorized to inform you that the result of investigation confirms the fact that ninety per cent of those unfortunate occurrences which are attributed to evil spirit obsession. are the legitimate outgrowth of earthly conditions that dominate individuals of passive will; and who have no conception of the divine power of the will.

My friends, it has been well said, "caution is the better part of that valor"-and I am led to make these exceedingly frank statements because undue agitation of any evil intensifies its olsastrous results.

Those whom I have termed the passive members of community are innumerable, and due regard for their welfare should pervade this discussion. Therefore, while the consensus of opinion concerning obsession appears to oppose my views. I would invite extreme caution that we do not increase the evil we seek to mitigate.

The question of personal influence again recurs, and in my judgment de-

Thus truth shall conquer error, inteligence supplant ignorance and uni-

versal wisdom crown the human race. For the accomplishment of this beneficent purpose, infinite love shall rule human affections, and progress forever allure the spirit of man to unfold his di-S. B. BRITTAN. vine nature.

EVIDENCE OF SPIRIT CONTROL.

A Man Controlled to Enter a Saloon and Take a Drink.

To the Editor :- Through the mediimship of Justin Hulburd we are told the great discussion on "Obsession," which for some time has been occupyng much space in your grand and valuable paper-for which every broad-minded person should subscribe-has attracted the attention of highly advanced spirits, who tell us the spirit world is deenly interested: that there as well as here there is diversity" of opinion, but those who dissent from Brother Peebles' views are an insignificant minority. They inform us that all advanced teachers in spirit life express surprise that The Progressive Thinker gives precedence to so great an extent to theories of the incarnates in prefer ence to facts as known and given by denizens of the spirit world. They say

the Open Court will be a great educator and will revolutionize Spiritualism. give the following which came under my personal observation:

One day in 1875, I was standing on Superior street, Cleveland, Ohio, conversing with a gentleman, whom I knew to be an ardent Spiritualist and a fine clairvoyant. While thus engaged a gentleman passed by. I noticed my ompanion's attention was immediately directed to him. He said: "Let us watch that man. Two spirits are following him. I am interested to know

why they are attaching themselves to him so closely. They now separate; one is on each side. Now they each place a hand on his head. Let us see what they are up to." In a few minutes the gentleman turned and retraced his steps to a saloon which he had passed a few minutes before. He entered. My companion said: "Let us go in and see what they do." We entered the saloon. The gentleman went to the bar and ordered a drink, the spirits standing by. My friend said they seemed to enjoy it immensely. The gentleman then left.

After he had passed out the barkeeper turned to us (who were about to follow the man out), and said: "That's very peculiar; that gent comes in occasionally and get a drink, but I never knew him to call for any such mixture before.", If that was not obsession, what was

the influence that took that man back to that saloon after he had passed it and proceeded nearly a block I am always ready and anxious to re-

ceive information by which I can arrive at Truth. I am open for conviction. Descanso, Cal. E. W. HULBURD.

A Correction by A. M. Griffen.

To the Editor :-- I see that Brother Barrett, in his recent article relating to "Obsessing Spirits," classes me among the theists. Truth con 18 me to dissent. If I may be perm; *9 place. myself anywhere on this gr _____ubject of ultimate causation. I believe I should range myself with the agnostics. Aristotle's illustration has given me more real light upon, and a better conception of, the ultimate reality than all the discussions I have ever read. The emi-nent logician of the ancient world somewhere says, God to the universe is like the principle of motion to a machine

Brother Barrett is quite right in his statement that the question of Obses sion by spirits is not a question be-tween theists and antitheists. Brother

Lyman C. Howe-who, I believe, is a pronounced theist-has contributed a mands suggestion of a remedy for ex-isting evils whatever their origin. As most powerful and convincing argu-ment to the discussion, and one which, a physician in earth life, I observe that in my humble opinion completely annihilates the arguments and claims of largely used as a curative agent termed Dr. Peebles and his confreres; and he has done it in so kindly and generous a spirit that no offense can be taken. say this, however, in no disparagement of the many able contributions, particularly that of Brother Barrett. which added much new and interesting data to the subject, that have appeared in the columns of The Progressive Thinker

WOULD ASOLISH THE GALLOWS Hanging, From the Higher Spiritualistic Anniversary Celebration and Camp Point of View.

AVAL AND ALL AND

The attempt that is being made by umanitarians and others to have the Pennsylvania state legislature enact a law abolishing capital punshment is attracting considerable attention in Pittsburg. Quite a number of persons, including ministers and laymen, are pro-nounced in their opposition to capital punishment and advocate life imprison-

ment as a substitution therefor. Rev Geo. W. Kates, of Philadelphia, who is in charge of the services in the First Spiritualist church, of Pittsburg, during this month, in an interview on the subject, said: "The constant murders by degenera

ates and often by the supposed regener-ate is occasionally duplicated by public officials in obedience to the orders of courts and in consonance with the law of the various states. It is a serious question when it is asked: 'Is there any good accomplished by the perpetration of this horrible act?' Does the individ ual who murders gain anything by his terrible crime? It seems to me that the esults should be carefully weighed by every sane person in moments of seri

ous contemplation, in order that when the terrible temptation comes they may then have more power of self-assertion "The consequence of murder is not al ways duly contemplated. Fear of the law seldom enters into the considera tion, but nearly always there are crafty methods used to avoid detection. Ev ery person who with premeditation commits murder expects to go undetected; or, by the employment of legal strategy to obtain an acquittal. The real effects of murder, the soul tarnishing, from which there is no escape in

life on earth or in the eternities, are not duly considered. That we must pay the penalty in spirit life is not under stood. "A vague idea that we can repent and

be forgiven exists. 'Jesus will pay it all,' is too often a-panacea to the science; but the law of compensation exists in the eternities as well as upon earth. If the evil doers will but realize that there is no escape from results and that the law of nature is absolute with regard to cause and effect, they will likely halt before committing deeds that defile the soul. The great duty of civilization is to educate every individ-ual. And to the church belongs the duty of moral teaching, whilst the state enforces compulsory education of every child into at least a comprehension o the laws of life. Ignorance is the bane of much that is evil. Bad hereditaments result from the wrong applica-tion of the procreative powers. Birth right is as necessary as salvation. The latter will not be needed if the former results from love instead of lust. We are taught that God furnishes effects and lets causes run riotously, and so humanity legally unfolds, its system of

justice. "There are a thousand neglected efforts by the state that entail human defilement, which the said legal power furnish results thereof. Punishment rather than prevention is the public status. Vengeance is taught to be godly-and this becomes the legal condi tion of the state. The church seeks to save for eternity instead of for the now. A murderer swung from the gal-

solation (even absolution) to delude the poor victim into the belief that God will forgive; hence, be expected to swing into glory, while his gory deed has sent his victim untimely out of this life, unforgiven and unrepented, hence direct to hell of eternal torment. Out upon any such system of divine ethics! It is inconsistent. Let us pattern our legal ethics upon a better basis.

nust be taught in order to insure bet human results. 'No two wrongs ever made one right.' Let the prospective murderer, then, endure rather than commit a wrong. 'Bear the ills you have rather than fly to others you know not of.' A great duty exists for teach-ers, viz: to instruct the people with re-might evolve in the future."

might evolve in the future." The hall was neatly 'and tastefully banners and flowers; and nature smiled serenely with clear skies and sunshine through the entire three days. The snow has been gone for many days and preparations for the coming season are in evidence. Several cottages have been rented for the season and cottagers who have been abroad are réturning earlier than usual. Presi-dent Pettengill writes from New York that the assembly will open July 14 and close Sept 3. The following speakers are engaged: Rev. Anna Shaw, Susan B. Anthony, W. J. Colville, Rev. F. A. Wiggin, Marguerite St. Omer Briggs, Mrs. Lillie, Mrs. Twing, Mrs. Richmond and C. Fannie Allyn, with several others in prospect. The Northwestern Band will furnish the music. JULIA EVELYN HYDE.

IN DEFENSE OF WINANS. Hot Springs, Ark, April 2, 1905. To the Spiritualiste:

1. 1. 1. 1. 1.

1. 2. 2 MU 7 1 -

- 18

LILY DALE, N. W.

Prospects

Not noting anything of late relative

Since the inception of these exercises

some fourteen years ago, through the suggestion and effort of your corre-

spondent, the observances of anniver-

sary has never been omitted," being usually represented with exercises run-

ning through a portion ! of the three

hat are nearest to, and duclusive of

Heretofore speakers 97 fromm other

1 . A. I.

days, including Sunday asaclosing day-

Friday evening was captured by

of late being cultivated with

acted as conductor for the evening.

The first Sunday evening address was

March 31.

Owing to the recently published an licle in The Progressive Thinker, in which several members of our family to our so-called Mecca of Spiritualism, at faultily Dale, I venture to call atten-tion to the fact that we are neither dead nor sleeping, as anyone in attendance at our late anniversary can attest. and several others expected Mr. Winans to perform the impossible, we feel it our duty as the organized and represenative Spiritualistic society of Hot Springs, to express our views of the work of Mr. Winans. On several occasions since the so-called expose and especially on Sunday, April 2, we, whose names appear on this list, unsolicited by the medium. Mr. Winans, passed a esolution and asked Judge Nickels to express our faith in Mr. Winans' ability, and over our names and to send the same to all the Spiritualistic papers in the country, to the effect that we received, under strictly test conditions, very fine materialistic demonstrations; that we have every confidence in Mr.

places have been engaged for othe ad-dresses, but this year the entire pro-Winars "I the recently so-called exgram was ably filled by home talent. post . personal matter, according to our way of thinking, and between Mr. the young people for a hop lasting till 2 a. m. At 11 p. m., a dainty supper, under Winans and the parties concerned. And we also feel that under the circumdirection of Mr. and Mrs. A. C. White, of the Leolyn, was served free to all stances, Mr. Winans taken from his bed, after an illness of six weeks too present, some 150 people. A hundred dance tickets were issued. weak to stand; that he was in a sense not responsible; the responsibility rests upon those who insisted upon, or Saturday evening was the occasion of a pleasing entertainment consisting of rather compelled him to give a seance recitations and dialogues interspersed or leave the house penniless. We also wish to protest against the one-sided with vocal and instrumental music. Especially noticeable among the musi-clans were Mrs. Maggie Wildrick, whose naturally fine contralto voice is the musi publicity that is given to all so-called exposes. There are usually two sides. We are not over gullible, but old expe-rienced Spiritualists. Mr. Winans has great promise for soprano; and Helen Smith, not offered one suggestion in this letter. a young miss of fourteen, whose unus And we, as Spiritualists, ask that this ual skill and taste in piano manipulaetter be published in The Progressive tion denote much future success if her Thinker. At least let us try to be just zeal continues.' Miss Louise Grena-myer, who had trained the children, and look upon both sides of a matter of this character before reaching a conclusion which means a great deal, not only Sunday afternoon exercises were to the medium but to his friends, the opened by chairman Lee Morse, who Spiritualists of all lands. (Signed) E. gave a pleasant address of welcome A. Nickels, U. S. Commissioner; Morris M. Guggenheim, F. Ahart, W. F. Webb, and spiritual admonition clothed in appropriate terms of Oriental symbology H. C. Ruch, C. C. Rush, Dr. Thos D. followed by the regular anniversary ad-Rider, Mrs. Thos D. Rider, Miss Cecil dress by W. H. Bach: of Sunflower Lynch, Prof. Leith Old, Lecturer New Thought Society; Mrs. M. L. Smith, J. fame, which was pronounced by many to be one of the best of its kind ever H. Hermance, Mrs. Leith Old, Mrs. F. A. delivered here. Mr. Bach stepped en-Ahart, Dr. G. A. Hinton, late president Iowa S. S. A.; Mrs. Rosa Hinton, Prof. tirely out of the hitherto worn track of eulogy concerning the "reverberating W. A. Jones, Lorella Harris, Chester S. which "brought immortality to Rouse, E. A. Nickels, president Hot light," and dealt ably with the practical Springs Spiritual Society.

The above defense of Mr. Winans is

given by Mrs. C. D. Grenamyer, formerly of Cincinnati, but now identified with the Dale. Mrs. Grenamyer has a not complete. They should have explained why he used artificial parapherpleasing address and a charming voice and manner, and delivered her thought nalia in his materializations. They should have given the reasons why the with an unaffected grace and earnest artificial whiskers, which were plainly ness that won the close attention and the hearts of her hearers. She took seen, were tied on his person. Mr. Bohowever, a most decided "new depart ure" for this place, in her firm, unflinch ving who participated in the exposure of Winans, was his personal friend. He invited him to Hot Springs. He took him to his home, kindly nursed him in his sickness, sent five dollars each week to his family, and showered down upon him every kindness and attention a human being could devise. He was simply angelic in his treatment of Mr. Winans, and not another Spiritualist in Hot Springs would probably have done half as well. The above defense should have shown that Mr. Boving and Dr. Eastman did not capture any artificial toggery, but it doesn't allude to that. Here is what Mr. Boying and Dr. Eastman said, in part, of Winan's exposure:

Taking us up to his room, he unocked his music box and threw back the cover. "There you are," said he, "Now find it for yourselves." Upon being ordered to proceed, he unlocked a secret compartment in the inside body of the box, which was supposed to have Mr. Bach closed the list of addresses contained the mechanism of the box by opportune remarks: and i statistics relative to the movement, and closed by stating that "we had begun the annibut which contained three bundles (Jimmy's bundles) wrapped in dark cloth and fastened with a safety pin. I ersary on Friday evening with our removed the bundles, and in doing so feet, later in the evening through the came across Jimmy Bundle's knife, also the Indian feathers which I kept. supper our stomachs had responded; on

Upon opening the bundles we found ALL OF THE COSTUMES AND WIGS upper region of the brain; and at that WHICH WE HAD SEEN IN THE SE-Of electricity sent forth from a dynamo ANCE OF SUNDAY EVENING, ALSO or other electric generator. The im-MANY OTHERS WHICH HAD NOT BEEN USED-ON US. Mr. Boving, Mrs. Boving, and the nurse witnessed portant difference generator and the life-generator is, that

fined to his exposure by Mr. Boving and

pleasure in publishing any positive evi-

high, with many branches, which

side of her casket at her funeral.

By Michael Faraday. Prince 10 cents.

· ampitelia sugar

a defense

spirit.

ranks.

.

THOUGHTS FOR THE THINKER. The Origin and Destiny of Individuals.

O, blessed age of free-thought! After centuries of intellectual bondage, in which the opinions of immortal

men were bridled by religious dogmas the reception of knowledge by the masses has finally reached such a stage as to cause it to be comparatively safe for one to express an idea contrary to those held by priests and rulers. It is true, as late as the beginning of the history of American Independence human beings were openly persecuted because they dared to express opinions not in accordance with the accepted faith of the times.

Even in this day of enlightenment freethinker is scorned as an agnostic and is in many instances ostracised by the best society. What an advance would be made if

everybody would throw off the old yoke of inborn and acquired superstition, as they would cast aside a worn-out garment, and stepping out into the bright light of freethought, delve fearlessly into the problems of nature and her unlimited stores of knowledge! Since man has been far enough ad-

vanced to think of something besides the gratification of his own selfish desires, one of his important themes has een speculation on the origin and destiny of living individuals. By a living individual I mean any

thing exhibiting individuality-whether it be an embryonic amoeba or a complex organism, as in man In regard to the origin of individual

life, about the most logical conclusion s that individual life has always existed. What we see of it at present is neither the beginning nor the ending, but only one phase of an existence without beginning and without ending. Many people, prone to talk more than they think, wonder if all animals have

They seem to be undecided as to where to draw the line between mortality and immortality. The most sensible conclusion is that

everything is immortal, and yet all mortal enough to undergo continual

souls.

change. By immortal I mean without a beginning and without an ending, as an

ndividual man is immortal. You naturally ask why is it if man has always existed, that he cannot remember anything prior to this life. He cannot remember his existence before birth for the same reason that you

have forgotten the little incidents of your infancy. Matter and force cannot be created nor destroyed, but only change in form. Neither can an individuality be created or destroyed, but is as ever an eternal part of an eternal universe. The earth might lose her motion, the sun might cease to shine, and the in-

numerable stars of heaven fall into dust-yct the ego of every individual would be there to say: "I will." Sometimes the dim memory of yesterday is revived by comparison with

the things of to day, but yesterday has passed forever and to-day will never end. The past and future are intimately interwoven with a never-ending present. As the old clock of eternity ticks off ages like seconds, creation moves on without the loss of a single

atom of the myriads of her created worlds. The individual called man did not exist yesterday nor to-day-neither will he exist tomorrow as an unchangeable being, but he has always been a part of things, and will continue to be a progressive unit in the realm of an 'immortal universe.

The life of man may be compared to a combination of chemicals producing electricity. The body is the cell in which combinations take place producing motion and sensation. out no

between the electric-

When the machine is worn more life is generated so the body dies. The life-force generated passes out but is no more lost than is the current

\$1. Package FREE TRY If You Have ATTUETTERTIGATING PILES Send your name today and get by return mail my new 3-fold Treat-

ment which is curing thousands, To every person answering this ad-vertisement at once I will send-Free to try- my complete new three-fold to try- my complete new interview absorption cure for Piles, Ulcer, Fis-sure, Prolapse, Tumors, Constipation and all rectal troubles. If you are ful-ly satisfied with the benefit received, send me one dollar. If not, send nothing; you decide after a thorough trial. I am curing even cases of 30 years' standing; as well as all the carlier stages. Act now and save yourself perhaps untold suffering. My three-fold treatment cures to stay cured because it is constitutional as well as local, and I want you to try it at my expense. One dollar is little to pay if cured. My valuable new Pile Book. (in colors) comes free with the approval treatment, all in plain package. Send no money -only your name-to Dr. Van Vleck Co., X026 Majestic Building, Jackson, Mich. Write today.



Echoes From the World of Song. Volumes 1 and 2. By C. Payson Longley. Choice inspirational congs, suit-able for all occasions. This book is well bound in cloth with gilt -illustration on cover, and frontispiece bearing portraits of Mr. and Mrs. Longley. Words and music, sheet music size. Price \$1 each; postage 15 cents additional on each book.

Longley's Choice Collection of Beautiful Songs. For public meetings and the home. Words and music. Price, board covers, 40 cents; cloth, 60 cents; These songs of Professor Longley's are gotten up in most attractive style, and more than worth the small price asked for them.

Maxham's Melodies, With Words and Music. Songs, sacred and secular. Price 15 cents.

The Spiritual Harp. A collection of vocal music for the choir, congregation and social circle, by Dr. J. M. Peebles and J. O. Barrett. Price, \$1.25.

Cosmian Hymn Book. A collection of original and selected hymns for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, paper cover, 50 cts. Golden Echoes. A new collection of

original words and music for the use of meetings, lyceums and the home circle. By S. W. Tucker. Price, 15 cents. Selected and Inspirational Hymns for

Selected and inspirations. By Mrs. Spiritualistic Gatherings. By Mrs. Price, 15 cents.

The Spiritual Songster. By Mattle E. Hul. For the use of circles, campmeetings and other Spiritualistic gath-erings. Words only. Price, 10 cents. The Lyceum Guide. A collection of music, golden chain recitations, memory gems, choral responses, funeral sers, programs for sessions, parliavice Containing instrucmentary rules. tions for organizing and conducting ly-ceums, for physical culture, calisthenics, marching, banners, badges, standards, the Band of Mercy, etc. Compiled for the use of progressive lyceums and societies, by Emma Rood Tuttle. Price, (cloth binding), 50 cents per copy, or when ordered by the dozen, 40 cts each.

INDUGE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circula tion of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

ing championship of the Bible, saying: "Strange that the Bible is not liked by so many Spiritualists. The Bible pre-eminently our book; it belongs to , we can not spare it with its wonder ful stories of spirit guidance and communion, and its many proofs of mental llumination." She was followed by our doveteran vorker, Mrs. Clara Watson-our guest on this occasion-who'' congratulated Lily Dale upon having such able home talent to represent our cause. "She said in part: "Spiritualism as an organized

issues of our cult.

movement seems to have come to a standstill, but I believe there never was lows tree has priestly prayers and con a time when inspiration has come to humanity as it has through Spiritualism Will it cease to be? Brother Bach says it will, and I am inclined to believe it will, but will that mean that progress will be at an end? Spiritualism has been my redemption, as, I believe it has teen of many others, but we must await the outcome of the future.'

ve sow, so shall ye reap,' is necessary to be beaten into every dull mind. "The absolutism of self-responsibility

Saturday evening the plane of the emo-tions had been reached and Sunday the

what is now termed hypnotism, was mesmerism; but in all my experience in either sphere, I find that the subject must inevitably submit the will consciously to the operator, before a marked effect can be produced. This necessity exists as a basic law governing positive and negative forces in menal ethics.

The teacher who succeeds in advancing pupils must exercise the dominant will to direct and instruct the passive minds of those pupils. Herein lies the remedy for obsessing evils from any class of individuals, and sensitives cannot be harmed if they keep their own will alert to oppose an undesirable influence from any plane of thought-life.

The spiritual philosophy is pre-eminently a reasoning cult. No other religious system contains inherent freedom from error, if careful study of the ele-vating teachings be made the rule of Thiebaud, after which pleasing recitaconduct day by day. Love of justice tions and instrumental music were ren-and a high degree of critical knowledge dered by the young people and children. of nature's laws are the fruits of this Mrs. Lily Thiebaud then gave an excelsublime study. Scientific demonstra- lent address on The Day We Celebrate. tion is obtainable at every point of the W. C. Fuller of Colton, Cal., gave an incriminate between truth and error.

termine the class of associates he will given in the Bible. The memorial adaccept. These laws and conditions pre- aress, by Mrs. Lily M. Thiebaud, was a vall alike on earth and in the higher pleasing feature of the program. She schools of after life and without re-used three beautiful floral wreaths as spect of persons, nobility of character is offerings, representing in color, purity, the sign manual of progressive growth. strength and spirituality.

That undue control by undeveloped minds on either plane of Nfe is possible. cannot be denied; but the terms "ob messages which were gladly received. worthy your high appreciation of pos-tinued; a lecture being given by Mrs. generates are left to spread mental conare the-special care of ministering angels and fraternal guides.

supreme criminals are only the exception in numbers of earthly society The masses while ignorant of their own divine self-hood are not criminal, but quickly amenable to kindly instruction

unfortunate of every class are not only equaled in spiritual spheres, but ex-celled by far, in perfection of method. celled by far, in perfection of method As the material rays of sunlight have in Regard to It. By Ex-Judge Abram

a series version of the

during this interesting debate A. M. GRIFFEN.

San Bernardino, Cal.

It is with pleasure I report a most interesting celebration of the 57th anniversary, held here in our Spiritualist Chapel, March 26.

At 10:30 a.m., the lyceum session was held. At 2 p. m. the program began with a song by the audience, fol-lowed by an invocation by Mrs. Lily M. bin is obtainable at every point of the W. C. Fuller of Colton, Cal., gave an in-spiritual compass, but the vagaries that deface this beautiful system of spirit culture, must be overcome and your people learn by personal effort to dis-eriminate between twith and a Religion. Mr. James Boyd of Riverside, Cal., from the subject, Proph-ets and Mediums, entertained the audi-

criminate between truth and error. True, the simple law of spirit com-munication is native to all conditions of human life, but the individual must de-ciety in 1858, with similar prophecies

Miss Maggie Potter of Riverside gave many psychometric readings and

sible psychic attainment through study of the spiritual philosophy. In the higher spiritual realms no class of de sic, consisting of instrumental selections, vocal solos and chorus were ren tagion unrestrained. Our systems of dered throughout the afternoon and organized philanthropy are equal to all evening. A large number of Spiritual emergencies, and all new-born spirits ists from Riverside and Redlands were present to enjoy the day with us. Mrs. Thiebaud has been chosen to act as

It is quite essential that you dear lov. pastor of this society. There is a ers of truth recognize the fact that the growing interest in the work, and we trust that much good will be done here. M. D. THIEBAUD.

An Easy Way to Make Money.

quickly amenable to kindly instruction in these harmonial spheres. I pray you banish the Oriental ideas of demonism and dispel the crude shadows of beliet in universal obsession by evil forces. What you entertain as supposed fruth; though error, becomes a yampire to feed upon your noblest powers of resist. Permit me to assure you that your be nevolent provisions for the insane and unfortunate of every class are not only

Spiritism and Mrs. Leonora E. Piper, As the material rays of summing at the states in Regard to II. By his suggestable and an entertaining pheric clouds, so the celestial light of inadequacy of Hudson's explanations of exalted psychic forces illuminates the opiritual phenomena. Price 25 cents.

prove the inevitable effects of wrong-doing. We must prevent murders! That cannot be done by a system of vengeance. The Mosaic system does not operate well in the present civilization.

"A legal murder does not prevent illegal murders. Indeed, I feel sure that the latter are increased by the former. in fact legal murder makes murderers of all! We order and sanction killing. Horrible crimes must be prevented and punished by the law and society. These must be equally for the degenerate and poor, as for the rich and cultured. And there is no greater punishment possible than incarceration of the person between four walls for their earthly life, where they shall labor for an outraged

society, with no pardon power possible inless proven innocent, or some such extreme condition as imbecility or ter-

rible infirmity, when the asylum may be the place of transfer. "Shall we educate the criminals? Can anyone offer a good reason why we should not? There is no protection to society by turning out of the penitentiary a worse criminal than the law sent there. Our present system of society offers no other prospect for the iberated criminal that to resort with his kind. He is too often driven back to crime, for every respectable door is abut against him. If sent out by law into soul life, he is physically liberated, and who can prove that he has no ability to influence to evil they who are as yeak morally and intellectually as he

was? "Perhaps we are legally and socially and religiously at fault in many ways; and the evils of humanity are the results of our ethical errors. Let us, at least, try some other methods and see if we cannot prevent crime, which pun-ishment and hanging has so far failed

o accomplish." -HOW IT LOOKS TO HIM.

Jesuit Priest Talks of Social Problems.

Rev. William O'Brien Pardow in his sermon in St. Ignatius' Church, San Francisco, Cal., paid a tribute to the President of the United States for his outspoken defense of the Christian principles that make for the sanctity of the marriage relations, the preservation of the family and the teaching of children to pray to God. These are all truly Catholic Principles. "They are a part of the dogma of the church," he said. The American people were charged by the priest with becoming more and more pleasure loving. He stated that records show that between 40,000,000 and 50,000,000 people in the United States never enter a church of any kind, and he laid the responsibility for this on those who would seek to banish dogma from the church; from society and above all from the home, adding that the American home as it was once

found, is now almost gone. "Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of

A BALL A R. LANDER

Lily Dale, N. Y.

LITTLE LOST PUP.

He was lost!-not a shade of a doubt of that: For he never barked at a slinking cat,

But stood in the square where the wind blew raw. With a drooping ear and a trembling

paw, And a mournful look in his pleading

eye, And a plaintive sniff at the passerby That begged as plain as a tongue could

sue, "O, mister! please may 4 follow you?" lorn wee waif of tawny brown Adrift in the roar of a heedless town. O, the saddest of sights in a world of

sin Is a little lost pup with his tail tucked in. 1. 51:4

published two long articles in his de-Well, he won my heart (for I set great fense while he was in Indianapolis, Ind. and an attempt there made to grab the store

On my own red Bute bwho is here no

more), So I whistled clear, and he frotted up, And who so glad as that small lost pup? Now he shares my board, and he owns

my bed, And he fairly shouts when he hears my

tread, Then, if things go widing, as they some times do, and the world is coll and im feeling

blue, He asserts his right ¹⁰lo, assuage my. With a warm red tongue and a nice

cold nose, A seid A seid A seid A seid A seiky head on my arm or knee And a paw as soft as a pawigan be.

When we rove the woods for a league about

He's as full of pranks as is school let out; For he romps and frisks like a three-

months colt, And he runs me down like a thunder-

ing the appearance of having been killed by a heavy frost. The bay winbolt. dow was filled with house plants, but O, the blithest of sights in the world so

fair Is a gay little pup with his tall in air!

-Arthur Guiterman, in New York facts. Times.

"The Commandments Analyzed." By and Lida Holt Talbot." In the form of W. H. Bach. The Commandents analyzed. By an entertaining story, it contains les not only analyzed, but contrasted with sons which every girl should know, other Bible passinger, showing great in-price, cloth, 31.

1. A 1. uio V

the life-generator is presided over by the Inspection and Mr. Boving retained an intelligent will-power which constiquite a collection of wigs and gowns as tutes individuality. The electric generator of course, has no such individual evidence. Winans was immediately turned out of the house and his baggage ity, being subject to universal laws sent to the station. only.

The immortal principle of man stands back of life, helping direct the Nothing will afford us any more chemical combinations producing it. This principle assumes direct control of many of the organs of the body. pleasure than to publish a complete defense of Mr. Winans, and for him to prove conclusively that his two personal friends perjured themselves, and These organs are called voluntary. that he did not have in his possession Other organs are either partly under any artificial toggery to do tricks with. the control of the will or are altogether and that they did not see any of the independent of it-as the lungs, heart same on his person or on a materialized and digestive organs. spirit. But nis defense leaves every-

As the lowest forms of life exhibit thing unsaid that ought to have been will nower, there is nothing plainer to a stated. In fact, it can hardly be called

logical reasoner than the certainty of mmortality of all individuals having a When the medium Archer was in Chi-J. H. MARTIN. will-power. cago (he has now passed to spirit life) he was exposed like Winans, and his I Gured Myself spirit robes, etc., captured. He con-fessed to us that he resorted to trickery, and that his work was fraudulent. I Will Gladly Send Anyone My He left the city, and held a seance in a suburban town, and then there came a Discovery FREE TO TRY long article in his defense, but not a If You Have word was said in reference to his confession to us or the artificial toggery

Gonsumption Catarrh, Bronchitis, Tonsilitis, a Chronic Macktaken at his seance. We desire to state that the defense of Mr. Winans should have been con-

ing Cough or Sore Throat, Sore Lungs or Any Other Deadly Symptom of Consumption.

Dr. Eastman, his two warm personal friends, showing that they perjured themselves, and that he used no artifi-Send Your Name Today cial toggery, and that the whole expos-ure was false throughout. We will take I'll send you by return mail my new Ozonized Lung Developer, together with my new 3-foid Rational System of dence he may present, for we have a warm personal feeling for him, having Treatment, which is producing such marvelous results in making new lungs. Instantly checks the breaking-down process, and develops new cell tissues ust as you develop muscles. Creates

The day has now arrived to carefully resisting power, circulation, appetite, flesh, health. analyze all 'spiritual phenomena-and this is absolutely essential in view of the many fakes who have invaded our



Try my discovery free. .Then if you next morning the plant was dead, havare satisfied with the benefit received. you can send my my special price,\$2.50. you can send my my special price, \$2.50. If not, keep your money. You decide after you try my treatment, and you can see that I couldn't afford to make this offer if my discovery was not a complete success. Write today to Dr. J. Lawrence-Hill; X022 Hill Laborato-ries, Jackson, Mich. Send no money-only your name. National and set the second set the secon not another one showed any signs of injury. The phenomenon has been a puzzle to all those acquainted with the

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through organic Pro-cesses, or How the Spirit Body Grows." BOOKS BY-LILIAN WHITING.

THE LIFE RADIANT .__Cloth. \$1.00 act. Decorated cloth \$1.25. In this, her new book, Miss Whiting aims to portray a practical ideal for laily living that shall embody the sweetness and laily living that shall embody the sweetness and register and faith that lend enchantment to life, it is, in a measure, a logical sequence of "The World Beautiful," Leading into still diviner har-nonies. "The Life Radiant" is characterized by the same essential qualities that have marked "The World Beautiful."

CONTENTS-The Golden Are Lies Onward; Dis-cerning the Future; The Ethereal Realm: The Power of the Exalted Moment; The Nectar of the Hour.

THE SPIRITUAL SIGNIFICANCE; pr Death as an Eveni in Life, cloth, \$1. A book from her pen means new flashes of insight, a rev-station of Spiritual truth almost Emersonian in Eind.-Chicago Chronicle.

THE WORLD BEAUTIFUL; First, Second and Third Series. Three volumes, \$1.00

per volume, CONTENTS OF VOL. I.—The Duity of Happiness; Nectar and Ambrosia; Believe in the wings; The Vision and the Spiendor; The Enlargement of Belations; Friends Discovered, not made: A Psychological Problem: The Supreme Luxury of Life; Exclusive and Inclusive; Through Scorning Nothing; The Woman of the World; The potency of Charm; Fino Souls and Fine So-clety; The Laws of Our Country; In Newness of Life; The Heavenly visitors.

AFTER HER DEATH. -- A Story of a Summer. Price, \$1.00. The ideas in the book will afford comfort to usary, and should bring positive ald in sorrow to such as will receive its message.-Hartford Post.

FROM DREAMLAND SENT-Verses of the Life to Come. New edition. with additional poems. \$1.00. Decorated cloth. \$1.25. Lilian Whiting's verse is like a bit of sunlit land-scape on a May morning.-Boston Herald.

KATE FIELD ; A Record, with several portraits of Miss Field, including one by Elihu Vedder. Decorated cloth, \$2.00

A Study of Elizabeth Barrett Browning, With Portrait. Decorated cloth. \$1.25.

Discovery of a Lost Trail BY CHARLES B. NEWCOMB,

DI CHARLES B. NEWGUMB, Anthor of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have seen cheered and strengthened by him will welcome another book by the wise teacher whose words of help are doing so much to nake the world better by making me and women better able to understand and enjoy it. "Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing saled-life, but grand in its scholariy simplicity. It will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at this office.

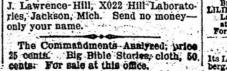
A Study of

Elizabeth Barrett Browning. By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc, With portrait, 16mo. Cloth, gilt. Price 61.25. The writer of this "Study of Bitsabeth Barrott Browning" has thrown the book into five chapters, with sub-titles as follows:

as follows: LIVING WITH VISIONS. "Summer Snow of Apple Biossoms:" Music-Flow of Pindar; Friends in the

ANCIENT INDIA, Its Lauguage and Religions. By Prot. H. Olden-berg. Paper, 25 cents.



THE PROGRESSIVE THINKER

Mahad Byery Seturday at 48 Loomis Street

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postallice as Second-Class Matter

TERMS OF SUBSCRIPTION :	ų
THE PROCRESSIVE THINKER will be furnished	
atil further notice at the following terms, in-	ŀ
ne Year \$1 00	
ix Months, 50cts	

Thirteen Weeks, Single Copy, 25et REMITTANCES:

Remit by Postofiles Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 conts to got checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

TAKE NOTICE:

At the expiration of subscription, if not re-newed, the paper is discontinued. No bills will be sent for extra numbers.

- 16 you do not receive your paper promptly write us, and any errors in address will b promptly corrected, and missing number supplied gratis.
- Whenever you desire the address of your paper , changed, always give the address of the place to which it has been going or the change cannot be made.

TO FOREIGN COUNTRIES. The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, APRIL 22, 1905.

WORDS OF CAUTION.

You should not send money in a let ter. You may do so a dozen times safe ly, and then the next remittance may lost or stolen. Secure a postal order for five cents, and th.:) you are per-fectly safe, and will save yourself anneyance and trouble.

HUDSON TUTTLE.

Editorat-Large for the National Spiritualist Association.

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

Evolution.

A writer in the Christian Register, discoursing on the "Evangelism of To-Day," says, incidentally:

"The theory of evolution has come into the world to stay. No longer is it anywhere defended. In all the laboratute. tories and lecture-rooms of the universities it is quietly assumed as basic to whatever is being taught. In the public schools it is behind the conclusions incorporated into the text books. Its acceptance means that the scientific method of inquiring into the nature of phenomena in the past has come for good."

Whilst the principle of evolution is generally understood as applying to the development of life on this planet, by which elementary forms have developed by slow and easy gradations from the simple to the complex, so has come knowledge, the arts, science, history, everything, similarly adreligion, vanced.

Whilst long ages have been required to produce some of the results we witness, others have been developed, and seemingly culminated, in our own day.

The religions of the world have been of slow growth. Divergencies transpired as intelligence advanced. Each new step has been marked with hostility from the dominant faith. The student of comparative religions finds all had a common origin; all can be traced back into paganism, and the evolutionary process has brought us up to where we are to-day.

If there is a natural religion, with "knowledge for its base," not derived from other religions, it is Spiritualism a revelation from disembodied minds, which dawned on the world fifty-seven years ago, and is just beginning to be acknowledged by our great thinkers as established facts. The revelation came just when the world was best fitted to receive it. There was a general dissatisfaction with the prevailing religions, far more profound than is generally supposed. The revivalist found his task a difficult one, for he met with doubt where a few years before faith was supreme.

Political Internodeling. The preachers, not content to follow their legitimate calling of saving souls and peopling heaven with the redeemed, have turned their hand, down there in Galesburg, to political matters, and are resorting to secret methods to control the municipal election. These church leaders have quarreled for years with the Mormons for doing exactly what the Protestant priesthood are now doing in an Illinois city. A

mayor is to be elected. Not pleased with the present efficient Mayor Shumway, they took possession, by secret wire-working, of the citizen's nominating caucus, and by one majority, nominated their own candidate. It was a case of Priesthood vs. Citizens. A press dispatch told the story thusly:

"The preachers laid their plans so well and secretly that they were able to pack the primaries in four of the seven wards with voters belonging to their churches. These voters were furnished with tickets containing lists of delegates prepared in the study of one of the pastors. Shumway's friends had no knowledge of the movement until the time of the primaries and the anti-Shumwayites were in full control."

The evidence is conclusive that at the presidential election of 1852, the Catholics had cast an almost unanimous vote against Gen. Scott, the Whig nominee and secured the election of his opponent; this gave rise to the American, otherwise Know Nothing party. Query: Is it not as wrong for one sect of Christians as another to run the

politics of a country?

Colonizing the United States.

The evidence accumulates that there is an organized movement, directed by a general head, that head in all probability Jesuitical, to colonize America with Catholicism. An overwhelming majority of the European immigration now comes from the Catholic countries, Italy holding the lead, with Austria following close in the rear. Heretofore the Protestant countries

of Europe have been the principal contributors to our population, Ireland furnishing most of the Catholic accesslons in the years agone; but this condition has suddenly changed. The overflowing hives of Germany, Norway, Sweden, with England and Scotland, have mostly ceased to overburden emigrant ships, while their places are filled with really, a very undesirable substi-

With wening Catholic influences in Italy, the loss of temporal power, and a probability of still farther degradation of its ancient force, and the possibility that the prisoner in the Vatican, his eminence the Pope, may be compelled, else voluntarily, seek quarters where he will hope to escape governmental sur-

veillance, the reason for the desire to populate this country to which he hope escape, with good, loyal defenders of

the faith, becomes more apparent. Protestants, and all faiths opposed to Catholic domination, cannot awaken too soon to the absolute danger which threatens them. Whilst we have no desire to close our ports to those of any religious belief, yet they should be closed to all who receive directions from a foreign potentate how he shall cast his vote in a republican govern

IMPORTANT NOTICE.

ment.

Any person donating one dollar to the Mediums' Relief Fund of the N. A., will, if desired, receive one set of spiritual tracts and one copy of "Vio lets," a booklet of choice spiritual One contributing two dollars poems: to the fund will also receive a copy of Leaves of Truth," a cloth-bound book of instructive spiritual matter. MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash ington, D. C.

Think of It.

OUR DIVINE PLAN. The World Has Never Seen the Like of It. NOW IS THE TIME TO COMMENCE

tality of the soul, is the declaration of ESTABLISHING A SPIRITUAL AND the Rev. Otho F. Bartholow, pastor of OCCULT LIBRARY, BY SUBSCRIBthe Janes Methodist Episcopal Church ING FOR THE PROGRESSIVE of Brooklyn, says the New York Herald. While Dr. Batholow declared recont-ly that he believed in the phenomena of THINKER, AND SECURING OUR TWELVE PREMIUM BOOKS. LOOK THE WORLD OVER, AND YOU CAN NOT FIND ANOTHER SUCH OPPOR-TUNITY, THE LIKE OF IT WAS NEVER SEEN BEFORE ON THIS genuïne. GREEN EARTH. NO ONE HAS EVEN TRIED TO IMITATE OUR METHODS. JUST THINK OF IT. TWELVE EXTREMELY VALUABLE PREMIUM BOOKS, NEATLY AND SUBSTANTIALLY BOUND IN CLOTH, SENT TO YOU FOR \$3.75. AFTER WE PAY THE POSTAGE WE REAL-IZE A TRIFLE OVER \$2 FOR THE TWELVE BOOKS. THIS IS OUR DI-VINE PLAN, TO ADVANCE OUR of Spiritualism. PATRONS ALONG SPIRITUAL AND OCCULT LINES AT THE LEAST POSSIBLE COST, MAKING THEM THE BEST POSTED PEOPLE ON demonstrated? EARTH IN REFERENCE TO ALL PSYCHIC SUBJECTS. THIS DIVINE PLAN HAS ONLY BEEN INAUGU-RATED BY THE PROGRESSIVE THINKER. SEVERAL THOUSAND ualism is to-day. DOLLARS (FOR WHICH WE DO NOT RECEIVE EVEN A CENT OF INTER-EST) ARE REQUIRED TO INAUGU-RATE OUR DIVINE PLAN, OUR SUBSCRIBERS RECEIVING THE BENEFIT THEREOF. THEREFORE IT CAN WELL BE SAID THAT THE PROGRESSIVE THINKER READERS ARE THE MOST ADVANCED IN ALL THINGS THAT PERTAIN TO SPIRIT-UALISM AND OCCULT SUBJECTS GENERALLY OF ANY PEOPLE ON THIS GLOBE. THIS DIVINE PLAN SHOULD BE FULLY APPRECIATED BY SPIRITUALISTS, AND THEY SHOULD RECIPROCATE BY AL-WAYS RENEWING THEIR SUB-SCRIPTIONS PROMPTLY, AND AT THE SAME TIME ENDEAVOR TO IN-

DUCE OTHERS TO SUBSCRIBE FOR THE PAPER, THUS EXTENDING OUR USEFULNESS.

MRS. STANFORD AND THE CHINA-MAN. The Chinamen Defeated Woman Suffrage. It has been suggested that, instead of flying all the flags at half-mast and sending thousands of people to follow her coffin to the grave, California would have honored Mrs. Stanford more appropriately by granting the ballot to omen, as she desired. California di 1 pretty well by the wo han suffrage bill this year. President David Starr Jordan of Stanford University and the Governor of the state were

both among the signers of the suffrage petition, and the senate voted 24 to 11 in favor of giving the full ballot to women, more than two to one, while the Assembly voted 39 to 38 against it, an adverse majority of only one vote. Nevertheless, the women of Califor-nia are still ranked politically with

Chinamen, and oddly enough, it is ow-ing to the Chinamen of California that this is the case. When the woman suffrage amendment was submitted to popular vote in California about ten years ago, it carried the state, outside the cities of San Francisco and Oakland. Foreign born Chinese are not allowed to be naturalized, but all Chinamen

and conveying water from the poles. Fourth-Both agree, one in conject-uring and the other in stating as a fact, Pastor Tells of He Value In Demonstrata higher intelligence and fuller state of us, ing 6oul's immortality. development of man's powers in Mars than upon the earth. That there is nothing in the phenom

Price \$1.50.

Mrs. Weiss, he said, made her trip for the purpose of teaching the inhapitants Spiritualism. Mrs. Weiss' book is for sale at the office of The Progressive Thinker

STRANGE EXPERIENCE.

One That is Common to Spiritualism and Which Illustrates the Fact That

Spiritualismiand that it was a subject worthy of investigation on the part of Spirit Return Has Come to Bless the every, thinking man, he believed that Whole World. few if any of the alleged mediums were From a death-like trance [as set forth "To my mind there is nothing in Spirin the Oakland (Cal.) Tribune] to have itualism that is in any way inconsistent with the doctrines of the church," Dr. Bartholow said. "It is true that many her soul wafted to the very portals of heaven, there to be given converse with angelic spirits of departed loved ones and with the Savior, and to participate persons ridicule it, but there has been for a spell in the glories of that world nothing new in the physical or spiritual of which "eye hath not seen nor ear world that was not scoffed at in the beginning. The learned professors of his heard," before a miraculous return of her spirit to its earthly tenement-such, day were as confident that Columbus it is affirmed, has been the marvelous experience of little Alberta Lake Russ, would sail into a sea of boiling fire when he started on his westward trin the nine-year-old daughter of Mr. and as the learned professors of to-day are Mrs. A. L. Russ of 3264 Central avenue, that there is nothing in the phenomene

Alameda, Cal. The child was taken seriously ill sev-'It may be that through Spiritualism eral weeks ago with cerebral menin-gitis, and attended by Dr. Maurice will come the scientific demonstration of the immortality of the soul. And Brown. About a week ago, at a time why should not this be scientifically when the patient had seemed There is not a thinking man to day who does not believe in mind reading or telepathy and phrenolmuch improved, she sank into a trance or cataleptic state, in which she reogy, and yet in the beginning of the mained for seventeen hours. It Was when little Alberta came out of the study of these subjects they were ridi trance that she made her amazing reve culed in every way as much as Spirit lations of what she had seen and heard

In affirming my belief in Spiritualism At 2 p. m., she said: "Mamma, I am I make no brief for the so-called medi-ums, for they will, as they have, do so tired: put me to bed." Soon after ward she fell into a cataleptic trance more to prevent a scientific study of the which lasted until 5 a. m. the next day Her body became rigid and she showed subject than any other thing. That to no sign of sensibility, while for a time these mediums are given a monopoly of her heart appeared to have ceased to the communication between the spirits that have gone before seems to me to beat. With returning consciousness the little girl was able to open her eyes be as wicked as it is impossible. How and a little later spoke. much more natural it would be for spirit to communicate with a person

She said: "I am going to get better Jesus told .me." Then she continued: with whom a feeling of love and symsaw five angels. They were Uncle If Spiritualism should become as set ---, Grandma -----, Cousin -----, Grand

- and one I did not know. tled a principle as telepathy it would "Grandma L. said: "This is my dear little granddaughter.' All looked so wipe away every argument of the atheist. It will do no harm to give the deepest happy and bright and wore beautiful thought, and it is worthy the best inrobes. Other angels passed before me and each one repeated a sentence. vestigation on the part of scientists as One said, 'Go back and teach the blind and well as the theologians. These people who prey on the bereaved, who in their sick.' I cannot remember what they hour of grief are looking everywhere for solace, should be suppressed, but all said: and then Jesus touched my heart and said, 'You will get better; go thou back, and I will call thee when are thou art older.'

The words given are said to have been the child's exact language. She relapsed into unconsciousness, from which she soon recovered and has since been improving. Her physician says a complete recovery will be effected. extraordinary communication made by the little girl was listened to by her mother and two lady friends who were visiting the house at the time.

Mrs. Russ' belief is unshaken that her laughter's spirit ascended to heaven. and that she has returned to life at the Divine behest, to perform some great mission in this world.

PRENATAL REMEDY FOR CRIME.

Observer Declares Mothers Have the Power for Great Reform.

A recent contributor mentions as one of the potent agencies in the produc-tion of criminals the ignorance and abuse of the laws of heredity and pre natal influence. We all recognize the law that "like produces like," but few have any adequate conception of the power possessed by a mother to mold the character of an unborn babe. The exercise of any faculty of her mind or soul stimulates and develops in proportionate degree the corresponding fac ulty in the incipient child. Every thought and desire she entertains is telegraphed to the forming brain cells of her little one, leaving there its impress of good or ill-"a chisel that cuts your masters.

Is fraught with wondrous power, gladness came unto the earth In that fair, sunny hour When you, a Soul, did come below, From out the mystic skies. Out from that world where Love aglow-The realms of Paradise. And so, dear friend, to-day we bring

The anniversary of your birth

'AN ANNIVERSARY GREETING

To Theodore J. Mayer, for His Birthday,

April 1, 1905.

A greeting to you here, As unto you the angels sing In accents sweet and clear, of pure rejoicing of the day On which you came to earth-To bring a power on the way To bless the mortal birth.

We greet you now with tender word And loving song and sign, Such as the angels too have heard In melody divine;

We give to you a blessing true Of friendship sweet and strong-Such are the gifts they bring to you, That tender, happy throng.

For you have come with mystic power To do a work this way, And give a force through every hour To bless each passing day; And spirits on the Other Side. And spirits, too, on earth Have blessings found both far and wide Because your soul had birth.

Sweet flowers of love and tenderness You've scattered on the road, And ever sought some heart to bless. And ease it of its load; And thus the time has been well spent And given joy and song--To you the spirit world has lent A power to conquer wrong.

Yea, wondrous power is given such To vanquish sin and pain, For those who overcome much Are still upheld again. So at this anniversary time

We greet you with our love, And bring you messages sublime Of Truth, from realms above.

Aye, "Theodore" is "Gift of God." Such is its meaning pure, It holds you by its golden rod And keeps your life secure; And "Jacob" is an holy name-He, angels saw, from heaven-And unto you by one acclaim

This noble name was given. 'Tis true, a gift from God you are, To mortals here below, A soul that shines like morning star

To lift some soul from woe; And "Jacob" holy and serene Brings good on every side, And finds a purity between Earth and the heavenly tide

That flows in sweetness and in song To bear the soul away From sin and discord, strife and wrong,

To realms of endless day. Thus, do we greet you here this hour With cheer and fadeless love And bring, in spirit, higher power For you, from heights above.

The foregoing poem was given Mr. T. J. Mayer by a spirit intelligence, at the N. S. A. Headquarters, Sunday, April 2, through the mediumship of Mrs. M. T. Longley, in recognition of the recipient's birthday, the preceding day.

Good for the Oppressor.

"The church is a good thing for wo nen and children," said a shrewd busi ness man, in our hearing, "but for my self I have no faith in priestly teaching. And why is the church and the Bible on which it is founded, a "good thing"? Is it because the good Paul, the real founder of the church, without regard to the age in which he lived, taught: "Wives, be' obedient to your husbands," and "children, obey your parents"? The slaveholders, in ante-

bellum times, adored the book and the

BOOK REVIEW.

April 32, 1905.

The Rath of Evolution Through And Thought and Modern Science: Henry Pemberton, Mem. Am. P. S. A. Nat. Science, Etc. Henry Artemus Co., Philadelphia.

This book of nearly 400 pages eautiful specimen of book-making/ and the matter it contains is well worth the best clothing type, paper and bluding can give. The style is clear, unincumbered with technical terms, and all the story of creation is told so charmingly, the reader's interest is held from peginning to end

From the "monera," the lowest cellular being, so small that it cannot be seen without the aid of the microscope, to man, is a vast interval, in organization and time, yet this is the gulf across which evolution throws its span. About half of the book is devoted to the history of thought from the Grecian philosophers, through the scholastic schools, to the present inductive method.

Having thus shown by the evolution of thought, the path of advance, the author proceeds to the unfoldment of the great problem of science by the new nethod

The universal ether in which, through which, the phenomena of light heat and magnetism are manifested, is given considerable space, and this pro found subject was never more clearly presented. Yet it must be admitted that its existence or properties have not been demonstrated, and as yet it is nothing more than an hypothesis. The explanation of gravitation by means of this ether is ingenious. The consideration of life from the

monas to man, is of startling interest. He carries the discussion further than has been the custom of scientists who confine themselves to its physical aspect. He extends his investigations

into the social field, and eloquently discussed affirmatively, is life worth the living? Surely, gained by interminable ages of struggle, man as the highest achievement, should find life a blessing.

It has been repeatedly claimed that the theory of evolution destroys all hope of immortality. I have constantly held that the contrary was true; that it really is the scientific solution of the great question of continued individuality after death. The Spiritualist will be deeply interested in Mr. Pemberton's approach, by continuous steps, to the , and most momentous question.

Of this he says: "Science makes the pretense to raise the veil beyond grave. Few analogies this world has shown are applicable to that 'country from whose bourne no traveler / returns': but science knows no reason that if our lives were rightful when we lived, why they may not be renewed in a life to come. * * * The physical conditions of anothe: life might be very different from those now on earth. Here Death and Life walk hand in hand. We are animals bo:n to die. * * The form energy on which organic life here de pends-would be impossible then (after the death of the body) but that Intelligence that never dies might find | expression in conditions that we can conceive not of. 'In my Father's house are many mansions.' Here we live as but for a day, and then pass away; and with our life pass away our weak-nesses, our follies and our crimes. We and they-gone forever! But if while living there is that within us that is worth enduring, may it not be found worthy of a non-perishable life, wherein the errors and follies would not enter? For in that life only those would live who had been proved-who were fitted for an existence in which there could be no corrections, no removals by deatha reunion with those who have loved, an evolution even then continued to still wider knowledge, and eternal life, This passage ends the book, and fur nishes food for a startling range of thought. Possibly all men are not immortal. At death, Mr. Pemberton suggests there may be the rigid application of that inexorable qualification for continuance, "fitness" for the new conditions, and if the individual in earth life

has not become "fit" for the new rela-

tions of spirit life; if rather he has by

cultivating his animal propensities inchurch for the same reason: "Servstead of his spiritual facultics, made' ants," meaning slaves, "be obedient to himself unfit, why should he not perish With emancipation of the slaves, the body As this subject has been interprete to me, death does not clear away "ea rors and follies," and the spirit life is not one where "corrections" cannot be A National Issue made. The spirit does not exist cause "fit" for the next plane of being and may adapt itself to the new cond tions and thus become in harmony. It is a book which every one shorty. read who desires to keep abreast wed. the wonderful advancement now be made in scientific investigation and the understanding of the phenomena of the world. HUDSON TUTTLE.

SHIRKING RESPONSIBILITY. The Chicago 'Bchool Case Must Be Ta

PLEA FOR SPIRITUALISM.

ena of Splititualism inconsistent with

the doctrines of the church, but that on

the contrary through it may come the scientific demonstration of the immor-

ken to the Supreme Court of . .Illinois. 211

of Spiritualism the

The Board of Directors of the Ameri-

can Secular Union and Freethought Federation have decided to ask the Federation Liberalb of the country for a fund to take the Chicago school case to the Supreme Court of Illinois.

It will be recollected that Secretary Reichwald sued for an injunction to restrain the School board of Chicago Fom giving the use of the public school coms to Catholic and Protestant bod ies as places of public worship, such se being against the law.

The judge has had the case under consideration for some months, and seems to be averse to giving a decision. He beems to desire to shirk the bility, for reasons best known respons to himself, but which are suspected to be not unconnected with his political future. He asked Secretary Reichwald and his attorney to take the matter to the Supreme Court, as it is for court, he says, and not for him to give the final decision.

We do not know how much expense this will involve, but certainly a few hundred dollars; and while the matter is a local one in one way. in another it is a national issue. Every decision we can get against the church, in fact, every fight we can make against that hoggish and tyrannical institution, is a step toward bringing about a secular government in fact as well as in theory, and is worth time and trouble on the part of all Liberals. The Illinois law seems to be very plainly in our favor, and it must appear so to the judge. c.ho would, not otherwise hesitate a minute. tion Contributions for the purpose All that is best and purest in the mother should awaken to meet the fighting this case may be sent to Sec retary E. C. Reichwald, 141 So. Water needs of her child. She should cultistreet, Ohicago; or to E. B. Foote, Treasurer, 120 Lexington avenue, this vate a cheerful, happy disposition, cher ish only beautiful, good thoughts and city; or to E. M. Macdonald, President; Editor of the Truth Seeker, at this office, as most convenient to senders .-Truth Seeker.

that 90 per cent of the mediums frauds is no argument that as a phenomenon Spiritualism is not worthy the best thought of the age."

study

pathy existed!

The tiny raps at Hydesville were first received with incredulity, but every critical investigator went away firm in the conviction that a new truth was on 118.

This new faith has now circled the globe. There is not a church in the world which has not been silently influenced by spirit teaching. Denial, doubt, conviction, have followed each other in quick succession, until every pulpit in Christendom echoes what a murdered peddler at Hydesville first communicated to young and unsophisticated girls in a rural district in March of 1848, in the state of New York.

Is it not a stone cut out of the mountain by spirit hands, which is destined to break in pieces all other faiths, and ultimately fill the whole earth with its glory?

Spiritualism and Theology.

Spiritualism is a word of vast import. It is not merely a fact, it comprises a range of facts and phenomena which, being matters of observation, and therefore admitting of demonstration and -classification, present the stable groundwork of a science, whereon philosophic analysis may be exercised. .

In its ultimate expression, Spiritual ism comprises an all-inclusive system, the central idea of which is universal harmony and law.

The spiritual significance of law and order in the universe does not admit the idea of anything being supernatural or miraculous.

All phenomena, all spiritual manifestations, come as results of law and or der, and however mysterious and inexplicable they may seem to be, they are within the domain of nature and governed by nature's laws. The tangible basis of Spiritualism.

consists in the facts of the phenomena, the manifestations and communic tions produced by spirits through mediumistic agencies

The basis of theology, on the other hand, consists of mere theories, super-stitious dogmas assumed to be true taking the form of a distorted idealism untrue to nature, based on the faisities of a claimed supernaturalism, wholly apart from any relation to, or cognition by, science and philosophic analysis.

.

.......

Is not the average prayer by a good Christian to God a gross insult to that ; divine character? And if so may not that be the reason prayers remain unanswered?

Were we to approach any man of intelligence from whom we desire a favor, in a humiliating posture, and before making our wants known begin his laudation; tell him how great, how good and how glorious and beneficent he is then magnify all his kindness to us, and extol his virtues; that person, knowing all this praise would be followed by some beggarly request for special fa would he not arise in anger and

thrust us from his presence, because of this shameful discourtesy? Why should we be treated differently by a God?

Statistics Tell the Story.

There arrived in the port of New York during March, almost wholly from Roman Catholic countries, 97,000 immigrants. Last year for the same month, from all countries, there were 47,877, less than one-half as many as during March of this year.

All the world would like homes in America, and we have an abundance of room for all, and their posterity for the ages; but they who come should throw off allegiance to both the pope and the Roman hierarchy, as also to the nationalities from when they come. Instead, in their parochial schools, avoiding our school system, they strive to common perpetuate adherence to a theocracy whose every incentive is to destroy republican institutions.

Two Soul-Savers Equal One Man.

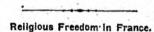
Some years ago the Japs enlisted a colony of watchmakers in America, and transported them to the Sunrise Empire, to found a watch factory. To economise the cost of travel the whole party was entered as missionaries, on their way to Japan, by which device, a member of the party reports, the trip was made at half price. In a year the natives had acquired the art. and the 'missionaries" were returned to Amer-

Missionaries and reverends, two of which are equal to one layman, are greatly favored when in transit, being virtually classed with eight-year-old children, and this because they are supposed to be soul savers. It is wished all of them were worthy of their voca tion, but it is apprehended many have the frailties of common mortals.

PROGRESS.

Tis weary watching wave by wave, And yet the tide heaves onward; We olimb, like corals, grave by grave, That pave a pathway sunward; We are driven back, for our next fray. A newer strength to borrow, And where the Vanguard camps to-day The Rear shall rest to-morrow !.... -Geraid Massey.

voters, under the clause of the United States constitution which says: "All persons born or naturalized in the Jnited States are citizens thereof, and of the state in which they reside." The native born Chinamen voted almost unanimously against giving American women the ballot: and the small adverse majority by which the amendment was defeated was just about equal to the number of Chinese voters n the state. Hence it was the Chinese vote of California which decreed that Mrs. Jane L. Stanford should be kept upon the same political level as ETHEL C. AVERY. Chinaman.



The principle of separation of church and state seems to be well established

in the French Republic. The French chamber of deputies has voted by a majority of 422 to 45, adopting article 1 of the bill providing for the separation of church and state, as follows: "The re public assures the liberty of conscience and guarantees the free exercise of re ligion, the only restrictions being those in the interest of public order.' All amendments were rejected. What free-

dom gains, Romanism loses.

The Notorious Mabel Aber Jackman. This woman has left the ranks of Spiritualism, and become a devout convert to "Scientific Christianity"-a new cult, she standing at the head. As a Spiritualist she was a materializing medium-so claimed-the best in Chicago. One spirit that materialized at her seance proved to be a fully matured human being, and it afforded great amuse ment to those present, who held it in their embrace. We congratulate the Spiritualists that this notorious woman has left our ranks for good.

Repudiation of Christian Science.

The Nebraska Legislature has passed an act prohibiting the practice of Christian Science, as a remedial agent, in that state, at the same time providing for the practice of osteopathy. Is not this a denial of the efficacy of prayer in the curing of disease? And is it not a repudiation of that statement credited to Jesus: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."-Matt. 31:22

Words of Wisdom, by Somebody. Be squarely honest. Never try dirty

dodges to make money. It will never pay to lick honey off from thorns. An honest man will not make a dog of himself for the sake of getting a bone. He needs have a long spoon who would eat from the same dish with Wrong. Never sacrifice honor for the sake of nelf: it is like drowning in a well to get a drink of water. Take nothing in ance.

TO TEACH MARS OF SPIRITS.

Why Mrs. Weiss Went to Planet in a Trance is Explained.

Dr. B. F. Austin, pastor of the Spiritualist Church, Franklin street, near Fre-mont avenue, Baltimore, Md., gave a lecture at the church upon the planet Mars and the reasons advanced to show

the

that it is inhabited, the chief object of efforts are largely directed against efthe address being to direct attention to the scientific values of the "discov fects instead of causes. While one soul is won to a virtuous life a hundred eries" made by a Spiritualist medium are born predisposed to sin. The flood while in a trance.

Two years ago Sara Weiss, a leader of wickedness and misery that is of the sect, who had never received any academic training in astronomy and who was supposed to be as ignorant of stars as an infant, he said, went out of her body frequently, and when she "came back" declared that she had been to Mars.: She gave her Spiritual istic followers accounts of her trip, which later were collected in a book. With this book in one hand and the

text book of Prof. Percival Lowell, the astronomer in the other, Dr. Austin compared what the Professor had seen through the telescope with what Mrs. Weiss observed while on her "flight." The comparison left but two conclusions in the minds of his auditorseither Saga Weiss had been escorted through the planet by a divine guide or she had carefully perused Dr. Low ell's book¹ or some other work equally authoritative. A pedagogue who was skilled in correcting examination pa pers would have concluded that Dr. Lowell and Mrs. Weiss had been peep ing at cachother's work. Dr. Lowell's theories were announced before those of Mrs. Weiss, but Dr. Austin in his ad-dress stoully defended Mrs. Weiss

views as original. Dr. Austin summarized his conclu sions: First-Both agree that. Mars is older than the earth and that life there is more advanced than here, assuming

Second-Both agree that Mars has very flat and even surface, and is in of becoming a desert, hence its danger need of irrigation.

hand that may bring ignet or repents lem of irrigation vanals and fertile beits ance.

to mar or beautify the statue of a soul should have come emancipation and She thus molds its plastic brain, deenfranchisement of the wives. cides its trend of character, and makes it better or worse than herself. He temporary mental states are transmit.

ted to the child as stubborn character In the March Cosmopolitan John Brisistics, which, if hurtful, may require ben Walker enumerates the issues beyears of careful training to overcome fore the American people. There are she indulges in thoughts and feelings twenty-two in all, and the sixteenth one of anger, hatrod, revenge, worry, anx is: "Equal rights before the law for all lety, impurity, etc., she will almost cer -men and women." tainly transmit to it a similar dispos

That phrase "men and women." is ignificant of much. If we say all "all," why should it

be necessary to add "men and women?" That little phrase bears witness to a vast injustice which has left its record on the language of many centuries. / Il

desires, read only the most helpful, in-**Richard Chevenix French were alive to** spiring literature, and will with her day he might add a paragraph or two whole mind and soul, in all her waking to his "Study of Words," stating that the disfranchisement of women in this hours, that her little one may be lovely, pure and good. She should often go enlightened age of the world has led to into privacy and pray earnestly to the a singular change in the meaning of certain words. When political matters All-Father that His perfect ideal may be realized in her babe. She thus fully opens her soul to the influence of the were being discussed the word "people and "citizens" meant, not men and wo men, but men only, and "all" signified divine spirit; the power of the Highest not the whole people, but men only. will overshadow her and fashion a The day is not far off, however, when these words will be restored to their beautiful soul-perhaps a great spiritual genius-that will ever prove a joy original estate. Half a century ago the to its parents and a blessing to man-

movement for woman's enfranchise ment was only a-subject for silly vulgar The world's reformers are making ridicule. To-day it is a national issue. unsatisfactory progress, because their LIDA C. OBENCHAIN.

MOST REMARKABLE.

Medium Who is Trying to Convert the World Free of Cost.

Daniel Hiltz writes from Baltimore Md., about attending a circle held by Mrs. Delcher. She is the medium, and makes no charges whatever for her ervices, and evidence of her r nurity and nobleness. He says: Beautiful lights appeared all over the dark room. peard voices in the air. They gave some of us a flower out of a bouquet we had on the table. The rain-drops came down on all of us. I admit I thought the medium could dip her hand in water and throw the same over us, but to my surprise, when the light was lit, I got a

good sprinkle in the face. I looked up to see where it came from, and behold nothing was in the room to produce the same. When I felt my face there was no water on it. Mr. Regester, who conducts one of the largest foundries brass and iron in this city, a friend to Mrs. Delcher, asked the spirits different little requests, one of which was, "Sen

the wind." We could both feel the wind and hear it. The spirits would answer any question we would ask. We enloyed a fine talk from one of her guides, Wanetta. The spirits also joined in singing with us. We could hear them so plain the meeting was one of the grandest I ever attended. The part we all thought so much of was

high to

DANIEL HILTZ.

hat Mrs. Delcher never charges any thing. She prizes her gifts too charge. Baltimore, Md. "Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual ance are combined; willfile tkill of

A COLLECTION OF MYTHS.

Prof. Wilber S. Jackman, of University of Chicago, Says Religion Should Concern Life in This World, Not the Next, and That the Bible is a Collection of Myths.

In an address before the Child and Home Department of the Woman's Club of Evanston, Professor Wilber S. Jackman of the University of Chicago de clared the Bible was a bewildering collection of myths and fables.

He also asserted that instead of a religion which wastes time in discussions f immortality, the human race needs a religion that will save the ignorant by leaching them how to live.

He said that in the religious teaching of the child, belief in God should be taught last and even this should be subected to the rules of evidence.

He declared that in the next hundred. years we will think of jails and reform. atories as we now do of pyramids and catacombs.

The concern of the new religion will be life in this world and not life in the next," declared the professor. "A greater horror than the Iroquois fire is repeated every year in the deaths of housands of persons who die because of unsanitary conditions."

The speaker concluded with the statement that the child should be gradually shown that God is good and all beliefs which are urged must rest upon evidence.

OUR MOTHER-NATURE.

As a fond mother, when the day is o'er, Leads by the hand her little child to bed,

Half-willing, half-reluctant to be led, And leave his broken playthings on the

Still gazing at them through the open door,

Nor wholly reassured and comforted By promises of others in their stead, Which, though more splendid, may not

please bim more; So Nature deals with us, and takes

away Our playthings one by one, and by the hand

Leads us to rest so gently that we go Scarce knowing if we wish to go of. stay.

Being too full of sleep to understand . How far the unknown transcends that what we know. -Longfellow.

emy of the Catholic chuish, are worthy of wide reading. Wit, philosophy and a master mind. Price \$1.50.

"In God We Trust" was first impressed on our national coin in 1864. appearing on a copper 2-cent piece, by order of Salmon P. Chase, then secre

formed and almost glorified. El Paso, Texas.

sweeping over the race must be checked at its source. Let us have a world-wide reform in the way our children are, born, and there will be little need of reform afterward. If every parent to-day would study and profit by the revelation of beredity the next generation would present humanity trans-F. M. CRAIG.

kind.

Wrong and Its Ultimate.

that life exists there.

Third-Both describe a complete sys-

tary of the treasury. It was the earliest recognition of God in any act of government, and was without authority f law. It was a gross departure from

the intention of the founders of the republic, whose purpose it was to avoid all meddlesome interference with sacerdotal affirs. The idea extended and catried to its ultimate, and we would have a union of church and state, a re-

of the Middle Ages, with priests to tell us what books we may and may not read, the forms of worship, with the

"Voltaire's Romancer." Translated from the French, With numerous if. ustrations. These lighter works of the brilliant Frenchman, an' invincible 'en-

suggestiveness, Cloth, \$1.50.

turn to the superstition and ignoran

torture chamber to enforce obedience.

Reincarnation and Embodiments

The Difference Between Theosophy and the Soul Teaching---Psychopathy.

mond, Chicago, Sunday, March 19, 1905.

"Then Buddha saw the lines of life in all the worlds, and how up through the various stages they have passed until, at last, in the human state the Great Experience came; and then he saw the meaning of all sorrow and all pain; and in that hour he reached the Divine Attainment."

If Theosophy was pure Buddhism it would be explainable. The word means the wisdom of God, or divine wisdom. The first theosophical society was founded, we think in 1876 in the house of Henry J. Newton, in New York City. Henry J. Newton was a pronounced Spiritualist, the head of the first Spiritualistic society there. There were ten or twelve persons who made up this theosophical society .. Threefourths of them were Spiritualists. One of them was Madam Blavatsky, who had some connection with the newspapers, writing articles for them. This society was formed for the purpose of listening to a course of lectures by a Professor Felt upon Oriental philosophy. The Professor gave two or three lectures and then disappeared. After listening to various other speakers for a short time the society quietly dropped out of active existence.

Afterward Madam Blavatsky became acquaintedsome say, married-to one of the attaches of the Indian Legation in Washington; she was said to have gone to India and to have obtained some knowledge of the Buddhistic religion or Oriental philosophy. She had previously appeared with Colonel' Olcott at the home of the Eddy Brothers in New England, where there were being presented the physical manifestations of Spiritualism. She was studying and investigating Spiritualism and Orientalism contemporaneously. Upon her return from India she and Colonel Olcott formed "lodges," calling them "Theosophical lodges," containing neither the pure, primal Oriental religion nor the doctrine of Buddha. That was the beginning of Theosophy.

We think Professor Higginson has told the story better of Oriental religions. We think Edwin Arnold's "Light of Asia" a much better exponent of Buddhism. We think Theosophy has fallen upon evil and unfortunate times, because, especially in the "Parliament of Religions," the American people have had an oppc funity of hearing the teachings of Oriental religions and philosophies direct from India, whether in the person of Virchand Ghandi, a Jain; Vivekananda, who was a Buddhistic monk and a reformer, or Dharmapala, a genuine Buddhistic monk; or the Vedic teachers, two brothers named Ram who brought the ancient Vedic teaching pure and simple. Each of these explained the differences in the various teachings; in the castes and class, and their application upon human life. All these teachings include one great Oriented teaching of what the Theosophists call "Reincarnation," but which neither Jainist, Buddhist, Brahmin nor Vedic scholars name reincarnation, nor do they name its equivalent, "incarnate, to become flesh," "re-carnate: again to become flesh." The Orientals repudiate that name. Nevertheless, the word reincarnation was adopted by the Theosophists to express the many human forms which the spirit, in succession must adopt.

As said before, the teachings of Buddha are much But that picture is not altered, it is not altered nor more clearly expressed by Buddhistic scholars. But patched up, but another picture is painted (an exall Oriental religions convey the idea of what was for pression) that is better, and another and another unmerly called "Transmigration of Souls." Which, in il the idea, or theme of the original picture that was other words is the evolution personally from the lowstarted is perfected. We call the "embodiment" that est form of animate expression up to human life, with is the present personality of any one of you, simply retrogression for punishment or penalty for any comthe theme that the "impulsion" from your soul is now mon excesses in any direction. In other words: The expressing, whether the theme is of joy or sorrow, Oriental teachings include the expression of the hulove or hatred power or whatever. But these expresman spirit in the lives of animals. That is the essensions, like the Buddhistic or Oriental idea represent tial basis of their vegetable diet, because each of these states of conquest, or states of growth toward conorms of animate life may be or may have been a hu quest. The Theosophist is somewhat conman existence. The genius is simply the fulfillment of a certain line fused on this point. of expressions. You may know how many expres-We believe the most distinct statement as to sions it takes under a certain line of impulsion when whether the soul of man is a primal entity, as 'we you consider the difference between the one who canteach, or whether like the Brahmin's teaching, the not play a chord and the genius in music. So if you soul is simply a personated part of Deity, a "differenhear your neighbor's child or the young lady next tiation"-to use a modern scientific expression-mandoor playing or singing and the sounds are horrible. ifested in the human form and again re-absorbed into you may take comfort, for perhaps in a thousand lives the Deity, was made by Mr. Ghandi; he said the Jainthat soul will express a musical genius. There are ists accept the idea of the soul as an immortal entity. plenty and plenty of opportunities, because in this The Buddhists are somewhat in doubt; the modern teaching all souls are equal in the sight of the Infinite. Buddhists, the "Brahmo Somaj" of India, the resurand all souls have equal opportunity for expression. rected or "reformed" Indian philosophy does not The only explanation, or the real explanation of teach concerning that idea of the soul's existence. the differences to be found in human lives, must be However, many Theosophists think that the source found in the fact that souls are expressing different of the expression is in the Infinite and that each hustates of unfoldment on this planet. In other words, man life is a manifestation of the spirit in such degree some have arrived first, and some are going up hill, as has been attained; that the expression of the huwhile others are going down in their expressions. man spirit in the life of animals is also possible. The-But this difference does not affect the status of the osophy does not predicate the primal and eternal insoul. Now if you are a good Greek scholar, and have dividuality of the soul. For any states of expression, never studied drawing, you would not be likely to or "reincarnation" to be valuable, this predicate make any better picture of a dog because you are a must exist, especially if there is to be an eternity. good Greek scholar. So people must not judge a per-The state that the Buddhists attain, the state of Nirson by what he is doing, it is simply that in that parvana, is variously interpreted by Theosophists and ticular direction he has not graduated. May be there modern scholars to either signify a state of "non-exhas never been a line of expression in that direction, istence" therefore, non-consciousness, or a state of reso he is doing very poorly, but he is on the way to do absorption into the Infinite. better. It is some evidence of progress to be a great The states of human reincarnation are, according sinner. because you are on the way to being a saint. to Theosophy, predicated upon the Buddhistic teach-Of course the contact with human life, with matter, ing, states of conquest, states of growth, states of vicexplains the shadows. It was that explanation that tory, and when all desire is overcome there are de-Buddha saw. It is the contact with the dust, the orgrees, the seven great degrees of Oriental teaching, ganic existence, and the awakening of human condiand the ten great degrees which are found reiterated tions that must bring about the desires and all those in Theosophy. In other words, Theosophy is a weststates that are states of imperfection as compared to ernized or Occidental version of Orientalism, includthe soul. The reason that matter cannot be made to ing some points of modern philosophy that have been express the soul is because there is no resemblance introduced because of the nature of the western mind. between matter and soul. Therefore, the soul must and because of modern cults. utilize substance, must avail itself of the conditions And we think we state this fairly. It would take a of materiality and organic life and adapt itself to the longer time than that allotted to one _discourse to degrees of expression that are possible here. This state Theosophy in its entirety. But we think we state this fairly, when we say there is no especial evi- planet is only one, of course, one of the least of the dence of the immortality or individuality of the soul planets of the solar system, in all of which souls find successive expression. in Theosophy, and we state that many Oriental teach-In the Soul Teachings, when once a group of souls ings convey no especial evidence of immortality, and this is particularly the case with the primal Brah- have entered into contact with the earth all possible minical teaching which became so subtle and meta- knowledge that can be gained of the earth must be physical that of course the modern western mind gained before those souls have achieved a release from earthly conditions and can pass on. It is precannot follow it. For the state that follows the good Brahmin into the kingdom of Brahma is not the final cisely like the graded schools, it would be utterly imstate. Many of the interpreters of the former Brah- possible to pass to the next degree until that which minical teaching agree that there is no especial basis precedes it has been learned. But this lesson of human life is by experience. This is why no amount of for thinking that the individual soul is immortal. teaching, no amount of precepts, no amount of history Then again, "reincarnation," as said before, is an will ever teach the lesson of one nation's experiences Occidental term. But whatever it means, it does not to their followers. Egypt, Rome, all the empires of mean that this reincarnated spirit is an entity; (this is not postulated), in these various forms, but it the world have had the lesson, and have given it to means that whatever this is that is expressed ex- their successors, but there is not a nation today that presses itself partially and imperfectly, grows to some is learning the lesson of history. Russia is learning degree of perfection or some degree of sinfulness, and it by experience. Japan is learning it by experience. then experiences a relapse or reaction, and passes to You are learning it by experience. Nirvana-or possibly annihilation! But we have il- ... The group of souls that need similar experiences Instrated our understanding of reincarnation thus: as gravitate to a certain nation; a nation of war or a na- knowing all these states and craditions through love, efactors, the thirst for military glory will ever be the if a man should paint a picture, it is a very poor pic-ition of philanthropy, and the small group of these

Discourse Through the Lips of Mrs. Cora L. V. Rich- | ture and he proceeds to erase it here and there and touch it up, still it is not satisfactory, so he rubs it out in one place, touches it up in another, and alters it in another place, and that is better, and so on until the picture is as complete as he can make it under the cir-

cumstances and conditions, taking the same impetus through the whole line of altering the picture. In other words, the spirit of man is taken through all these various reincarnations until the final victory. The state of "Devachan" (between the reincarnations) are states of rest, of non-action. There is much more in Theosophy, but if we were teaching along that particular line we would prefer to teach the Vedantic philosophy or Buddhism, or Brahminism, or Jainism, or all combined, since the great, all-inclusive Oriental philosophy gives a much more satisfactory solution than Theosophy has preserved for the western mind.

Madam Blavatsky was a Russian. Her interpretations of the system are not even English nor American. There are few English, or Americans, or Russians, or Europeans for that matter, who perceive the Oriental proposition. It is a different state of mind, a different class of thought, a different degree of growth. You will become Oriental as the nations become older. But there is no perception of the abstract propositions of Oriental philosophy, of the Vedic system or of Brahminical religion, which is the most pure system of absolute metaphysics that the world has ever received. It is a wholly ideal religion, and for that reason Buddha must come, and all the Buddhas, to impersonate it, to set the example, to make clear the pathway of life, because the different states of human existence were not prepared for so

absolute an idealism. Now the "Brahmins," or priests, rule India, but this modern interpretation is not the meaning of the Brahminical religion. Most of these are reactions from Buddhism, which was a pure system of democracy, a pure system of ethics, a pure system of the perfect life.

In the "Soul Teachings" which preceded Theosophy by many years in this country, your present speaker declared: first, the Infinite individuality of God, that is, the Infinite Intelligence, of course Omniscent, Omnipresent, Eternal. Declared the eternity of the soul : that every soul is an immortal, eternal individuality, and, therefore, uncreated and indestructible; that all souls are forever, at all times, under all conditions, related to God in the same way, that the relationship to God is never altered, whether the soul is in a state of expression or non-expression. The

soul is absolute. The soul is an Ego, an immortal entity. But the soul seeks expression in matter as God seeks expression in the universe, the universe is related to the Infinite, as expression in human life on this planet is to the finite soul, or expression in other worlds wherever and whenever that expression may be. But whether the soul is finding expression or is in a state of non-expression the relation to the Infinite is not altered, and the relation of souls to each other is not altered.

Then the great difference between what we denominate successive embodiments and "reincarnation" is that one may correspond to the painting of a picture that is very bad, very imperfect, by one who has not

been before on this planet, therefore, it is not perfect.

relationship in soul. In the light of these teachings all conditions of human life are explained. They are neither for condemnation nor praise. They are states of growth. Besides to all material philosophies grow luminous beneath these teachings.

Heredity seems tooexplain a great deal to some minds, but the ethical side of the problems of life has never been explained by heredity. Manifestly it is a great injustice, in a shoral sense, for a child to be deformed and physically imperfect through the sins of the parents, But as that particular individuality that is there expressed represents a soul in whose lines of experience deformity or disease is the next step to be learned then is there an ethical reason. The Shul Teachings offer the solution as to why there are deformed people, and why some of them represent more mental brightness, more spiritual loveliness than the man with the perfect physical form. The reaction is from false heights: The giant that imposes upon others because of his physical strength may find in another expression his weakness as a dwarf or a hunchback. The man very proud of his intellectual attainment and who uses it to oppress his fellowman may not only find his Waterloo here, but in the next step of expression which is one of weakness. Those who are proud of their righteousness, like the Scribes and Pharisees whom Jesus rebuked, find the reaction from the false height to a state where they can sympathize with the criminals and the outcasts, where they can realize what Jesus meant when he said that "the publicans and sinners are nearer the kingdom of heaven than the scribes and pharisees."

Those that have a false pride of being good; those who say: "I am holier than thou." And the teaching is that all possible states of human expression are experienced by each soul to the end of knowing, to the end of conquering, and that the final victory, when that soul becomes an angel of the earth, must be through this attainment.

Of course the quality of the soul does not change during these expressions any more than the quality of the man changes when he cannot draw a dog perfectly though he is a good Greek scholar. The truth is, it is the experiments through substance or matter that has made whatever seeming imperfections there are. The great coils of this serpent that represents time and sense-worshiped by the Egyptians-must symbolize time and sense enfolding the powers of the soul for expression here.

In the light of the Soul Teachings eternity consists of this individual soul in its states of expressions through matter, and the states of possession or nonexpression in the soul state. Between the times of expression in human life, the spirit land, or spirit realm, as it is familiarly called, is not an eternal state, but is that which corresponds to the state of "devachan" in the Buddhistic teaching, and which the Theosophists have endeavored to interpret. But we would interpret the spiritual state as a part of the preceding earthly expression, the harvesting of the preceding earthly state. As, for instance, "That which ye sow, that shall ye reap.

Now this is the sowing time, this is the growth time here, and the harvest is in the spirit realm, which is the state beyond the death of the body. But that state represents what the soul wishes to bear throughout eternity. The experience, the possession, the conquest is what the soul takes, but the rest is simply the method of attaining. For instance, if a man is a good mathematician and he has found a better way of solving his problems he does not continue to employ the old methods; if he is an astronomer he does not necessarily take his earthly methods with him. Any more than a man would take winter clothes with him if he was going to the tropics, because he would not need them. All the utilities of human life, all the knowledge that serves merely the purpose of gaining an end must of necessity be left behind when the conditions that produce them have passed; just as hunger, thirst and need of shelter must leave with the body. People who think they need habitations, food and drink in spirit life only need them psychologically, because they do not know how to live without them, but the physical necessities are not there.

Of course, the soul knows that everything here is for use while the manifestation is here. Certainly you know that the journey through life is one of attainment: "The boy loves the things that pertain to boyhood, the man puts away childish things" and accepts the duties of manhood. This is because of the different states of expression. Many people object to these successive embodiments on the ground of losing their identity. The identity is the soul, which is the entity. The personality is the body, the coat you wear, for human uses. You put aside your coats with the changes of the seasons ; for spiritual uses you put aside your bodies with the change of conditions; for eternal uses you put aside your personalities for the individualities of souls. Now it will not make any difference to you a million years from now whether your name is Smith, Brown or Jones to-day. Smith, Brown and Jones will not care, because that particular expression has served its use, but the great factor, the I, the Ego, the Unit, if then asked if it was ever known by the name of Smith, Brown or Jones, will say: "Yes, there, back there on the earth that' might have been my cognomen a million years ago, but that was not myself, you know.' These things are arbitrary that relate only to outward things, they are really no part of you. When Juliet, in that wonderful love poem, asked Romeo to put aside the name that was no part of him, because t was a barrier to love, a barrier to them, it was an illustration of what the soul does when it meets the absolute propositions of the soul state. Names are nothing, external things are nothing. When there is anything to overcome, love is the great victor. Why! men change their names for money, for titles. We have known one man, for love, to put aside his name and take the name of his beloved, because she had a name in the world and he did not. That was a great victory; that was a soll victory. At times through outward barriers these glimpses reach you and reveal you all unto each other. There comes a time in human life when you do not look at the feathers on your neighbor's bonnet, when you do not see the coat your neighbor wears, when you do not notice the color of the walls of his house, mor the ornaments or pictures in it, but when you meet soul to soul.' Sometimes it comes in revolutions, when you are driven together by great stress and strain of oppression; then men do not judge each other's religious views, but they clasp hands and work together. Sometimes it comes in a great calamity, when the waters sweep down and in-undate the country, of an earthquake engulfs a town, or the streams at lava from a volcano destrov cities, then peoplerknow how transient is physical life and physical habitations, and soul to soul they see each other. Yes, it is through experience that the abiding conditions of poverty and want are known. "I never saw a criminal," Said Wilberforce, "but what I thought it might have been myself." Or John Bunyan, who said: "I never see a chain-gang but I think, but for the grace of God there goes John Bunyan.'" Those were illumined lives and understood. The great lesson of Buddha and of Christ was the lesson of sorrow, the lesson of sympathy, the lesson of for Buddha's was the wey of wisdom, and that of vice of the most exalted characters.-Gibbon,

souls express certain conditions of advancement and Jesus of Nazareth was of love, for the solution of sor row, pain and misery.

We teach in successive embodiments that the soul loses nothing; that in the absolute sense the soul is always the moving factor. "I am going," says the boy to his mother, "out into the world to make my way, fight my battle of life." But the mother says, would rather you would stay at home; you have a good shelter here, and you will be more comfortable here," and she says to herself, "he will be out of temptation here." But the great lesson is not only to meet temptation, but to go where it is to overcome it. You must know human sorrows and be acquainted with grief. Jesus could not have had this universal sympathy if he had not had sorrow. You mothers who have laid your darlings away know how that mother feels who has just laid hers away, but if you have never had that sorrow you do not know. As well you men who have never felt the deep fibers of your being stirred by a grief that seems utterly com-

fortless cannot know how this man feels in his darkness and misery. It is the universal law, this great leveling process that makes all things luminous with the Soul Teachings, that all souls are equally valuable in the sight of God. In the light of the Soul Teaching every human life expresses a condition that every soul must understand. You need not be proud of your beauty, your attainment, your achievement, you can have it, but it is no more than every soul can have. If it were not so, you could not have it; you are not any better in the eternal point of view; you have no favored position with the Infinite, there are no especial lines of life, or angel life, that are favored of God. Somewhere and sometime the great equality is manifest, the equalization comes, and you are no better nor any worse than every other soul. Every soul has the elements of all goodness and every life expresses the struggle to the attainment of it here. And the man who sins knows what was meant when Jesus said : He is a good deal nearer the kingdom of heaven than this

man who keeps the letter of the law and is proud of it. The great light from eternity intended to illumi-

nate human pathways is not to take any of these experiences from you; you cannot offer any bribes to exempt you from any sorrow, you cannot omit any rounds of the ladder, you cannot do anything that will change the forward course, only to know that all will ultimately be victorious, and that is the greatest and most perfect truth that human life can understand:

That that murderer over there in his cell in the jail is not quite as large a murderer as the Czar of Russia. who perhaps is the only man for whom so many lives over there have been sacrificed, but that that murderer and that Czar of Russia in the ultimate will be where you think you are to-day : That you would not kill anybody. (Yes you would.) There are about a dozen people on the earth that would not; perhaps there are more, there may be 144, the kabalistic number, possibly 144,000. But when "thou shalt not kill" and "thou shalt return good for evil," or "overcome evil with good" are the achievement of all souls that find expression on this planet, then we shall have the millennium and the earth will have yielded its fruitage, and all the harvests will have been gathered, does not necessarily mean the soul state. When all and each soul will have won the victory. Then you the harvests are gatheged it does not mean that this | will know what Jesus meant when he said; "I have overcome the world."

VOICES OF WIND AND SEA.

The sea is a jovial comrade; He laughs wherever he goes; lis merriment shines in the dimpling lines That wrinkle his hale repose;

He lays himself down at the feet of the sun, And shakes all over with glee,

And the broad-backed billows fall faint on the shore In the mirth of the mighty sea!

But the wind is sad and restless And cursed with inward pain; You may hark at will, by valley or hill, But you hear him still complain. He wails on the barren mountains

And shricks on the wintry sea; He sobs in the cedar and moans in the pine And shudders all over the aspen tree.





of blindness, failing eye-sight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable.

Below we print extracts from testimonials uch as are received by us daily.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas Oity, Mo., writes: "Having used Actina for several years, i cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of caturacts."

ear and throat affections. It cured my mother of cataracts." Susan Cardwell, Lincoln, Kan., writes: "1 am 78 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses." Rev. W. C. Goodwin, Moline, Kan., writes: "My homest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asth-ma."

It carea my eyes, and carea my wate or astr-ma." Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you-will send your name and address to the New York and London Electric Association, Dept 342, 929 Wal-nut St., Kanasa City, Mo., you will receive ab-sulutely free a valuable book. Professor Wil-son's Treatise on the Eye and on Disease in General.



Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Broadway, Kansas City, Mo.



The above is the number of the pres-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 wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to data. Keep watch of the number on the tag of your wrapper.

The Poetical and Prose Works -BY----

ELLA WHEELER WILCOX.

Mrs. Wilcox's writings have been the inspiration of many young men and women. Her hopeful, practical, mas-terful views of life give the reader new courage in the very reading and are whole and the very reading and are a wholesome spur to flagging effort. Words of truth so vital that they live in the reader's memory and cause him to think--to his own betterment and the lasting improvement of his own work in the world, in whatever line it lies-flow from this talented woman's pen.

POEMS OF PASSION. By Ella Wheeler Wilcox. Many thousands of this book have

been issued, showin,; the estimation in which it is held. Presentation edition, with author's portrait. Price \$1.

POEMS OF POWER. By Ella Whceler Wilcox. New and revised edition, containing more than one hundred new poems, dis-playing the author's fine taste, cultivation and originality. With portrait. Price \$1.

POEMS OF PLEASURE By Ella Wheeler Wilcox. This charming collection comprises many of the best poetic creations of the author. Embellished with portrait. Presentation edition. Price \$1.

Welcome are both their voices, And I know not which is best-The laughter that slips from ocean's lips Or the comfortless wind's unrest. There's a pang in all rejoicing, A joy in the heart of pain, And the wind that saddens, the sea that gladdens. Are singing the self-same strain.

-Bayard Taylor.

EASTER.

The beauty of the summer lay sleeping 'neath the sod,

- And the soul of all the flowers was at home with Nature's God.
- They had slept in cold and darkness in the bosom of . the earth,
- But the Angel of the Springtime will quickly call them forth.

The Angel of the Springtime will loose the little rills That have waited for her coming, in the bosom of the hills:

We have listened for the music, we can hear the merry chime,

We are coming; we are coming to make glad the summer time.

She will wander through the woodland, though the - days are damp and cold,

- Whisper secrets to the leaflets all asleep beneath the mould;
- They will ope their drowsy eyelids to the murmur of the trees,
- For the Angel of the Springtime comes to set the captives free.
- The Angel of the Springtime will go swiftly o'er the plain,
- Spread abroad her hand at seed time, scatter gentle dews and rain,
- She will touch the vales with beauty, paint the hills, all sere and brown.

With the colors of the rainbow till they wear a starry crown.

The Angel of the Springtime will roll the stone away, Unwind the icy cerements that bound them to decay, And the lilies and the roses that laid them down to rest;

Touched by her wondrous presence will arise in beauty dressed.

Ware, Mass. MRS. A. F. RICHARDSON.

It is well to consider a little whether in our zeal to suppress one form of immorality we may not be forging chains which may in time. be fastened upon the neck of some great but unpopular truth .- Loring Moody.

As long as mankind shall continue to bestow more liberal applause on their destroyers than on their ben-

MAURINE AND OTHER POEMS. By Ella Wheeler Wilcox.

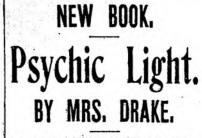
An ideal poem about as true and lovable a woman as over poet created. With portrait of author. Price \$1.

AROUND THE YEAR WITH ELLA WHEELER WILCOX.

A birthday book compiled by Ella Giles Ruddy, from the poetical and prose writings of Ella Wheeler Wilcox. It cuitomizes her mspiring optimistic philosophy with an apposite quotation for each day in the year. With author's portrait, and half one illustrations prefacing each month. Cloth, price, \$1.

KINGDOM OF LOVE AND OTHER POEMS.

By Ella Wheeler Wilcox. A magnificent collection of noems suitable for recitations and readings, true to the very best there is in human nature. Presentation edition, dark red cloth, \$1.



Important Addition to Our Literature. Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSY-CHIC LIGHT-THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end, it is chockful of stirring incl. der.ts. Price of this large volume, only \$1.50 postpaid.

THE SOUL : ITS NATURE, RE-LATIONS AND EX-PRESSIONS IN HU-MAN EMBODIMENTS. Third edition now on sale. Price 81.00. This is one of the best books given by the guides of Miss Cora L. V. Richmond, They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compliation from reports of tessons, containing the bases of the tempting.

The World's Sixteen Saviors, 1 IIO MUIIU 3 OIADOOI OIU3, Or Christianity before Christ. By Kerzey Graves. New and startling revelations in re-ligious history which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and the States of the Christian New Testament, wonderful and exhaustive rolume will, we are certain, take high rank as a book of reference in the field which the author has chosen for it. Printed on white paper, 380 pages. New edition, revised and corrected, with poturat of author. Frice \$1.50. Postage, 10 cents.

Cieneral Survey. The Spiritualistic Field-Its Workers, Its Work, and 'General Progress, the World Over.

CONTRIBUTORS .- Each contributor Take due notice that Items for this is alone responsible for any assertions page in order to insure insertion must or statements he may make. The editor , contain the full name and address of the allows this freedom of expression, bewriter. Otherwise they may be cast licving that the cause of truth can be best subserved thereby. Many of the into the waste basket. sentiments uttered in an article may be

ametrically opposed to his belief, yet The Secretary, Mrs. Selbrede, writes "I wish to announce through the col-umns of The Progressive Thinker that that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadethe Montana State Spiritualist Assoquate to publish everything that comes ciation will meet in Billings, Mont., June 1st, 2nd and 3rd, and we would be pleased to hear from good reliable to hand, however much we might desire to do so. That must account for the nediums who might be enroute to the non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our corre-Pacific Coast at that time, and we also extend cordial invitations to all Spiritspondents that The Progressive Thinker nalists of Montana to be present at our is set up on a Linotype machine that convention if possible.'

must make speed equal to about four Footsteps in the corridor, vibration of compositors. That means rapid work, beds and the upsetting of kitchen and it is essential that all copy, to inchairs are a few of the signs which sure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white convince the inhabitants of Bank House in Cardiff, that the place is haunted. Jacky, the house boy, relates that one paper, or with a typewriter, and only on night a woman in black entered his one side of the paper.

ed room and silently left it, shutting ITEMS .- Bear in mind that items for the door behind her. ,On another occathe General Survey will in all cases be sion he says he saw his mother, who adjusted to the space we have to occuactually was miles away, enter the py, and in order to do that they will room, sit by his bedside and then vangenerally have to be abridged more or ish into thin air. Humming sounds and less; otherwise many items would be crowded out. Sometimes a thirty-line weird voices also disturb the nocturnal calm, and the residents, Mr. Registrar Howell and his family, are becoming tem is cut down to ten lines, and ten lines to two lines, as occasion may requite weary of these attentions from apquire

TAKE DUE NOTICE, that all items parently supernatural agencies. for this page must be accompanied by the full name and address of the writer. A. S. Hudson of Mt. Vernon, Ohio, wants to know who is the author of the It will not do to say that Secretary or following: "The matrix of matter is the Correspondent writes so and so, withnativity of spirit." "I'm not going to die-not to-day; I'm

going to die to-morrow." whispered

John Sexton at Emergency hospital, De-

troit, Mich., to his cousin. When she

left the room, the young woman said to

one of the nurses: "My cousin will be

premonition and ex-

out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have no: space to use them.

dead by to-morrow night; I know he will. My father, Jeremiah Sullivan, THIS GENERAL SURVEY DEPART. had a similar THIS GENERAL SURVEY DEPONDED TO MENT IS ONLY INTENDED TO MENT IS ONLY INTENDED TO died as he said he would; so will John-CHRONICLE THE ENGAGEMENTS nie." And at dusk Thursday evening, AND WORK OF SPEAKERS AND ME-John Sexton closed his eyes in death. DIUMS. A REPORT OF WHAT THE Mrs. Susan N. Otis graphically de-VARIOUS SPEAKERS SAY WILL scribes the death of her husband and the loneliness she feels in consequence NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT of his departure to the realm of souls. PURPOSE.

He was an old soldier, a Spiritualist, and greatly respected by all. After ALL THE HONEST MEDIUMS IN Mrs. Otis had decided to stay alone, on CHICAGO RECEIVE THE CORDIAL the second night, just at midnight, she ENDORSEMENT OF THE ILLINOIS heard her spirit husband call her, "Su-STATE SPIRITUALIST ASSOCIA. san, O Susan!" She could not be mis-WHETHER ORDAINED OR taken. He is now enjoying the beauty TION. and grandeur of the Summerland, while AS THERE ARE NUMEROUS NOT. the wife will remain on earth for a few FRAUDS IN THE CITY, IT WOULD years longer.

BE WELL FOR ALL CAMP OFFI-Dr. Alexander Caird and wife, now of CIALS TO BE EXCEEDINGLY CARE-Lynn, Mass., are aggressive, progress-ive, Impressive and efficient agents in FUL AND WRITE TO DR. GEO. B. he cause of Spiritualism, ever on the WARNE, 4203 EVANS AVENUE, FOR ANY PARTICULARS. SUMMER CAMP-MEETINGS, WHEN PURE IN for the inestimable benefit these realert to do good. In a circular, A. A. Averill says: "Through the suggestions SOCIAL CONDITIONS, ELEVATED IN sourceful workers have been to the L. S. A. and a desire that others may be MENTAL AND SPIRITUAL TONE brought under the same helpful influ-AND CONDUCTED ON STRICTLY ences, a Psychic Circle has been BUSINESS METHODS ARE POWERformed. Realizing the potency of FUL AIDS IN SPREADING THE thought we hope and trust that many TRUTHS OF SPIRITUALISM. IT thousands may avail themselves of this opportunity. The objects of circle are soul study and the development of your MUST NOT BE FORGOTTEN THAT THEY ARE ALSO THE HARVEST psychic sense and of your highest and FOR THE FAKIRS, BECAUSE best natures. Please sit in silence as THEY COME TO THE RALLYING far as it is possible for at least twenty CENTERS FOR NUMBERS OF PEO. minutes within the specified hour. If PLE, MANY OF WHOM ARE HUN. unable to sit alone concentrate your mind and thoughts on the objects and GERING FOR PHENOMENA ALL GERING FOR PHENOMENA ALL work of the circle. Rules for Circle: 1, THE REST OF THE YEAR AND Send a loving and heartfelt greeting to READY THERE TO PART WITH all members of the circle; 2, Search

When writing for this paper use a pen or typewriter,-

and a second second state of the second s

proofs of the return of spirits. The general expression of the audience at the close was that they had had a splendid meeting. April 23, our speaker will be Mrs. Marlon Davenport. Services regularly each Sunday at 3 and 8 p. m. at our hall. O'Donnell College Building, South Paulina street, between Washington boulevard and Park avenue. All street car lines make close connection with this hall. All cordially invited." Ella J. Bloom secretary, writes: "The first social entertainment of the Illinois

Sunflower Club, auxiliary to the Ill. S. S. A., will be held on Thursday evening, April 20, at the hall of the Hyde Park Occult Society, at 319 E. 55th street. Take Jackson Park car on Cottage Grove Avenue line. A fine musical and literary program has been arranged and refreshments will be served. We commence promptly at 8 o'clock. This is one of the occasions when the gentlemen can assist us toward increasing our funds. Admission 25 cents." E. A. Schram writes: "The Indiana

State Association of Spiritualists, in conjunction with the Peru Society, is going to hold a three days' mass-meeting at Peru, Ind., April 21, 22 and 23. Miss Elizabeth Harlow and Mr. W. J. Erwood will be the speakers. Good message mediums will be in attendance.

This is one of the series of meetings the State Board intends to hold in different parts of the state. Any society wishing meeting in its locality; in connection with the State Board, will please write he secretary, Mrs. Carrie H. Mong, 415 S. Franklin street, Muncie Ind. A cordial invitation we extend to all, and earnestly request your presence. Good hotel, rates, \$1 per day.' A very intelligent woman, who is a

deep student of occult science, writes of J. C. F. Grumbine's book on Clairvoyance: "I find it the very best I ever was fortunate to get and study."

G. H. Brooks writes from Philadel-phia, Pa.: "I serve the Rockford (111.) society for the Sundays of May, I go there Sundays and return to my home in Wheaton, Ill., on Mondays. The work is going on nicely here in Philadelphia. I am attending some of the different meetings in the city. We are to hold at a later date, a mass-meeting.

I. O. Nallen says: "There is no belief so distorted and ridiculed and whose adherents are so misrepresented as modern Spiritualism. No religious belief today presents a greater number of demonstrable facts as a reason for its existence than Spiritualism, and criticism on the part of the orthodox ergy, whose creeds are notably deficient in this respect. is entirely out of place. Most of these opponents of Spiritualism have never come in contact with real Spiritualists who, as a class are intelligent and liberal-minded, and count among their number some of the vorld's advanced thinkers, but on the other hand, base their opinion on the ravings of a host of fanatical parasites whose sole desire is to see "signs and wonders" instead of trying to express in their lives the lofty ideal of the phiosophy of true Spiritualism. After careful and patient investigation, whatever conclusion he may reach as to the source of genuine psychic phenomena he will at least learn that he is not all mind and body, but that there is an essence in his make-up which is independent of material environment and the physical body for its existence and posessed of powers far transcending his

so-called natural faculties. He will have discovered himself." Oscar F. Evertz, press agent, writes: "The First German Spiritualists' Soclety of St. Louis, Mo., recently elected the following officers: Mrs. K. T. Hary, Pastor; Wm. Goethe, President; Wm. Exner Jr., Secretary; Mrs. A. Schoenig, Treasurer. Regular Sunday meetings are held in Debrecht's Hall, corner Mc-Nair Avenue and Lynch Street, at 7:30 The Society is well organized p. m. and in thriving condition, the meetings being usually well attended and a corresponding increase in membership reflected from the interest created by the phenomena presented. Mrs. Hary is an inspirational speaker of great ability, and possesses a most wonderful clair-

D. D. Winegarden writes from No-bile, Ala.: "The good work is going on. I have been holding meetings twice a

week and quite a number are very much interested. Some have com-inenced to hold private circles with good results. (Inam too busy to give the necessary time that ought to be de-Gem of Thought:voted to the good work. Through being so busy I neglected vrenewing my subscription to The Progressive Thinker, so that I was two weeks without it, and Are our watchful spirit guides, it seemed as if I had lost a friend or one of the family. I must say that I They know earthly joy and pain, cannot do without The Progressive Thinker." 99 97 And with love unchanged they come,

hinker." 99 99 S. S. Hammijt writes: "I feel it my duty to relate through the columns of your estimable paper, what occurred at a sitting held in Les Angeles, in presgressive Lyceum, authorized lesson ence of Mrs. Cobb, the medium. I was a stranger to her and she told me a number of truths, and among them clation, address John W. Ring, Spiritualist Temple, Galveston, Texas, were things known only to me and which happened over forty years ago. She also told me that before the year was out my wife would be taken from From all appearance and knowledge I had of my wife's health at that time I had no reason to expect or even than the money it costs could if spent in any other way." consider anything of a serious nature was pending. I made a memorandum way east. They have camp engage-ments at Chesterfield, Ind.; Snowflake of the date and in just six months and fifteen days she passed out. The raps came at times on the head board of my and Vicksburg, Mich., and Ashley, Ohio. bed just before and after she passed They have but one week in August unengaged, viz., Sunday, Aug. 13 and week days following. The first three out, and for some weeks they continued to come."

We are glad to be able to announce Sundays of July are not yet taken. Parthat the people of Lynn and vicinity will have an opportunity to meet the ties wishing their services at campmeetings, or for other meetings en noted psychic, Mrs. Pepper at Unity route from California to the east, camp. Mrs. Pepper has become settled please address them at Hastings, Neb. pastor of the most flourishing spiritual Ella Johnson Bloom, secretary church in the country, situated in Brooklyn, N. Y. Although meetings are vrites: Auxiliary to the Illinois State Spirit-ualists Association, held its regular held in one of the largest church buildings in the city, hundreds are turned monthly meeting at 204 Burling street. away at each service, unable to obtain A number of new names were added to admission. Her wonderful message our membership roll, and many sugwork has attracted favorable notice gested to be voted on at our next meetfrom some of the most critical and ining. Our next meeting will be held tellectual minds in New York, while the the second Tuesday afternoon in May, notices in the daily press have been al-most invariably just and fair. We beat 319 E. 55th street. A word to the ladies throughout the state. We espeieve no one thing, since the first incep cially invite you to become one of us in tion of Modern Spiritualism at Roches our efforts to assist the Illinois State ter, has so attracted the attention of the Spiritualists Association, to send miscople and the press as has the work sionaries into your towns and among of this wonderful medium in Brooklyn your_people to spread the light, and as-We are sure that her many friends in sist your society to grow. Any lady or this vicinity will be glad to welcome ladies' auxiliary in the state desiring inher. It will be the only opportunity to formation in regards our plans, etc., can have it by addressing me at No. 892 hear her this summer as she resumes her work at her own church after a Turner avenue, Chicago, Ill."

short vacation. She will be present a the camp on Sundays July 9 and 16, and she will also hold a test seance every day during the bazaar.-Cadet Hal Messenger.

Mr. Hassman, president, writes "The Sunday meeting of the North Star Spir rap came to little children to break the itual Union, 1546 Milwaukee avenue was crowded to overflowing, and all were satisfied with the representatives of the society, Dr. P. M. Esser and Johanna Renau. The well known lecturer and spiritual healer, Dr. Esser, gave a beautiful call to the people to rise to a higher life, the spiritual, after which he went into the anterdom to lay hands on the sick who were waiting for him. The tests given by the medium of the society, Mrs. Johanna Renau, were fine, lawyer, and later a writer and compiler and we feel that we owe many thanks to this instrument for her work in Spirof three of the greatest books now be itualism. Don't forget to bring the yond the Vail, and the present work children along on Easter Sunday. The last Saturday in April the society will has been organized but a few short months. We have meetings every give a grand social in the above men tioned hall. All invited, and welcome.' Georgia Gladys Cooley expects to spend part of the month of May in Chicago. Societies, either in the city or son D. Barrett with us ere long." near-by places wishing her services as lecturer and message bearer, can ad-dress her for terms, etc., at No. 2822 Lo-cust street, St. Louis, Mo., during April; thereafter at No. 3148 Prairie avenue, Chicago, Ill. et ...

The Los Angeles Herald speaks as follows of the N. S. A. missionaries: cut flowers, festoons and buntings. The workings of the spirit world were revealed to a large audience at Burbank hall yesterday atternoon by Prof. E. W. torical life of the Fox sisters. Sprague, who explained the plan of action pursued by a medium, after which his wife proceeded to demonstrate by giving messages to people in the audi-The meeting was one of a series ence. in the 57th anniversary convention of Modern Spiritualism, which opened message recognized. He is an earnest

Vermont regiment. I have read

progress and ask further time

Section of the 2. 19

14

to the last one published."

TOPIG FOR THE PROGRESSIVE , We go to press carly Monday more LYCEUM. ing, hence communications intended for that current issue should reach this office not later than the previous Satur-Sunday, April 23, 1905, S. E., 58: "Our Own Loved Ones Guide Us."

A ANTI TYPE - In 9

Come to guard us as we go.

Know the burdens we must bear

All our trials and triumphs share.

E. W. Sprague and wife are on their

"The Illinois Sunflower Club

will

day morning. Bear this in mind. J. D. Williamson writes: "I am a physical medium, and am open to engagements for camps or societies. My address is 1521 Harrison street, Kansas Our own loved and loving ones, City, Mo." Who have shared our lot below,

Eva L. Stewart writes: "The entertainment given by the young people of the Hyde Park Occult Society on last Thursday evening was a complete suc cess financially and socially. Our audience was large and some of the best tal-ent took part in the exercises. We first listened to an address by H. F. Arnold For information concerning The Prowhich was fine. The little folks. Caro lyn Keller, Elizabeth Sarber, Emilyn sheet of the National Spiritualists Asso-Cinquellie, did their share and were well received. Miss Aulbach gave a selection on the plano. Mr. Arthur Hooper gave us a number of vocal solos. Mrs. Isa Cleveland, Mrs. Grace Mrs. M. L. Pardee writes: "I cannot Aitken, Mrs. E. Kline and Mr. S. Foss express the comfort The Progressive Thinker gives me each week. I read gave messages which were well re-ceived. After the exercises of the even every word, and it profits me far more

ing lemonade and cake were served and all enjoyed themselves very much. Credit is due our untiring worker, Mr O. E. Kropp for the selection of the tal ent and the getting up of the entertainment. On April 20, the Ladies' Auxil-iary of the Illinois State Spiritualist Association will give an entertainment at the hall, 319 E. 55th street, and cordially invite every one interested in Spiritualism to be present. A fine program has been prepared. The proceeds will go for the benefit of the I. S. S. A. special feature will be introduced into the program and with such a committee as Mrs. A. B. Wilson, Mrs. H. T. Stewart and Mrs. Lichtig we are sure of having something grand. Refreshments will be served and an admission of 25 cents will be charged, including re freshments and cloak room. Last Last Monday evening being our first quarter ly meeting of this year we listened to the several reports of the officers and committees which were quite satisfac tory. The president, Mr. W. M. Enslow, then announced that inasmuch as he was going to Jalisco, Old Mexico, to live, he would tender his resignation as

president of the society. The members after many regrets and resolution granted his request. We certainly have enjoyed the connection he has had with the society, and we will all miss him very much. A rising vote of thanks was given for his services he had rendered us and a hearty good wish for

May Cook writes: "The 57th annihimself and excellent wife, that they versary of Spiritualism was royally celmay be prosperous in their new home ebrated, at Spring Hill, Kansas, by lec-We give another dance on April 27. ture and song. Mr. J. H. Nixon was the speaker for the evening. He gave an able discourse, telling how the tiny We had three new accessions last Sun day evening.

Homer Case will administer the estate of the late Mrs. Clarissa Knapp, of glad tidings to mortals, and how the Oxford. Mich. By the terms of the will tiny rap spread from village to city. all four thousand dollars goes to her son Henry. At his death it goes to her fos-ter daughter, Mrs. Mabel Case of Rochover the world, till now Spiritualism is nearly a household word, and held sacred in thousands of homes, pointing to ester. The residue is left to crect a greater possibilities and grander truths. Spiritualist college at Oxford. In the Mr. Nixon paid a fitting tribute to the Fox sisters and closed the address by event of the project not being carried out in four years, the property reverts reading a poem, which was sublime to her heirs. Henry Knapp of Oxford Mr. Nixon is a talented speaker. In will contest the will of his mother, Mrs. former years he was a school teacher, Clarissa Knapp, made six years before her death

The marriage of Miss Edith Edwards and Mr. J. V. Williamson was celefore the public-Rending the Vail, Be brated at the home of Mrs. B. S. Rexhat is on the press. Our little society road. About twenty-five guests were present. Mr. Lloyd Holladay played Mendelssohn's wedding march, and Sunday evening in our own hall, and softly during the ceremony, "Hearth would welcome all visitors who would and Flowers.' The ceremony was perstop with us. We hope to have Harriformed by the Rev. C. H. Rogers of the Universalist church, the ring ceremony Henry Smith writes: "The Spiritual-istic Society Students of Nature celebeing used. The bride wore a gown of white Swiss and carried bride's roses. brated the 57th anniversary of Modern After the ceremony a wedding supper Spiritualism at its hall, 1565 Milwaukee was served. The decorations were carnations and American Beauty roses venue, corner Western avenue. The hall was elaborately decorated with The bride is a regularly ordained min-11 ister of the Spiritualist church, and for was filled, and many were turned away several weeks has been in the city doing very successful work as a medium and reader. Mr. Williamson is a bright

address by Mrs. Anna E. Baird.

the receipt of dispatches whose

ambiguously so that when obedience

but did not ask for it, as fireman are

thought been whispered, 'when

C. W. Stewart says: "Spiritualism i

osophy, but was the foundation of

primitive Christianity before it was na

canized in the third and fourth contu

"The Truth Secker Collection of

2. 19.25

.... (Continued on page 7.)

scarce

The pastor in charge gave us the his-We and successful young business man. Mr. and Mrs. Williamson will remain in were highly entertained in the music by Miss P. English, Prof. Sass, Prof Bramhall and Prof. Hunt. Sister H. Green Hutchinson a short time until Mrs. gave us one of her beautiful inspiration-Williamson completes the work for al poems. Prof. Wm. Lynn, a most which she came to this city. wonderful clairvoyant and psychome-A correspondent at Wellington, Ohio, trist, gave 28 communications, each

correct."

writes: "The interest in Spiritualism in Wellington has not entirely died out. and energetic worker. We predict a Though some have lost interest, others Three Introductory Lectures on the are expressing it. We exist no more as a society, but hold circles and meetings

The

RHEUMATISM CURED

SOUL 428 11104

Through the Foot-Pores Nature's Method of Expelling Inc purities, Don't Take Medicine, Thousands Are Being Cured by New External Remedy Which All Can

TRY FREE-PAY WHEN SATISFIED. We want/every reader of The Proressive Thinker who has rheumatism to send his or her name to-day. We ill send each by return mail a pair of the new Magic Foot Drafts which have excited so much comment by their re-markable cures in Michigan and other rheumatic states. Try them. If your are satisfied with the comfort they give you send us One Dollar. If not, they, cost you nothing. You decide.



Magic Foot Drafts cure by drawing out and absorbing the acid poisons in the blood through the foot-pores, which are the largest in the body. They cure rheumatism in every part of the bodyto stay cured-because they purify the blood. At the same time they impart to the blood certain neutralizing agents which hasten the cure. It must be evident to you that we couldn't afford to send a dollar pair of Drafts on approval if they didn't cure. Write to-day to Magic Foot Draft Co., X022 Oliver Bldg., Jackson, Mich., for a trial pair of Drafts on approval. We send also a valuable booklet (in colors) on Rheumatism.

OUR TWELVE PREMIUM BOOKS.

They are our own publications. They are neatly and substantially, bound in cloth.

No other publishing house in the United States excels them in the mechanical work-binding, printing and paper.

The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world. Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

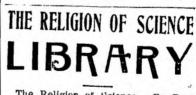
Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages." Then comes the "Great Debate Bo-

tween Moses Hull and W. F. Jamieson, It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

And lastly, our latest premium book, "Letters From the Spirit World," written through the mediumship of that remarkable medium, Carlyic Petersilea.

All these TWELVE PREMIUM BOOKS are furnished to our subscribers for \$3.75 (postage prepaid)-a price never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you and your family,-an achievement only accomplished by the Progressive Thinker-a miracle in modern business enterprise!



The Religion of Science. By Paul Carus. 25 cents.

PUBLIC AT LARGE LOOK TO EVERY all with whom I have come in contact? ONE OF OUR CAMP OFFICIAL 3, Ask your spirit friends and the circle BOARDS TO PROMOTE DECENCY, guides to draw near and assist you in ELIMINATE TRICKERY AND RECOG. the development of your highest soul NIZE ONLY HONEST MEDIUMS. THEY SHOULD PROTECT THE NOV-ICE AND THE GULLIBLE FROM IM- press, that the divine plan may be more POSITION AND ROBBERY. THEY generally applied. You are cordially in-ARE LARGELY EDUCATORS OF THE PUBLIC. CAUTION, CANDOR, COUR-AGE AND DISCERNMENT ARE RE-QUIRED BY THESE OFFICERS.

Some one sends a notice of the meeting of the Students of Nature, in celebration of the 57th anniversary of Modern Spiritualism, but omits his name and address, which is very essential when items are sent to this office. Othwise they may not appear.

Mrs. Catharine McFarlin is filling an engagement with the First Spiritualist Church of LaCrosse, Wis., until the close of the scason, and would like to make engagements for camp-meeting work, either to lecture or give entertainments. Her address is 329 South Fifth street, LaCrosse, Wis.

Mrs. Georgia Gladys Cooley lectured and gave spirit messages in St. Louis, Mo., on anniversary day. As speaker and medium she is in great demand.

The Tacoma (Wash.) News speaks as A. Burgess followed with a short ad-"Mr. Hull is follows of Moses Hull: president of the Pratt College of Spirit- Messages followed by Brother Thomp valism, founded by the late Morris son and Sister Weaver. A noticeable Pratt of Whitewater, Wis., and who do- feature of all our meetings is the excelnated land and buildings worth \$40,000 lent singing by our choir. We extend a for the permanent establishment of the cordial invitation to all to attend our school: Mrs. Hull is the director of meetings which are held every Sunday the psychic class in that institution. afternoon and evening, at Mission Hall Particularly noticeable to those who People's Institute, corner Van Buren are numbered among the people not and Leavitt streets. At our Hard identified with Spiritualism, and probably to those who are, was the fact that in Mr. Hull's presentation of the subject there was lacking the features known as 'tests.' The uninitiated who expected to see spirits materialized in earthly forms were not afforded this sort of entertainment. His lectures deal rather more with the thought on the subject of Spiritualism and that means of interpreting the scriptures.

than in proving the principles by demonstrations and experiments." . 25 J. C. Curts, M. D., writes from Hutchinson, Kansas: "The First Spiritual strangers to this kind of meetings; Church held two meetings, April 9, prompted probably by curiosity the which were a credit to the cause, to the society, to the city and to the mediums ed to them, and such nice talks as they who made it a success. Mrs. Virginia Bryan gave two excellent lectures vere highly appreciated by the lighted them that they said they would Besides being a come the next Sunday and bring others intelligent audiences. good medium, a good lecturer, and a with them. For this we are thankful, good message bearer, she is a lady of as we look ahead to the time when they the highest type, and has made many will have to take our place in the activloyal friends among our best people ities of life, and may continue the pro-here. Mrs. Bryan and Mr. and Mrs. E. mulgation of the grand truth that we W. Sprague who were here some time are trying to teach. At the evening ago are the best workers we have had service, the very capable speaker. Mrs. in our city; so we say to them come J. L. Fravel, used for her discourse the again as our latch string is out. Mr. cubject, 'The Soul Within,' chosen from Hugh Burrows gave us messages and the audience. She handled it in a way Mr. O. P. Dunakin gave partial materi- that held the closest attention. After

lecturer and our message bearer."

THEIR MONEY WITHOUT PRU-DENCE, SPIRITUALISTS AND THE your souls to learn if you have lived your very highest since the last circle. Have I been kind, patient and helpful to powers and your mediumistic gifts; 4, Send out a heipful thought to all speakers, mediums and workers; and to the vited to join this circle. Send your name and address and be enrolled on the circle book free of cost. The cost of a postal card will make you a life member. Please pass this card to some friend. Make it an endless chain, Send name to me at 42 Smith street, Lynn, Mass."

Mrs. C. Kirchner writes: "A very interesting meeting was held on Sunday afternoon, April 9, at the Rising Sun Mission. Through the absence of our president, vice-president. Sister Trafton

occupied the chair. A feature of the meeting was the well-merited words uttered by Dr. J. H. Randall, and Sister Preston of London. Spirit messages were given by Brother Thompson, a new worker in the field, all of which were well received. At the evening meeting, Mrs. Nora L. Petrie, president of the Ladies' Douglas Park Club, delivered one of her brilliant lectures, for which she is noted. She was listened to by an appreciative audience. Dr. C. dress, which appealed to his hearers.

nember." Times party on Wednesday evening, April 19, three valuable prizes will be drawn for. Don't fail to come."

D. G. Hill writes: "On Sunday, April 9. a large and · appreciative · audience gathered at the hall of the Golden Rule Spiritualist Society, both afternoon and evening. The afternoon service consisted of short talks and messages by Mrs. Schumacher, pastor of the Society Students of Nature, and Mrs. Nora E Hill. A pleasing feature of this service was an attendance of a goodly number

of children (poys and girls) who were came, and a royal welcome was extend received from Mrs. Schumacher ... and Mrs. Hill; with the messages, so de deavoring to carry-out. I replied to the letter, directing to the spirit writer in a sealed envelope. I 'received an

way' can have the service. It is for the public, but the public must come to the terms, the same as they do to the alization which proved spirit return the lecture the following message bear-U. S. mail service. The terms are har and proved the statements made by our ers, Mrs. Ruth McMenamin and Mrs. mony and faith with the medium and Nora E. Hill gave. very convincing spirit world."

voyant and clairaudient power, which morbi until Sunday evening. Mr. Sprague and his wife are mediums who have come has won for her and the society she so ably labors for, many staunch friends here from the east to attend the conand supparters among the liberal Ger-man element of South St. Louis. The vention and were among the principal speakers at yesterday's sessions. Prof. most remarkable phase of Mrs. Hary's Sprague outlined the doctrines of Spirmediumship is her ability to call the names (both baptismal and surname) tualism and drew a line between what he calls the real medium and the fake, DENOUNCING THE LATTER AS A while giving tests. Her invocations are beautiful and imposing, and her lec-CRIMINAL. 'Everything is reaching for the light but the bigot,' he said, 'and tures the subjects for which are taken from suggestions by the audience, are t is he alone who does not advance very convincing and instructive. This Thought is invisible. The real world is conscientious woman gives her entire invisible. You will ask the question, time to the great cause of Spiritualism. How does a medium catch a message even donating her parlors on Sunday from the spirit world?' I will answer it morning to the Lyceum, which has been If a spirit wants to communicate with recently organized. The name of the some one here it will lower its own vceum is the Crystal Truthseeker's thought vibration to reach the person, Band, and is reported to be growing and will practice with the medium unooth in numbers and influence. Mate til it raises him to a higher vibration. rializing conditions seem also to preand when the two are on the same ail among the children as they have plane the message can be communihad several physical manifestations reated.'" cently. Miss Mary Duffer is the leader D. D. Priest writes from Vermont: of the Lyceum, and Miss Mary Schrei-ber the guardian, both being very wor-'I find on the first page of The Progressive Thinker_a statement from the thy and conscientious young women. One of the most beautiful and impress en of Parker C. Marsh that I know is not correct; the fact that Edward, the rother of C. C. Rogers, saying that the

ive features of the services of this so ciety at its Sunday evening meetings, is the concentration of thought for the last time they met in earth-life was on the occasion of the first battle of Bull enefit of the sick and unfortunate of Run; that said C. C. Rogers was lieuall humanity. The society is affiliated with the Missouri State Progressive tenant colonel of the 5th Vermont Regiment. There was not any 5th Vermont Spiritualist Association and National regiment at that time, nor was the regi-Spiritualists Association, Mrs. Hary be ment organized for three months after ng vice-president of the former organthat date. I know that no Vermont ization and an active and conscientious troops were in action on the occasion of the second battle of Bull Run. C. C. Under peculiar circumstances an ad-Rogers was never lieutenant-colonel of

vertisement in newspapers throughout the country by Phillip Miller, aged 24, an electrician at No. 3007 Olive street St. Louis, Mo., asking for the present address of his parents. J. J. and Matilda Miller, whom he has not seen since they placed him in the New York House of Reception when a baby. Miller says that some weeks ago he dreamed that his mother was in distress and wanted

to see him. Every night since then the dream has recurred and he has become so impressed that he is endeavoring to find his parents, although having failed many times previously. G. S. Klock writes: "I see that The

Progressive Thinker contains a. proressive thought from L. W. Maxwell, that I have, entertained for several years, and have tested it through the mediumship of Mrs. Jennie Darrill of Minneapolis, Minn. She has the "mail line between the earth and spirit world established now." Through her medi-umship I received a letter from a spirit guide of mine, under strict test conditions, regarding plans that I was en-

that some of the children of the village, answer and a picture of the spirit on a with the children of the members of the slate. The medium did not touch 'eithsociety, could be brought in and form er communication. She merely fura children's progressive lyceum, which nished the power. I would like to say of course was encouraged, and now we to the public that the line is established have a membership of thirty which is constantly gaining in numbers, and a and mediumship is the, way. Those who have confidence and faith in the more interested and interesting lyceum ve believe would be hard to find. Miss Mattie Shirriff, the musical director of Haslett Park association, officiates as

1. 1. 1. 1. MA

large gathering for April 20."

Mrs. J. A. Murtha writes: "I noticed slight error in last week's Survey, regarding return engagement at Toledo. Ohio. I am to serve the Independent Association for the month of October. and not the month of September as stated. I am serving the first Spirit-ualist Church of Findlay, Ohio, all of this month, and would be pleased to hear from Societies desiring my services. Home address 24 Ann street, Toronto, Canada."

Maggie Henry writes: "At the Unioccultists. At the latest seance the versal Occult Society, we had a very fine meeting; the most intellectual lookspirit of Michael Feodorovitch, the first ing people I have ever seen at a snirit-Romanoff czar, has been requisitioned ual meeting. In place of the usual lecand regularly instructs his descendant ture our speaker, Evangelist F. M. Stolon the problem confronting him. ler, requested those having questions to medium is a very beautiful and highly educated young woman of hysterical ask pertaining to the spiritual philoso phy to write them on slips of paper, and temperament, and thoroughly versed in he or the intelligence back of Russian history. When Mookden fell would answer them. Some very deep the dispatches were delivered at the questions were asked, and all appeared palace at 11 at night and an occultist very much pleased with the answers. Then we had messages from Madam Lucile De Loux and a visiting medium lasted four hours and the czar and Mrs. Lucy Hodge; then many psycho czarina are described as absolutely metric readings by Prof. Stoller. The prostrated after this performance. The messages and readings were very satis-factory. Until fall we will not hold any spiritist commands are always framed meeting in the afternoon; just the even to them fails of the desired result it ing service, at 8 o'clock. A very cordial can always be claimed that they have invitation is extended to strangers who been misinterpreted." are investigating this beautiful truth to attend our meetings. They will be sure engine No. 42, who was killed in the to hear some beautiful thought to carry home with them."

Wm. Fitch Ruffle writes: "To Spiritthe 5th Vermont Regiment or any other ualists everywhere-I desire to announce that Miss A. F. Reed is no The Progressive Thinker from the first copy longer my secretary or assistant. All relations are severed. All correspond H. J. H. writes'sfrom Chesaning, ence should be directed to me at Louisville, Ky. I am open for camp or other Mich.: "The spiritual association of this place organized under the superengagements:" vision of Bro.1E. Wasprague and wife,

Dr. Louis H. Freedman, the success N. S. A. missionarien do hereby report ful Australian healer, is now located at No. 230 South Paulina street, where he vance the work it consecrated itself to can be consulted. 'Phone Ashland 1925.

perform at its inauguration two years R. D. Morrison writes: "I do not wish the hour, the remembrance of what ago. The association has more than held its own in its membership and inothers had seen, a possibility presented to lose a number, and I do not see how I could get through life without the grand itself. What if the White Woman terest. Its meetings are well attended, old Progressive Thinker. I don't see and are regularly held every Sunday in now it is possible that anyone who the year, except the summer vacation in claims to be a Spiritualist can do witheach year to attend camp-meetings, etc. the lane steadily, in no haste, a white out it. They must live in ignorance." Mrs. Richmond of Ghicago, Mrs. La

Grange of Detroit, Mirs. Morrill of Grand Rapids, Mrs. Walton of Jackson, Maurguerite Mac writes: "On Thursdty, April 27, Mrs. M. A. Burland, pasclearly saw this vision. At the end of and other workers have been among us tor of the Light of Truth Church, will hold her monthly social in her parlors the lane ran a stone wall, six feet high to give encouragement and promise As the figure neared this my grandlong the line of work laid out by Bro. at 3019 Vernon avenue, and we hope to mother, half hoping it was a neighbor-Sprague in his initiatory work of the assee a larger attendance at the next one than at the last, as it fell on the night ly hoax, put out her hand to touch it. sociation. Something-like one-third of when it vanished." a year ago it was suggested by one of of Mrs. Cleveland's dance; so do not he younger attendants of our meetings forget to attend this one. You will not the greatest truth in the universe, beregret it, for we always have a fine time. It is Violet's party, her little cause it is not only basis of modern phi-Indian control, and she tries her best to please and make every one have a pleasant time; then she has palmists ries, and that its universal influence and other psychics to assist her, so all would eradicate all of the influences get a message as well as a good cup of which now retard the spiritual progress coffee and cake." of the human race."

dium associated with her to take a trip in the north of Canada. Address her at No. 1414 North Capital avenue, Indian-Forms and Ceremonies for the Use of Laberals." Price 25 cents.

Science of Thought. By F. Max Mueller. 25 cents. occasionally. Last Sunday a few Three Lectures on the Science of friends of the cause met at the home of Mrs. Skogland, and listened to an ad-

Language: By F. Max Mueller. 25 cts. The Diseases of Personality. By Th. She Ribot. 25 cents. also gave several messages, some very

The Psychology of Attention. By Th. Ribot. 25 cents

Dispatches from St. Petersburg, Rus-The Psychic Life of Micro-Organisms. sia, contain the following: "Nearly ev-By Alfred Binet. 15 cents. ery day the Czar holds a seance in the

On Double Consciousness. By Alfred palace, the hour being determined by Binet. 15 cents.

The Diseases of the Will. By Th. tents are immediately submitted to the Ribot. 25 cents.

The Origin of Language, and the Logos Theory. By Ludwig Noire. 15 cts. The Gospel of Buddha. By Paul Carus. 35 cents

Primer of Philosophy. By Paul Carus. 25 cents.

On Memory, and the Specific Energies of the Nervous System. By Prof. Ewald Hering. 15 cents.

The Redemption of the Brahman. A Novel. By R. Garbe. 25 cents. conference was instantly summoned in On Germinal Selection. By August the czar's private apartments. This Weismann. 25 cents.

Popular Scientific Lectures. Ernst Mach. 50 cents.

Ancient India; Its Language and Religions. By H. Oldenberg. 25 cents. The Prophets of Israel. By C. H. Cornill. 25 cents.

Thoughts on Religion. By G. J. Romanes. 50 cents.

Fireman John Doyle, of passenger Philosophy of Ancient India. By Richard Garbe. 25 cents.

Ann Arbor collision near Mesick, Mich., Martin Luther. By Gustav Freytag. had a premenition of his death or of a 25 cents.

English Secularism. By George Japossible disaster before he went out on the run. He had completed a two cob Holyoake. 25 cents. weeks' lay-off the night before the

Chinese Philosophy. By Paul Carus. wreck and showed considerable reluct-25 cents. ance towards going back to work. He

A Mechanico-Physiological Theory of Organic Evolution. By Carl von Naewanted to secure an extension of leave. geli. 15 cents.

Chinese Fiction. By the Rev. George T. Candlin. 15 cents.

E. M. K. says: "In the sleepy little Mathematical Essays and Recreavillage of F---- life passed uneventfully. People went to bed by sundown. tions. By H. Schubert. 25 cents. The Ethical Problem. By Paul Campressed, no doubt, by the stillness,

rus. 50 cents. Buddhism and Its Christian Critics. By Paul Carus. 50 cents.

Psychology for Beginners. By H. M. should appear? Hardly had the ghostly Stanley. 20 cents. down

The Dawn of a New Religious Era. figure advanced. Slowly it glided by. By Paul Carus. 15 cents.

My grandmother, half dragging my The Soul of Man. By Paul Carus. mother, followed quickly. All three 75 cents.

The Gospel According to Darwin. By Woods Hutchinson. 50 cents. Enquiry Concerning Human Under-

standing. By David Hume. 25 cents. Enquiry Concerning the Principles of Morals. By David Hume. 25 cents. The Psychology of Rensoning. By Alfred Binet. 25 cents.

Treatise Concerning the Principles of

Human Knowledge. By George Berkeey. 25 cents.-

Public Worship: A Study in the Paychology of Religion. By John P. Hylan. 25 cents.

Man and the as Disclosed in the Bible." Spirit World Associate of Kinge College, for Christian people who would investigate and learn the Taots of Bible teaching as well as modern spirit phenomena. Price, ploth, \$1.19. · . . Same - courtes as a

Virginie Barrett wants a lady meeader, and she is acknowledged by all to be the right person in the right apolis, Ind.

ate all the she give a

april 22, 1868.

THE PROGRESSIVE THINKER



This department is under the management of

HUDSON TUTTLE. address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of repondents, 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-fed, and the style becomes thereby as-mertive, which of all things is to be deppertive, which of all things is to be dep-recated. Correspondents often weary with waiting for the appearance of their questions and write lettern 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 place, and all are treated with equal favor.

NOTICE .- No attention will be given anonymous letters. Full name and ad-dress must be given, or the letters will anot be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letpecome excessively large, especially let's ters of inquiry requesting private an owers, and while I freely give what ever information I am able, the ordi-mary courtesy of correspondents is ex-HUDSON TUTTLE. pected.

M. P.: Q. Will you inform me if there is any book which gives in a brief and clear manner the latest scien-

tific views of creation? A. If the reader desires a book which will without unnecessary enlarge-nent give him the fundamental facts and theories of astronomy and geology relative to the creation, or rather evolution, of the universe, and of the earth, I know of none better than "World Making," by Samuel Phelps Leland, professor of astronomy and lecturer on science in Charles City College.

The six chapters of which it is composed, are prose poems, in which the in-tuitive imagination arrays the marvelous records of science, and the wordpainting lifts the mind to the sublime fields of the Infinite. In "The Birth and Death of Worlds," the history of the earth is presented from the zone thrown off from the sun to the advent of man, and its final death-plunge into the central orb. While the first sec-tions deal with the results of astronomy, this gives the results of geological study.

John T. Dow: Q. What is the defi-nition of mind, soul and spirit, and how do they differ?

A. In answer I quote from Arcana of Spiritualism the definition of "Soul: In the old division of body, soul and spirit, soul has no meaning except as supply ing a factor in the trinity which was sought to be established. The spirit is the spiritual form or body, with its accompanying intelligence. If soul means anything it is exactly this and is syn-onymous with it. ...Spirit is a celestial cr spiritual body, originated in and sus-tained by the physical body, from which it is separated by death to go from the same entity in perfect and complete continuity of existence. The spiritual or celestial body is composed of attenuated matter not recognized by the phys ical senses. It has as real existence amidst spiritual things as it had in mortal life."

Mind belongs to the spirit. The word soul is often used as meaning the body, the individual, or the spirit, and is con-fusing. If it were necessary to establish a three fold division the spiritual hody might be termed the soul, the mortal body and mind being the other divis-ions. But the only use of this would be to hold on to the misunderstanding of

the past.

their life is; they do not intend to mis-represent, but mediumship-the channel-and the words they are compelled to use, distort their meaning. Spirits should not be taken as infal-lible guides, and that they are not, does not prove "our theory has no base." Reason must be used in all cases, knowing as we do, how few mortals there are capable of guiding in this life, and the difficulties environing the willing ones in the next. If Brother Moore would send out a circular to one hundred people taken at random, to describe earth-life, he would find quite as contradictory and puzzling answers, and yet each lotter might be exactly true from the

writer's standpoint. He would not throw all away, and say nothing should he positively known about the earth or its inhabitants, but would put all descriptions together and golden mean." draw the

Judge Edmonds attempted to describe the spirit world, and Dr. Eugene Crowell wrote a most interesting book on that subject. They, however, seem to have spoken in parables, or trans-posed descriptions of earthly scenes, without making distinction. This a spirit, who regarded the earth life as a part of spirit life, might unintentionally do. A. J. Davis, we think, has erred in

the other extreme of idealizing. St. John in Revelations finely illustrates the failure of the most ambitious attempt to clothe spiritual realities with

mortal words. "But," it is asked, "are we not, then to have any assurance that we converse with the spirit friends who purport to come to us?" We surely are, and that is to judge every manifestation and communication on its own merit, and test of identification. If I should in a seance he told that a centain friend was present, and by various means he should confirm that statement. I should believe the communication, and whatever he might add which bore the im-press of his thoughts. If, however, I desired information on some subject of

which he was ignorant while on earth. we will say astronomy, or the Hebrew tongue, and he gave a vague and mean-ingless answer, or none at all, it would not be wise to infer that my friend had not been present.

This is a field in which entirely new vlews are taken of the nature. limitations and possibilities of spirits, and be sure every lingering prejudice or edu-cational superstition is elminated from your mind before you draw your con-clusions. You have no infallible book, oracle or guide to hold to; you cannot put "thus saith the spirits," in place of 'thus saith the Lord!" There is no book "fully reliable," to be referred to as a Bible. Are you not glad of this?

Do you not rejoice that you are forced to use your reason continually, and that no power of earth or air has you in leading strings?

A REGION OF CALMS.

What do you think of the chances ahead For a life of sweet peace?

May we hope there's a region of calms for the dead.

Where the struggling will cease? What do you think of investments We

make For our good over there? Don't you feel sure that the roses we

break Up in heaven bloom more fair?

What do you think of the pain that we

cause?--Oft in ignorant ways;

Must we not reap as we sow, by the laws Which do govern our days?

Maybe it is idle to stop and inquire While we're climbing along; But oh, we so long for a word to in

spire, E'en a snatch of Hope's song!

All things seem as shifting as shadows

a-chase;--Strange what blendings we find! An angel and devil behind the same

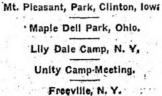
Make us weep ourselves blind!

One day 'tis the saint and the next day ie fiend Which assumes full command. One day we're exalted and the next day demeaned Till we doubt where we stand. One hour we set sail, in a cloud for a boat, With the dreamlest friend. But anon he turns pirate, and clutches our throat, A most consummate fiend! indeed there is little which seems to remain As we honed, at its best: We find talk is cheap and assumption but vain: There are none wholly blest, So, just for a pastime, I ask what you think Of the chances ahead. This rhyme is but wasting good pape and ink;— Ahead lie the dead! EMMA ROOD TUTTLE. Berlin Heights, Ohio.

LIST OF CAMP-MEETINGS. Send in Your Dates and Name of Sec-

retary at Once. Interest in the various Spiritualist camp-meetings has conimenced, and

secretaries of the same should report at once to this office, so that proper ancouncement as to dates can be made.



Lake Brady, Ohio. Delphos Camp, Kansas.

Grand Ledge, Mich. Island Lake, Mich.

Franklin, Neb.

New Era, Oregon. Fonest Home, Mich.

Wonewoc, Wis.

Ottawa, Kansas, Vicksburg Camp, Mich.

Lake Pleasant Camp, Mass.

Harmony Grove; Cal.

Winfield Camp, Kansas. CLINTON, IOWA, CAMP NEWS.

A Forecast of the Attractions to Be

Presented,

The committee having completed the list of speakers for the camp session of 1905, we proudly commend the following names to the thinking public: Mrs. R. S. Lillie, Hon. William Jennings Bryan, Carrie E. S. Twing, W. F. Peck, Moses Hull, John W. Ring, Miss Eliza beth Harlow and W. J. Colville. Message bearers: Mrs. J. A. Murtha, Miss Ella Preston, St. Louis; Dr. F. L. Mehrtens. Milwaukee, and Georgia Gladys Cooley

By introducing Mr. Bryan from our platform we make no claim to his belief in Spiritualism, but herald him matchless orator, whose flights into the humanitarian field suggest touches of human kinship. Out from the heart of nature comes the revelation of what the gospel of nature is. Mr. Bryan is so filled with that power of sympathy for his fellow-beings, which is manifested through nature, that he is a joy to all

who hear him. We are hoping to arrange with boats and railroads to run excursions to Clin-

ton, July 80, thus giving the people along the line an opportunity to come and help us make "Bryan Day" one that will live in the annals of Mt. Pleasant Park. Indeed, it seems as if nothing has

been omitted which would add to the interest and completeness of the forth-coming meeting. The children's lyceum has been espe-

cially planned, and with such efficient helpers as Mattie E. Hull and John W. Ring, success is sure to follow. The object of this work is to spiritually, physically and mentally educate the rising generation.

Mr. N. G. Olmstead and Mrs. Christine Cooper, thinking, "Our best, but not too good for human nature's daily food," concluded to take charge of the dining hall and restaurant, respectively, thus assuring the many guests that a dainty and wholesome meal will be served at a very moderate cost.

The Thursday evening entertain-ments promise to be equal to those of the great cities. Prof. Lambert, a graduate of the Emerson School of Oratory, Boston, will be present the entire sea-son, assisting the usual amount of tal-

ing the "Father of Waters" between St.

Louis and St. Paul, have granted a rate

than ordinary merit.

better car service to Lyim than in the past. The officials profiles that a many extra cars as way be needed shal be furnished to accomplodate visitor; to the camp.

NOTES FROM DALLAS, TEXAS.

Remarkable Physical Manifestatio:

Through the Mediumship of Mil-

ton Baker.

It is with the greatest pleasure

placing before your readers somethin:

n reference to Rev. Alice Baker, for

Although I feel she is so well known

in many of the states that an introduc

will receive her and her son Milton as

honest and earnest workers for the ad

vancement of Spiritualism. Mrs. Ba-

ker's lectures have drawn many

great phenomenal phases: Independent

slate writing, painting of portraits and

flowers, and the writing on slates by materialized hands. While this work is

done inside of the cabinet, the medium (Milton) sits on the outside, under test

Within the last two months we were

avored with four lectures given by H.

D. Barrett, who drew large and appre-

lative audiences, and the Spiritualists

Mr. J. M. Bartscherer lectured for the

society on two occasions, giving pleas-ure and enlightment which was grate-

fully received, And now the time for parting has

taken place, and we reluctantly con-

Anniversary at Detroit, Mich,

The 57th anniversary of Modern Spir-

tualism was celebrated at 55 Grand

River avenue, Sunday at 2:30 and 7:40

palms, potted and cut flowers in the most artistic manner. The Memorial

Chair in loving commemoration of our

arisen friends, was covered with smilax

was a thing of beauty and a joy for

ever; every flower represented a spirit

friend which seemed to bring them very closely to us. Remarks by Mr.

Simpson were to the point, and carried conviction to his hearers. Mr. Edward

Greece, a prominent lawyer, gave a

very instructive lecture on Ancient Spir

itualism, and his experience with de

veloped souls in India. Mr. Penna also

We were then called upon, and gave a

ten minutes' talk, after which Mrs. Pen

na followed with spiritual messages

Then the friends adjourned to the din-

ing-hall and enjoyed a fine lunch pre

The evening services were conducted

by our spirit guides, who gave the ad-dress of the evening, after which Mr.

made very interesting remarks.

pared by Sister Penna.

erns, carnations and calla lilles.

The hall was decorated with

Mrs. Baker has endeared

CO

conditions.

near future

p. m.

Mrs

write this article for the purpose

make her home in California,

to the camp. will precede the evening service is ar innovation which we thank will be ap preciated, being conducted on the same lines as those in beladeli Hall, Lynn. which are proving very bepular. Some of the finest talent procurable

merly of Cleveland, Ohio, but now of will assist at these concerts. A study of the program will containce you that Dallas, Texas. On account of ill health and by the advice of her physicians to the speakers engaged will be worth coming a long distance to hear. Gas Baker has reluctantly resigned from the Truth Seekers Spiritualist Society wift be introducedeento the kitchen to be used for cooking purgloses, and the seating capacity of the destaurant enof Dallas. larged, so that all'swho Wish to remain through the day will have no difficulty tion is not necessary, I hope the read-ers of this article on the Pacific coast in being served well and promptly. All seekers for truth and pleasure combined are cordially invited to visit Unity Camp.

ONSET CAMP.

strangers to our meetings who have re-ceived comforting and convincing -ceived Onset camp commences its twentycloses August 27. Onset is one of the most beautiful seashore resorts in the proofs of spirit return by messages given by her guides through her instrumentality, While Mrs. Baker has been unable to world, and is in close proximity to other lecture for us for several Sundays the noted summer resorts. It is connected costrum has been ably filled by our as-sistant pastor, Milton Baker, who is a by a bridge with Point Independence and close at hand lies Monument Beach, and beyond Gray Gables, forprodigy for one of his age (16 years) morly the summer home of Ex-Presi-dent Cleveland, and at the head of the and if our eyes were closed we could cashly imagine a person of older years was lecturing. Thus much credit is due to his guides. He has of late developed bay is located "Crow's Nest," owned by Joseph Jefferson.

The water supply, introduced by the Onset: Water Company from Sandy Lake, could not be gurer or better.

No summer resort is better supplied with well-regulated hotels, with rooms and board at reasonable rates. Also rooms can be obtained at cottages, and meals at either hotels or restaurants in

Letters addressed to the proprietors of the following hotels, Onset, Mass., will be promptly answered, giving full of Dallas are anxiously looking and hop-ing to have him with us again in the statement with regard to prices of rooms and board: Hotel Onset, Glen Cove Hotel, Glen Echo Hotel, Union Villa, Washburn House, Bullock's, Hotel Marcy, Highland House, and Mrs. Ronald's.

CHESTERFIELD, CAMP.

sign our pastor and assistant pastor to The official board met at Camp Chesthe care and protection of our terfield, April 9, to perfect arrangements for the coming camp session, be workers in the far distant west, trusting that those we love will receive a cordial ginning July'15 and ending August 27. The grounds are in fine condition and welcome. Mrs. Baker has endeared herself to the members of the society we want to make this the best camp who have been intimately acquainted ever held here. We have secured the very best talent and will have them with her, by her patience and sincerity. and it is with heartfelt regrets and well advertised. The programmes will be ready for distribution in a month. tearful eyes we have said the last good-bye, but we still hope to have her with us again at some future time. MRS. GEO. W. QUINN. Mrs. Lydia Jessup, secretary, Anderson, Ind.

SUNAPEE LAKE CAMP, N. H.

Sunapee Lake Spiritualist Camp Sunapee Lake , splittualist Camp-meeting Association, will hold its 28th annual meeting at Blodgett's Landing, N. H., commencing, July 30 and closing August 27. We have s_{10} good list of speakers and test mediums. Address all letters to Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Wor-then, Hillsboro Bras, N. H.

GENERAL SURVEY. (Continued from page 6.)

Everett, Wash .- Thorie Mason, a student in the eighth grade of the Garfield school, has hypnolized five younger members of his class so that they chewed wooden clifbs and thought they were eating strawperries. Nearly every member of his class has been hypnotized by Mason, who is 15 years old. He is one of the prize Scholars of the school. The principal of the school was horrified to find Mason conducting a hypnotic exhibition in the school. After the five youngsters, who appear to be especially susceptible to the boy's influence, had chewed the chips, believing them to be strawberries, they were commanded to play upon ordinary

and Mrs. Penna appeared at the altar, bringing their two beautiful daughters sticks of firewood. They obeyed. One appeared as if playing a cornet, an-other a banjo. Makon was forced to refor a spiritual christening. Water was used as symbol of cleansing or purity, followed by a shower of beautiful white store his subjects to their senses. They say they cannot help themselves when blossoms emplems of immortality ent, thus forming a stagecraft of more Mason looks at them which when they fell upon the children The Diamond Jo line of steamers ply-

OOKS FOR ALL SPIRITUALISTS TO PERUSE.

A Conspiracy Against the Republic. By Judge C. B. Waite, author ""History of the Christian Religion to the Year 200. Price 25 cents. A Few Words About the Devil. By Chas. Bradlaugh, the great Engish freethought leader, with a story of his life as told by himself and a istory of his Parliamentary struggles. Price, 50 cents.

After Her Death. The Story of a Summer. Pervaded with pure and sublimely spiritual thought. Something to make the reader pause and reflect almost to entrancement. By Lilian Whiting. Price \$1.

Age of Reason. Being an investigation of true and fabulous theology. A new and complete edition, from new plates and new type; 186 pages. By Thomas Paine. Price, paper, 25 cents; cloth, 50 cents.

Ancient India, Its Language and Religions. Translations of the ar-ticles "Religion of the Veda," and "Buddhism." The Study of the Sanskrit. By Prof. H. Oldenberg. Price 25 cents.

A New Catechism. By M. M. Mangasarian. A book suited to express the thoughts of men; women and children living in the new times. Price, cloth, 75 cents; paper, 50 cents.

Angell Prize Contest Recitations. To advance Humane Education in all its phases. A book especially adapted to Lyceums. Full of enthusing ideas. By Emma Rood Tuttle. Price 25 cents.

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

A. P. A. Manual. A complete exposition of the principles and objects of the American Protective Association, with a vivid description of Romanism as it is to-day. Price 15 cents.

Apocryphal New Testament, being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, His Apostles, and their companions, and not included in the New Testament by its compilers. Translated from the original tongues, and now collected into one volume. Price, \$1.50. Apollonius of Tyana. Identified as the Christian Jesus. A wonder-

ful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents.

Around the Year With Ella Wheeler Wilcox. By Ella Ruddy. Price \$1.

Aryan Sun-Myths. The Origin of Religions. A valuable compilation of historical facts relating to the ancient conception of the necessity for saviors. By Sarah E. Titcomb. Price, cloth, \$1.

A Scientific Demonstration of the Future Life. By Dr. Thomson J. Hudson. Price \$1.50.

A Sex Revolution. By Lois Waisbrooker, author of "Helen Harlow's Vow," "The Occult Forees of Sex," "Perfect Motherhood," and many other works. Price 25 cents.

As It Is to Be. By Cora Lynn Daniels. This is a most spiritual book and gives a beautiful account of the process of dying. Price, \$1.

Asphodel Blooms and Other Offerings. A book of short poems by Emma Rood Tuttle. Neatly bound in blue cloth with silver letters. Price \$1

Astral Worship. With a chart in the front cover with signs of the Zodiac. By J. H. Hill, M. D. Price \$1.

Atlantis, the Antediluvian World. By Ignatius Donnelly, is a book of rare thought, proving the existence of a continent by the name of Atlantis having existed years ago. Price \$2.

Auras and Colors. An Esoteric System of Teaching Concerning Halos, Aureolas and the Nimbus. By J. C. F. Grumbine. Price, 50 cts. Automatic or Spirit Writing, with other psychic experiences of the author. A book well worth the price, for its valuable suggestions to others wishing the phase. By Sara A. Underwood. Price, cloth, \$1. Paper, 50 cents.

Behind the Veil. Written by a spirit in a most interesting manner, and describing his life in the spirit world. Price 75 cents.

Beyond the Vail. A Sequel to Rending the Vail, given through the mediumship of W. W. Aber. Price, \$1.50; postage-25 cents.

Bible Marvel Workers, and the wondrous power which helped or made them perform mighty works and utter inspired words. Personal characteristics of prophets and apostles. By Allen Putnam. Price, 75c

Bible of Bibles, or Twenty-seven Divine Revelations containing a description of twenty-seven bibles, also a delineation of the character of the principle personages of the Christian Bible, and an examination of their doctrines. By Kersey Graves. Price \$1.75.

Big Bible Stories. Placed in the crucible of Mathematics, they are made too absurd for anyone who can count on his fingers, one, two. three. etc. New and unique. By W. II. Bach. Price, 50 cents. Building of Vital Power. By Bernarr Macfadden. Deep Breathing

and a complete system for strengthening the heart, lungs, stomach and

Ill great vital organs. Profusely illustrated. Bound in cloth. Price \$1.

Celestial Dynamics. A normal course of study in the Astro-Magnetic

Character Building, Thought Power. A dainty little book and help-

Forces of Nature. Just the book for mental healers or students in the

Can Telepathy Explain. By Minot J. Savage. Price \$1.

S. F. Moore: Q. By what authority and on what basis is Spiritualism founded? Is it true what J. S. Loveland says: "So far as fact and doctrine are concerned there is no reliability whatever to spirit communications, so far as the future world and its conditions are concerned"? If there is no dependence on spirit communications whatever. then Spiritualism has no foundation of truth and is leading thousands away into a false and benighted ism-one more man-made ism to humbug the people.

A. Spiritualism is based on the manifestations interpreted by common sense. Those who would study it should first divest themselves of the old superstition that spirits are endowed with infallible intelligence. Then consider that the only difference between spirits and mortal men and women is that one is connected with the physical body and the other is not, consequently when we converse with spirits we are talking with beings of the same limitations as ourselves, and, most important through conditions which render the correct enunciation of messages exceedingly difficult.

We are talking with an order of beings like ourselves, more refined and exaited perhaps; perhaps below us in culture and ability, but the home in which they are placed is very different

from earth. The spirits are of the To lift our thoughts to heights sublime; same order, but their senses may be greatly expanded. We well know that the eye is imperfect and takes in only That in the stillness may be heard a narrow range of colors, and on either side of the spectrum lie zones of light The right and wrong, and all unseen wholly unrecognizable by that organ. By mortal ken, fights out alone The ear takes in a narrow range of The battle grim—without a moan; sounds, above and below which it hears no sound. If the spiritual senses are Which to relinquish, which to keep. expanded beyond these confines then No mighty deeds we fain would do; expanded beyond these confines then the landscape glows with colors before unseen, and the ear is ravished with The gentle touch on fevered brow, melody before unheard.

The landscape would become thus transformed to such a degree, as to be nearly if not quite indescribable by words applied to earthly scenes. Different spirits, finding no words in the vocabulary to describe their home, would in the attempt widely differ, and might well emulate the wisdom of Paul. who when he returned from the spirit realm, or as he calls it, heaven, which he visited in trance, said he saw things 'unlawful" to utter; that is, impossible and impolitic to describe. My own experience, and I think that of every one who has been clairvoyant, confirms this view, and if the spirit world is described at all, it must be done with words having a new meaning, and these vidual Problems and Possibilities." By

INVOCATION.

O, Love Divine, the Powers that be, Draw near, as we commune with Thee noble thoughts, and precious Give words

With sweet intent, like bright-winged hirds.

O, may our souls unite with Thine. By some poor soul, who stands between Who solves the problem, vast and deep, Some kindly word, sincere and true; And tired hands, so weary now.

Help us the little things to do; To others, and ourselves be true; And while on earth, teach us to live Upright and pure; to others give Of love, and cheer, and hope, and then

To rest in love alway. Amen. LOU ELLA YOUNG. Camden, Mé.

"Meatless . Dishes." Very . upsint.

Price 10 conts. "Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and cholcest poems. Neatly bound in cloth, and with portrait of the author. Price 75 conta. "The Majesty of Camness, or Indiwords give the description entirely too Wm. Georgo Jordan. Another valuable material a cast. The spirits know what little work. Price 30 cents.

"How Shall | Become a Medim," Fully Answered

In Mediumship and Its Laws, Its Conditions Allu Ouldividuelle, by fundson Tuttle. Price 35 this programme those wishing to stay to the last service will have ample time physicians and specialists. Edited by the ends to the last service will have ample time to reach their homes in good season. A streng effort will be made to have

of one-half fare transportation to and from the various points. The Western braska. Tickets to be purchased July 27 to August 2, inclusive, and on each Tuesday and Friday thereafter during the continuance of meeting. In the past we have had upon the grounds some of the best of every phase of mediumship. We have never solicited especially any particular phase or form, but left the field open to "whosoever will, may come." We earnestly hope these brother and sister mediums will conciden Mt. Blossent mediums will consider 'Mt. Pleasant Park, and cast their lot with us for the season. We cannot all see alike or believe alike, but can love alike, and can help to make heaven here and now. The aim at Mt. Pleasant Park has been

always to bring the highest and best good to the greatest number, We may seem a bit enthusiastic, but enthusiasm is contagions, and means success: Come to camp, friends, and let us

learn together of the great spirit, who is the musical director that brings into harmony every instrument of the OF chestra. Let us learn of the birds that trill and sing until the whole forest seems to burst forth in one grand chorus of song. Not only this, but let us give something that will lighten the everyday struggle of our common life. Something that will add a little sweet ness here, a little hope there. Some thing that will awaken into activity the dormant powers, and lead us to a conscious realization of our obligations to one another. Let us do this and our tife, from beginning to end will be one living gospel brought out in song.

Remember that information and programmes can be received by addressing MRS. M. B. ANDERSON,

Clarksville, Mo. Secretary. UNITY CAMP, SAUGUS CENTRE,

MASS.

The season's work at Unity Camp Saugus Center, will open on Sunday, June 4 and continue every Sunday until the last of September. These meetings will be fully up to standard of former seasons, with many added improvements. One of the most important lirect from Boston to the camp without change of cars, which will be a decided improvement over the old method ofchanges and many times long waiting. Cars will leave Scollay. Square every half hour, for Saugus, by way of Clifton dale.

dale. There will be some slight changes in the time of services. The conference will be at 11 as usual, and all speakers and mediums are cordially invited to as-sist in this service and make it what its name impiles, a conference. The next service will be at 2, song service at 4;30, concert and entertain-ment at 5 and regular service at 6; By this proper and the service of the Natarone and "The Romanics of Jude." A Story of the Life and Times of the Natarone and His People." Through the mediumship of Mrs. M. T. Longley. An intensely in-teresting book. Neally bound in cloth and gilt. Only 50 pents. "The Attainment of Womaly Beauty of Form and Features." The Cultivation of the sector of the Natarone and the service at 4; 30, concert and entertain-ment at 5 and regular service at 6; By this proper and the service of the sector of the se

The friends of C. M. Huguet, proprieseemed to bring the gentle benediction of love and angel guardinaship. These tor of Huguet Hotel of Dixon, 111., are talking of a very strange occurrence two little girls entertained the audienc which befell him lately. Mr. Huguet with songs and sweetest music, as did was awakened from his sleep that night Master Harvey Fovell, who rendered Passenger Association announce a rate of fare and one-third on certificate plan from all points in Iowa, Wisconsin, Illi-nois, Missouri, Minnesota and Ne-that it seemed to Mr. Huguet as if he three fine selections. Mrs. Penna and Baade gave the spin itual descriptions and loving messages. The services were concluded with all singing, "Nearer, My God to Thee," and then the benediction. could actually see the figure of his sis-

ter standing at his hedside. He was greatly wrought up over the affair. Judge of his surprise when a lady whom he was helping out of the wagonette the next morning, turned and throwing her arms about his neck, said: "This must be brother Charlie! Don't you know me?"

Flint, Mich .-- Mrs. Fred : Seely, of Whigville, has reported a strange phenomenon. She with her husband and a few friends, saw on-Sunday night, what they believed to be a fully equipped and speeding passenger train on the tracks of the Pere Marquette railroad a few miles from their house They saw the train come to a full stop and noted the lights in the windows. Then there seemed to be a. catastro phe of some sort, and the whole train was seen to be in flames in: a short time. Mrs. Seeley's husband, with a man employed by him on the farm, took a lighted lantern and started for the scene of the supposed fire. On their way they saw approaching the

regular passenger train due out of here at 7:05 To their horror this train, which was the real one, kept on at a terrible pace towards the burning cars It reached the scenerand passed through it with a roar. MrdzBeeley and his companion kept on and reached the place where they supposed there was a burning train. They found nothing. Their report of the strange Affair has been listened to with interest. All the peo-ple are well known ideally and well

thought of .- Detroit, Mith., News. Mrs. Abigall Scott Duneway of Port-

piness hereafter has wholly in our efforts to do right in the body. "We must to help Russia.

from this law. -Ivas as unerring as it is universal. The law of retribution is is a test case between people obsessed by Christian idolatry, and those who as universal as the law of evolution. I have a natural unfoldment of the hu know not how many addas man existed as an animal beildre file eternal mysman mind, and use that unfoldment for self defense, and the war wont stop betery of life, that we call God, breathed tween Russia and Japan, for the devil into him the breath of the spirit, so he or falschood is all arms and legs, and might become a 41vingosoul. But let man become convilled without the posits false head is the pope of Rome, util izing a false head is the pope of theme, inthi izing a false power called Christ, born of a false virgin, whose son is a myth, and which will have to disappear before the rising sun of pure Spiritualism, sibility of a doubt?frat?he must reap as a'spirit what he has sown in the flesh, whether it be of good or evil; and the inexorable law of befr preservation will lead him in the ways of rightcourses." just as the Russians disappear before the Japs, for the unseen hosts of liberty-loving souls are with the Japs

while the man-made idols are obsessing the Russians, for great is the power of A. C. DOANE. obsession.

"The' Infidelity of Ecclesiasticism. A Mensice to American · Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and pay

Conflict Between Religion and Science. By J. W. Draper. Price, \$1.75. Child Culture. A small book giving a treatise on how to rear children according to the laws of physiological psychology, and mental suggestioni By Newton R. Riddell. Price 65 cents.

Children's Progressive Lyceum. A manual, with directions for the organization and management of Sunday-schools. Something indispensable. By Andrew Jackson Davis. Price, 25 cents; postage, 5 ets., Christs of the Past and Present. By Rev. Moses Hull. A valuable

pook. Price, cloth, 35 cents; paper, 25 cents.

ful. By Ralph Waldo Trine. Price, 35 cents.

science. 107 pages. Price \$1,

Clairvoyance. A book of 109 neatly-printed pages, pertaining to a system of philosophy of clairvoyance, its law, nature and unfoldment. y J. C. F. Grumbine. Price, cloth. \$1.50.

Common Sense. A book of the Revolution, and yet adapted to the resent day. A book to inspire the reader to love his free America. By homas Paine. Paper, 15 cents.

Concentration. A series of six symbol cards and a valuable pamphet on concentration, meditation and inspiration, with instructions how to conquer yourself and develop your innermost faculties. By Laura G. Fixen. Price 50 cents.

Continuity of Life a Cosmic Truth. By Prof. W. M. Lockwood, the well-known lecturer. Those who have had the privilege of hearing Prof. Lockwood lecture will understand and appreciate the character of this work. Price \$1.

Contrasts in Spirit Life, and the Recent Experiences of Samuel Bowles. Given through the mediumship of Carrie E. S. Twing. Price. 50 cents.

Cosmian Hymn Book. A collection of original and selected hymns for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, cloth, \$1; paper, 50 cents.

Crimes of Preachers. This book is just what its title indicates-a thorough exposure of the inner life of those elect of earth. A very interesting book. Price 25 cents.

Cultivation of Personal Magnetism. By LeRoy Berrier. Price, 50c. Data of Ethics. By Herbert Spencer. Price 50 cents.

Death Defeated, or the Psychic Secret of How to Keep Young. By Dr. J. M. Peebles. Cloth bound. Price \$1.

Death, Its Meaning and Result. By John K. Wilson, a member of the Pennsylvania Bar. Cloth. Price, \$1.25.

Dictionary of Dreams. One Thousand Dreams and Their Interpreta. tions. By Dr. Robert Greer. Price, 25 cents.

Discovery of a Lost Trail. By Chas. B. Newcomb. A book that will help you see the beauty and joy of life. Price, \$1.50.

Echoes from the World of Song. A collection of new and beautiful songs, with music and chorus, in book form. By C. P. Longley. Price, \$1; postage 15 cents.

Edith Bramley's Vision. A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic church are seeking to prevent the progress of liberalism. Price 15 cents.

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

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

Evolution of the Devil. The most learned, accurate, scientific and philosophical analysis of His Satanic Majesty ever published. By Herry, Frank, the independent preacher of New York City. Frice 25 cents. Evolution of Ethics-The Greek Philosophers. By Prof. James H.

Hyslop. Price \$2. Esoteric Lessons. A valuable book by Sarah Stanley Grimke, Ph. D. Cloth cover. Price, \$1.50.

Every Living Creature, or a heart-training through the animal world, By Ralph Waldo Trine. Cloth. Price, 35 cents.

Fairyland of Science. By Arabella B. Buckley. Price 50 cents. Father Tom and the Pope and the History of the Pope's Mule. Price, paper, 25 cents; cloth 50 cents.

Fasting, Hydropathy and Exercise. By Bernarr Macfadden and Felix Oswald, A. M., M. D. Cloth bound, Price \$1,

AN ENTIRELY NEW VIEW. Obsession Analyzed From a Different Standpoint.

One word regarding myself. For five

weeks I had been very ill with that ter-

rible discase, pneumonia, at times so

near the borderland that it almost

seemed as though I must pass over, but

the guides said, "Not yet; there is a

work for you to do and we will aid and

guide you." As soon as I was able to

sit up, dress and go out with their as-

sistance I did the work arranged at the anniversary. NELLIE S. BAADE. Detroit, Mich.

I noticed an article in The Progress ive Thinker of April 1, that gives the key, which if rightly used, will unlock the power of obsession and cast out the man-made gods, devils and saviors that ture Christian idols.

ficult to cast out. Such seems to be the case with obsessed Russia; but the Japanese are hot obsessed with Christian idolatry, hence are not . wasting their time and strength asking the man gence, with the assistance of

have been obsessing many minds ever since popery commenced to manufac After the image of an idol has been tamped in the human mind by hypnotism, it is a powerful obsession and dif-

made gods and idols to help them, but are using their own unfolded intellithei friends gone before, who are doing more to assist the Japs than all the land. Oregon, savarc"The secret of hapman-made gods and saviors are doing all sow as we reaple There is no escape The war between Russla and Japan The Progressive Thinker Stands Ever Ready to Battle for Spiritualism, Pure and Unadulterated; and for All That Tends to Elevate and Uplift Humanity.

The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to

the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life.

Never Lacking for Life and the Dissemination of Most Important Mind-Food.



THE MEDIUMS' HOME SCHOOL, SPRINGFIELD, MO.

to the proper expression of spirit intelligence mediumistically received.

The schedule of studies that may be pursued in connection with the regular medium and student can find rest and lessons in spiritual science and sittings nourishment for the body as well as for unfoldment, will include any and all food for the mind and unfoldment of branches usually taught in public spiritual powers, while those physically schools, seminaries or colleges. Prof. unsound incidentally receive more or J. Madison Allen, the eminent author, less healing influence from the spirit speaker, medium, musical composer, side during their stay. etc., who will have special charge of the higher literary and scientific depart- ing a circle-at-large, well and widely ments, is amply qualified (from early known for eight years past as the Siltraining in New England public schools; ver Chain Developing and Health Cireminaries and Antioch College, also from long experience as teacher, to bership.

serve the school in this capacity. Mrs. M. Theresa Allen has charge of the Spiritual Science department. This includes not only mediumship and sit- most advanced workers in the field, evitings for the systematic unfoldment of the inherent spiritual phases of each sit. School has a legitimate and important ter, but all branches having a direct function and mission, and has already bearing upon the general subject of accomplished much good. It made a psychology. Mrs. Allen has made spir- practical beginning last fall. Since itual science and mediumship, together with kindred subjects, as special study, their desks daily, and the studies, reci-has been before the public for many tations and special exercises, as well as years as lecturer and message-medium, slittings for spiritual and mediumistic and is the author of the "Medium's unfoldment, have been carried forward Guide," a standard work on that sub- with uninterrupted regularity. ject.

The Mediums' Home School studies stamp, J. M. and M. T. Allen, 651 South are so planned that all can be accom- Grant street, Springfield, Mo H. G. HANNAMAN, Sec'y.

This institution is primarily designed the higher grades, both in secular to assist mediums in the unfoldment branches and along spiritual and medi-and cultivation of their medial powers, unistic lines. Here the adult whose and to elucidate the science, philosophy education was neglected in earlier and religion of Spiritualism. This pur-years can gather up the broken threads pose is supplemented, if required, by of learning, and, beginning anew, can scholastic and literary training, needful proceed systematically in a more thorough and private way, without embarrassment on account of age, etc.

Being a home as well as a school, the

Mr. and Mrs. Allen are also conduct cle, and which has an extended mem

The many leiters of appreciation and encouragement received from all sections and classes, including some of the dence the fact that the Medlums' Home then several students have been at

For further information address with

There has been a wide-spread feeling

mong the spirits that the cause is be

he land like the proverbial lion, seek-

impress some honest persons to dis-

cover for themselves the utter Inability

anxious the people are to believe the

How one can work on the tenderest

chords of sympathy of their fellow be-

ings for a pairry sum of money, is be-yond my comprehension. Why, a thief

is to be honored by the side of them.

modated, from the primary studies to https://www.comments.com/comments.com/comments

	FROM PHILADELPHIA, PA.	IMPORTANT MESSAGE
The	First Association of Spiritualists.	Through a Prominent Medium at Fort Boott, Kansat

On Sunday, April 2, the First Association of Spiritualists held all day servlces in commemoration of the 57th anniversary of the advent of Modern Spiring hindered by the many fraudulent mediums (so-called) who are roaming itualism, at the Temple, 12th and Thompson streets, Philadelphia, Pa.

The president, Richard F. Adams, ing whom they may devour. So, we presided at the morning and evening have banded together to see if we can Under the direction of Mrs. Amanda North, vice-president, the rostrum was transformed into a bower of of these men and women to fulfill the beauty, with artistically arranged vines, promises made to the public. How palms and choice fragrant flowers. An interesting program of music was ren-truth, and how sorrowful they are when dered at each session, under the effi-they have been deceived. cient leadership of Mr. S. M. Streeton. The prelude to the morning services, "I Love to Tell the Story," was feelingly sung by the congregation. President Adams then introduced Dr. N. F. Ravlin, of California, who has lectured for You know I stand for right and justice this society since the first of last Octo- and it does my heart good when the deber, who gave an invocation in his usual ceivers are brought to light. The Pro-fervent manner. gressive Thinker is right in the stand fervent manner.

After a solo by Yocum, George H. it takes against these deceivers. Truth Brooks, of Wheaton, Ill., was intro- cannot be reared on a foundation of duced, and spoke from the heart to the falsehood, and the quicker the hearis of the people with optimistic state of affairs are understood the bet-views of life. A vocal solo, "Will the ter; better for the mediums, the people Roses Bloom in Heaven," was well ren-dered by Miss Blanche North, followed to the true mediums, and everlasting by Hon. Thomas M. Locke, president of condemnation to the deceivers. the Philadelphia Spiritualist Society, Yours for the truth of Spiritualism.

who also spoke hopeful, encouraging words, and how Spiritualism was slow-EDGAR ALLEN POE. The Rising Sun Spiritualist Mission holds regular services every Sunday at The above was received through the mediumship of Mrs. Mary L. Kaiser. -3 and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The ly, but surely permeating all the churches Captain F. J. Keffer, honorary presi-Rising Sun Lyceum meets at 2 p. m. Spiritualist Meetings. The German-English Society Bund der Wahrhelt No. 18, holds services ev-erv Sunday evening at 7:30 in Brandt's dent of the First Association, said: Fifty years ago this society stood alone, ery Sunday evening at 7:30 in Brandt's Hail, 152 E. North avenue, between and Prof. Hare said the day would come when not only Philadelphia would Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, have its place of meeting, but every It is important when a meeting is civilized section of the world would suspended, that notice be given us. so Wednesday evening at 8 o'clock sharp, that inquirers may not be misicad. We at the National, formerly Garfield Turn-want new notices of all meetings being er Hall. Mr. Frank Joseph, medium. also have the same." He said the others had spoken his thoughts, and advised all to work for the good of all. held hero in public hails at the present Church of the Soul Communion holds Mrs. Yocum sang "Angels Bright and time. meetings every Wednesday evening at First German Spiritualist Society on 207 Lincoln avenue, between Garfield Fair," in a manner which elicited grateful applause. Dr. Ravlin followed the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hail, corner Ashland avenue and W. 13th street. with appropriate remarks. After singing "Nearer, My God, to Thee," by the congregation, Mrs. Leidy, gave floral readings, all of which were acknowlregular Sunday ovening services, 7:45 The North Star Spiritual Union holds o'clock, at 319 E. 55th street, be edged by the recipients to be correct. services at Perl's Hall, 1546 Milwaukee The afternoon was devoted to lyceum exercises, with Mr. Stanton Metlin as Mrs. Johanna Roennaw, test medium. Kimbark and Monroe avenues. Jackson avenue, every Sunday at 7:30 p. m. Park cars pass the door. The best tal-Conductor, when a very entertaining ent available will be secured for all Central Spiritual Church holds servent available will be secured for all meetings. To spread the truth is the object of this society. Address all com-munications to Miss Eva L. Stewart, corresponding secretary, 543 E 55th street. Entrance to hall, 319 E. 55th program was rendered, a pleasant featices each Sunday afternoon at 2:30, at ure being the participation of several Fasking's hall, 30th and Archer avenue. visitors from the Philadelphia Spiritual- Conducted by Mr. and Mrs. Howes. ists' Lyceum. The conductor, Wm. R. The Light of Truth Church will hold McGlenn, was present, and spoke a few services in Hopkins' Hall 528 W 63rd street. timely words in reference to lyceum street, near Stewart avenue. Copler-The Band of Harmony, auxiliary to work, advising more to subscribe for | ence at 3 p. m. Lecture at 7:45. Mesthe Church of the Soul, meets at Room 512 Masonic Temple, every first and the lesson sheet of the National Spirit- sages at each service. Midweek meetualists Association. President Adams ing Thursday 3 p. m. Mrs. Jeffery Burthird Thursday of the month. After-noon session, 3 o'clock; evening sessaid, the fact of Modern Spiritualism land, pastor. coming into the world in the spring-The Englewood Spiritual Union is sion, 7:30. Everyone attending is retime, when all nature rejoiced in new life and hope, was to him of great signow located at McDermott's Hall, 6603 quested to furnish refreshments for South Halsted street. Meetings every :15 supper. Coffee tickets 10 cents. nificance, and he was glad to see so Sunday evening at 7:30. Ladies' Aux-The Chicago Spiritualists' League many present from other societies as illary every Thursday afternoon at 2:30. an encouraging sign towards bringing thicago Spiritual Alliance Church, in holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B. Vincennes Hall, 35th and Cottage Grove about more harmonious conditions. At the evening services several of the avenue. Mrs. May Elmo, pastor, as-Warne, president; O. E. Kropp, 5481 veterans spoke briefly of the beauty of sisted by Hugh S. Fraser. All wel Kimbark avenue, secretary. The League wishes every Spiritualist soci-ety of the city to send in the names of Spiritualism, and what it had done for come. Services at 3 and 8 p. m. Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenhem. Among these were Captain F. J. Keffer, William H. Jones and B. B. Hill. all their mediums, stating their partic-Dr. N. F. Ravlin delivered the main ad-dress, taking for his subject, "The ilar phase of mediumship. Address all ings at 7:30, conducted by Mrs. R. communications to the secretary. The Spiritual Association of Sixty-Stone Cut Out of the Mountains With-Squire. The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 out Hands," in his usual forceful, eloninth street and Wentworth avenue quent and logical style. meets every Súnday at Alberta, Hall. Mrs. M. E. Cadwallader, holding in Mrs. M. E. Cadwallader, holding in p. m., at Kenwood Hall, Nos. 4308-10 her hand the "Roll of Honor" contain Cottage Grove avanue. Good speakers 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at ing the names of some 300 members of and music. Mrs. Grace E. Aitken, pas-2:30 p. m. The Society of Spiritual Unity holds tor and test medium. Come and bring this association, who had, since its organization more than fifty years ago, your friends. eetings every Sunday at 3 and 8 p. m., The Progressive Society holds serv-ices every Sunday at 183 East North passed to the higher life, spoke in a at Star Lodge Hall, 378 S. Western ave sympathetic manner, fitting words of ue, under the direction of Mrs. Nellie remembrance of these arisen ones. avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at Lusserow Dinner and supper were served by The Golden Rule Spiritualist Bociety the Fraternity Committee, and a vote of thanks is due to all who so ably asevery session. Mrs. Hilbert, pastor. The Church of the Psychic Forces will hold meetings every Sunday at 8 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washingholds services at Wilcox Hall, corner Bisted in making a success the celebration of this 57th anniversary at the tem-Champlain avenue and 43d street, every ton Boulevard and Park avenue. All Sunday. Conference at 3 p. m. Lec-ture at 8 p. m. The hall number is 361. ple of the oldest society of the kind in cordially invited. the country. Temple Light and Truth, 370 Waban-Throughout the day the services 363 East 43d street. Conducted by Mrs. cia avenue, near Robey street and North avenue. Sunday-school 10:30 a. Isa Cleveland, were optimistic, and inspiring to high-Snuich of the Spiritual Truth holds er, more noble living, emphasizing the Lectures and spirit messages given meetings every Bunday evening at 7:30 at 962 Milwaukee avenue, near North fact, that spirit communion is now an assured reality; and it is now the misat 3 and 8 p. m., by Mrs. T. Loll, pastor, overy Sunday, in Gorman and English Paulina street. Mrs. J. DeLong, pastor. sion of Spiritualism to help unfold the Spiritual Science Society meets every Sunday from 2 to 10 p.m., at Arlington The Christian Occult Church, United innate powers of man; that when the Brotherhood, Hall, 3245 State street. true meaning of the Fatherhood of God, Hall, N. W. corner of 31st street and Every Sunday evening at 7:30. and the Brotherhood of Man is more nessages given by good mediums. Good Indiana avenue. Admission to afterfully understood, then we will all unite noon meetings, free; evening service, peakers in attendance. in one universal religion. 15 cents. Mrs: Dixon and her daughter ELIZABZETH M. FISH. the child wonder, will always be in attendance. Othera will assist. These meetings will be continued all summer. "The Priest, the Woman and the Con-



day and Thursday evening at i

The Spiritualistic Church of the Stu dents of Nature will hold Sunday evening services at 1565 Milwaukee avenue,

street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. Al

in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at

o'clock sharp. Advanced course in oc-cultism, teacher and lecturer, P. M.

at hall 210, Masonic Temple, under the auspices of Walter Devoe, the well-

soloiset.

Give Us the Truth, the Whole Truth, and Nothing but the Truth R. B. HAY, Psychia and Natural Clairvoyani cago, Jilinois. HELP... FOR THE MRS. G. PARTRIDGE Full Reading ... SICK 61.00; short reading, 60 cis; character readings from nume or letter, 25 cis; by mail only, 16 Park Ave., Chicago. Dr. Peebles Institute of Realth ollers Free

Annie Lord Chamberlain's Card, Dest fineds, you can greatly help me care for my blind sister, Jemis L. Webb, one of the esti-lest mediums now in the form, by writing a better to a spirit friend; Scatt it one with si, and i will Gy and get reply by independent writing or while pere. Address Mrs. Annie Lord Chamberlain, Mil-ford Mass.

INTERPRETING DREAMS, Giving business advics, directing development o nediumebly in safe way, diagnosing disease tiving descriptions and apirit messages, are par rang unseriptions and spirit inclusing unsease, my, work, Readings by mail, \$1.94. Inclose iting or lock of hair. Two Questions unswered, reals.

ELLA ROYAL WILLIAMS. 834, 11th St., N. E. Washington, D. C.

SPECIAL NOTICE. To all ladies suffering from female or any other troubles, please send leading symptoms and a 2-cent postage stamp. I will give you my advice and what helped me through critical sugges, fred otherse. Communications strictly my drift Wing of charge. Communications strictly private, Mrs Mary D. Hinderer, Lock Box 225, Anderson, Ind.

MRS. MAY A. PRICE Will give Chriveyant readings by mail, assisted by a spirit teacher of Astrology, an ancient Greek. Will diagnose physical conditions, and give ad-vise of the Spirit Physician. Will tell you of ma-terial conditions and give spirit advise, Sind lock of hair, date of birth and one doilar. Laws of mediumehip taught. Obsersion or, any inde-sirable influonce cured. 423 First st., N. E., Wash-ington, D. C.

TRUMPETS.

The infallible flore trimpet is insulated top and bottom: shell, enamel, dardinal color fluish, 31.50, Guaranteed, better thatimetal or any other mate-rall, very light to weight; absolutely traction with spirit forces; warranted perfect or inducey refunded; cases with handles, 41.50. Houselet for all kinds of development; 12 cts, sent on receipt of prior.

JAS. NEWTOX, 425 Dorr St., Toledo, O.

Researches Modern Spiritualism

By SIR WILLIAM CBOOKES, F. R. S., with illustrations. Of unusual interest and value.

by one of the greatests scientists of the world. Price, 50 cents.

The Living Decalogue From Sinai to Zion,

By W. J. COLUMITE. A series of twelvelec-tures, intended as almple: practical expositions of the Ten Commandatents in the spiritual as-pect. Price, 50 cents.

"An Adventist attack upon Spiritualism re pulsed. By Moses Hull. Price, f0 cents,

BIG BIBLE STORIES.

A plain, practical consideration of the "Big Hible Stories," on a mathematical basis, By W, H, Bach. Cloth, Scients.

A Wonderful Restores Lost Vision. Write for Illinstrated Circular, Spectacle, photo of Spirit Yanna, who de-veloped this Clatrydyant power In me. T can ad-just my ketted Pebble Leans Specialei as periocr-ly to your eyes al your own home and eed by mail, as it you were in my office. Thousands will ly to your eyes at your own home and send by mail, as if you were in my office. Thousands will lestify. **B. F. POLL**. (A Evanaton Ave., Chicago. iii PLEASE READ THIS. If sick write nec: will give you a free exami-nation and survey ewee you. I cure when all others fail. Mervous exhaustion and lost vigor of both eexee successfully ireated. Great success with discusses of children. Write in own hand-writing, giving name, age, sex, weight, leading symptom, and hys Feen; stimps, and receive a correct disgnosis, worth dollars to you. For chil-d ren send lock of hair. Dear Mr. Poole;--Your spectacles are perfect. can say perfection, I shall recommend them a my friends, Ever your friend, E, B. Robertson Los Angeles, Cal.

ANDREW B. SPINNEY, M. D FRANCES L. LOUCKS, Stoneham, Mass.

YSELF CURED will gradty inform COCAINE. MORPHINE. OPIUM COCAINE. MORPHINE. OPIUM Exemices Rome Care. Address Exemices Rome Care. Address

MRS. M. F. DALDWIN, Box 1912 Chicago, Il.

THE NEW LIFE,

By Leroy Herrier, An enimentity suggestive work, of excellent tendencies, treating of the mind's relations to the physical organicus and the power of thought in the upbuilding of health and character. Cloth, 61.

FRED. P. EVANS,

Independent Slate Writing and

Clairvoyance,

Has recently left New York, and is now located at 1112 Eddy St., San Francisco, Cal. Send stamp for circular on Mediumship.

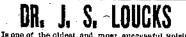
MADAM THERESE SHAGREN,

In the most effect inequilibre of inductions in the world to day; hey testimonials from all parts of the globe speak of the rash marvel; call and read them and receive a free life yeading; or send lock of bair, dato of birth and 3 stumps for free issating by mail, with answers to 3 questions; or fall fler racking, 60 control to stumps. Address 19 Ew-

The Noted Psych

ANDREAW B. SFINNEY, M. D Who has had Forty Years' Experience in the Study and Practice of Medicine, Two Years Prof. in a Medical College, Ten Years IN SANITARIUM WORK, and is a Natural Clairvoyant. He naver fails in disguons, Ho has given apoch lateution to ove, ear, threat and lung ironbles, also all forms of nervous diseases of both sores. Nover fails to cure plies, if you would like an epinlow of your onse FREE, while just how you feel with your own hand and hold the letter in your hand five minutes. Enclose sharp for reply. Address, ANDREW D. SPINNEY, M. D.

ve minutes. Enclose stamp for reply. Address, ANDREW D. SPINNEY, M. D. Prop. Reed City Sanitarium, Reed City, Mich.



Is one of the oldest and most successful Spirit-ual and Magnetic Physicians. His cures are mar-velous; bis examinations are free to all who eend bio mame, age, sex, and lock of bair, and is cents in stamps. He doeen't sak for leading symptoms, He treats mervous exhaustion of both sexes with wonderful success, at reduced prices. A triat will convince you. His practice extends all over the land. He cures you hour. J, B, LOUCKS, M. D., Lock Box 1203 Stoneham. Masa Address,

A Unique John McCollough As Man, Actor and Spirit.

BY SUSIE C. CLARK.

An authentic portrayal ot the mortal career of the eminent tragedian, and the first blography over written that continues the restrat beyond the portals of the gravo. Can be ordered from the onithor, 15 Contre Street, Cambridge, Mass. Illustristed. Price, \$1.50. The Devil and the Adventists.

> Academy of Higher Sciences And College of Fine Forces.

The Spiritual Phenomena of the Bible. Materialization. Healing: New Testament-Jesus the Genesis ili:8. Healer. Geneals xviii:1; xxxii:24. Exodue xxiv:10,11 Matt. vlii: 5, 18. Ezekiel vi:9, Matt. xii: 10, 13. Lune xiv: 2, 4. Mark fil: 2, 5. Luke v: 17, 25. Luke xxiv: 15, 16, 29, 30, 31. Luke xx:30, 31, John iv: 47, 54. 1110 Luke Ix:11. Spirit Writing. Gifts of Healing. H. Chronicles xxi:12, _____ I. Cor. xii:9, 28. Independent Spirit Writing. Healing by Magnetized Articles, Exodus xxiy:12. II. Kings ly:29. Acts xix:11, 12. Exodus xxxll:16. Independent Spirit Volces, Excdus xxxiy:1. Daut. 1x:12, 18. I. Samuel ill: 3, 9. Ezekiel 1:28. Trumpet Speaking. Matt. xvil:5. John xii:28, 29, 30, Exedus xix:13, 16, 19, Acts 7:30, 31. Acts 9:4 7 Revelations 1:10. Acts 11:7, 8, 9. Trance. Spirit Levitation. Genesis xv:12, 17, I. Kings 18:12. Ezekiel 8:12, 13, 14, Ezekiel 8:3. Acts 8:39. Possibly also Matt. 4:1, Healing-Old Testament, Spirit Tests, Genesis 24:14, 19. Numbers xx1:8, 9, II. Kings v.1, 14. Exodus 4:14, 31. I. Kings xvii:17, 24, Judges 6:36, 40, I. Samuel 1:10, 11, 17, 26, 27, J. Samuel 10:2, 6, 9, 10. II. Kings iv:18, 37, Disciples Charged to Heal the Sick. Spirit Communications in Dreams, Job 33:15. Joel 2:28 Genesis 28:12. Disciples Heal the Sick. Genesis 31.24. Genesis 37:5. Genesis 41. ITEMS FROM CALIFORNIA. PASSED TO SPIRIT LIFE.

A Communication From C. W. Kyle.

Daniel v:5.

John xx:19, 80.

Danlel v:5.

Exodus xxx1:18

Deut. v:22.

Deut. ix:10.

Exodus xx:18.

Daniel vill:18,

Daniel x:9.

Acts 1x:3, 9,

Acta-xxii:17

Matt. x:8.

Luke ix:2,

Luke x:9,

1 ets xiv:8, 10.

Acts iii:1, 8,

from the public.

II. Cor. xil:2. "

only will be inserted free. All in excess of ten lines will be charged at the rate San Francisco, one, at least, of the of fifteen cents per line. About seven sychic centers of the western world, is words constitute one line.] noving grandly forward in the Spiritualistic work. The past year has been a most noathle one, and Spiritualism

Mr. Elbridge Whiting passed to spirit life, March 23, 1905, leaving a wife and one daughter. He was a native of Mas-1 most notable one, and Spiritualism sachusetts and was buried there. Much The truth has opened the eyes

(Obituaries to the extent of ten lines

of his early life was spent in civil en-gineering on the railroads of the midmany souls and set them free. write to call attention and pay a dle west. He died at Laramie, Wyo., slight tribute to the remarkably suc where he had lived many years, known cessful work of Mae Hunt, as an inspl and respected by all. Age 83 years, He was a firm believer in Spiritualism rational lecturer. For more than nine months she has been lecturing on Sun and his last illness proved its truths to day evenings to crowded audiences com all observers. posed of intelligent and attentive listen

ers. Her work has been of such an or Susannah Donaldson was born in the der as to attract the public, and the in state of Pennsylvania, August 11, 1827, and departed this life March 28, 1905, terest in her meetings is ever on the increase. She depends wholly on her aged 77 years, 7 months and 17 days. The deceased had been a resident of spirit guides. She is chaperoned by the widow of that grand old pioneer me-dium, John Brown, of the Rockles. Rome City, ind., for nearly forty years, and had lived to see a large number of unship of Miss Hunt, the public of over to the spirit land. She was a kind, to some of the approximation of the spirit land. She was a kind, Through the splendid trance mediloving neighbor, respected by all. She was not the mother of any children, to some of the most inspiring truths ever let fall from mortal lips. No one ever let han from morest figure the true listening to her can long doubt the true genuineness of her work. The spirit of son, the latter being her nephew, who,

with his companion had tenderly cared trols. We hope in the near future to for her and nelped to bear burdens of present a stenographic report of some sickness that she had suffered at pcone of his marvelous communications rlods during the past five years. so that the many readers of The Progrossive Thinker may thus be enabled

After a short illness, Mrs. May Sirto judge of their merits. rine passed from mortal to immortal Henry Ward Beecher controlled Miss Henry ware needing in this city held in April 2, 1905, aged 67 years. Naturally Hunt at her meeting in this city held in April 2, 1905, aged 67 years. chcerful, kindly and unselfish she was a itualism on Sunday, April 2, while at the anniversary held by the First Spirshining light, not only in her home but the anniversary new by the presided over wherever she warked among the people itual Church of Oakland presided over with whom she had dwelt, honored and by that grand Spiritualist, Dr. Sol. Pa-loved for many years. Not very long wherever she walked among the people Inbaum, the spirit of John Plerpont, before her death she made this confesheld a large audience that was notable held a large audience that was housed sion of faith to a friend: Theyer was anyone to think for a moment that I am lecturers present, in rapt attention for not a Spiritualist." Her husband and nore than an hour. The program was three married children survive her. long, but thanks to the spirit friends, E. A. SOWER the interest never flagged. E. A. SOWERS The exercises occupied the afternoor On March 30, 1905, at the home of her and evening, and proved most enjoyable and evening, and proved most enjoyable and highly profitable. Luncheon, song in the city of Rockford, III., Mrs. Aurilia and a social hour was held between ses S. Bilinn parted company with her old companion of 91 years—a well pre-served old body that had done her good I cannot close without calling atten tion to the faithful and efficient work of service with but few stoppages for re-pairs or otherwise, after passing Mr. Henry W. Bracken, who ably pre sides at the largest public gatherings through the common experiences of all now being held in this city. The Progressive Thinker is being pioneers in a new and sparsely settled country, with but few white and many Indian neighbors; not only a ploneer. eagerly read by an ever-increasing number of souls in this city who are searchomongst homeseekers, she was a ploing for the higher way. neer in the investigation of the claims Give to us all, oh, spirit light, of Modern Spiritualism. She became The power to see the truth at hand; fully satisfied in the early part of There is no death, there is no night-1850; since that time to the last moment of her life a consistent, unswerv-ing adherent of the new cult; a great God help us now to understand. CHARLES W. KYLE. San Francisco, Cal. reader of books and papers, and subscriber to The Progressive Thinker

o'clock. Tests and music at every zervice. corner Western avenue. Mrs. M. Schu macher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray. Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark

Heaven Revised A Narrative of Per-son al Experiences after the Change Called Death. By Mrs E. B. Duffey. A very intercepting and instructive work. Price 25 cts. cordially invited. Residence 616 Wells street. Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday

home, Friday. Psychic Research meetings Schott's Hall, corner Belmont and Raeine avenues. Sunday afternoons at 2:30

Esser, 82 Willow street; test medium, A. K. Edwards, 675 Osgood street. Visiting mediums all welcome. Meetings every Sunday at 10:45 a. m

known lecturer. Miss Cora M. Nafe,

IS Warren St.,

Floral Heights, Parkland, Eden, Pa.

"Spiritual Songs for the Use of Cir- street."



fessional." This book, by the well known Father Oblniquy, reveals the de-Dr. Beverly, president, No. 44 East 31st

in a second the second s

COMMANDMENTS THE TEN COMMANDMENT A critical analytical examination of the Ten Commandments. It is all that its name implies. By W. H. Bach. Price, paper, 25 cents.

The life of Jesus By Ernest Renan. the original French. 585 pages, well bound in cloth. 75 cents.

Success, and How to Win It. By B. F. Austin, B. A., D. D.

A Lecture and Course of Twenty-four Success

LISBETH An Interesting Story of Two Worlds. Elevating, Fascingt. Mrs. Dr. Dobson-Barker, 230 North Sixth St. ing and Instructive Throughout, This work by Carrie E. S. Twing is exception-ally interesting. She well says: "These char-acters which have brought out the bighest and lowest in different religious baliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price, \$1.06.

IN THE WORLD CELESTIAL. BY DR. T. A. BLAND,

With full page photograph of the Heroine Pearl, from a spirit painting: "Three things that make this book remarka-ble. Its authorship, the astounding claims put forth in it, and the philosophy and revelation of a future life it contains:"-B. O. Flower, in the Arena.

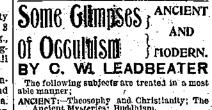
the Arena. "It will give us courage to pass through the deep shadows of death to the suu-lit olime of the World Celestial."-Rev. R. W. Thomas. Cloth bound with glik side stamp; price, \$1.00.

• Two dainty white gift books by Wm. George Jorian, treating of in-dividual problems and posei bili ties in the light of the The Majestu of Calmness. The Kingship

of Self-Control. New Thought. They are very inter-esting and instructive and worth more than the price indicates, as an ornamental andivaluable addition to the libra-ry. Price, 80 cents cach

Sheet Marin's Three Beautiful _Spiritual Songs. "We Are Passing ButtOnce This Way." Song and refrain, by PlO. Hudson; price, 25 cents. "Satisfied." Abrevents By A. J. Maxham, Price 25 cents.

"The Light of Reasons" English and German words: sung to the thus of "Lead, Kindly Light." Price 25 Centw



BY C. WIL LEADDEATER
The following subjects are treated in a most able manper;
ANCHENT: - Theosophy and Christianity; The Ancient Mysteries; Buddhism.
HODERN: - The Unseen World; The Rationale of Mesmerism; Telepatby and Mind Curo; Magic, White and Black; The Useand Abuse of Psychic Fowers: Vegetarianism and Oc-cultism; How to Build Character; The Fu-ture of Humanity; The Gospel of Wisdom.
Weil bound in Cloth, with sliver back and side stamp. 400 pages. Frice, \$1.50.

HELIOGENTRIG ASTROLOGY Or Essentials of Astronomy and Solar Mon-tality, with Tables of Epheineris to 1910 By Yarmo Vedra. With 64 illustrations, 85 of which are original drawings by Hoimes W. Morion, anthor of "Besoriptivo Mentality," A new system of porsonally determining the pri-mary fund of Mental and Physical forces and their results in mental apultudes that dominate the nature of the individual as based unon date of birth. Price, cloub E.64.

Teaches new and wonderful methods of care. "Fast becoming of world-wide fatme."-H. Tuttle Light, Color, Electricity, Magnetism, Mind, Batha, His beautiful Diploma confere title. "D. M." Doctor of Magnetics: can be gained at College or at One's home. Books and Instruments furnished. Bend stamp for estingue to

R. D. BABBITT. M. D., 62 East Ave., Rochester, N. Y.

AN ASTONISHING OFFER Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed

free by spirit power. 280 North Sixth St. San Jose, Call

Psychic Development.

PSychic Development. Development with some is like hatching ergs or raising hables in an incubator. It is not the natural way—that is why richly endowed pay-chics fail. Not every ear oan hatch a chicken, but that is not the fault of the hen. If you will FOLLOW MY INSTRUCTIONS I will develop you by God's way—that is the way you get the breath of life and realize your paychic powers. IF Biop listening to men who say "lessons" ean't develop you. THEY SAY SO BECAUSE THEY HAYE BOOKS TO SELL. Since 1988 I have proven my speten to be superior to the mothed of hatching mediums in the dark by holding hands and getting the bild stargers by looking at vacuity for a ghost—This is the incu-butor pian.

tor plan. If you have not realized any results, elimp out of your incubators and get where God's sum-shine can warm your soul into life, until you be-come an adent like Christ. Then you can mate-rialize a spirit, raise the dead, heat the sick, see the angele. thrn water into wine, demonstrate your divinity. Sand stamped addressed envelope for Prospec-tus, Delineations. Reduced terms, Address.

J. C. F. GRUMBINE,

1285 Common wealth Ave., Boston, Mass.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of excited spiritual truth. A for the higher life, Price, cloth. \$1.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lec-tures are as follows: Self Helps; Financial Success; Ideals; Economy; Plandial Success; memory, rame ning; Attraction; Courtesy; Kindness and Taot; Angelic Help. Price 25 ets. "Poemiz dif **Frogrous.**" By Lizzie Doton. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be trensured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily "How to Train Children and Pa-

rents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to thomselves. Twenty-five cents could not be better spont than buying this little book. Anyone that has the care of children should read it. Price 25 cents. . . .

"Just How to Wake the Soler Plone us." By Elizabeth Towne. No. ble for health. Price & cents.

Minneapolis and St. Paul.

from its first appearance up to the change. The funeral was in fine keep-As i have seen no word from this ing with her whole life, quite sensible part of the world in your paper for and appropriate; only a few well-timed remarks by a very liberal minister and some time I feel I must let our friends know of the work being done in Minnea few words from an old friend and apolls. The Progressive Spiritualist neighbor; no singing, no praying, no Society has had a very pleasant winter. uncalled for cruel tears-only subdued We have had different speakers and joy and congratulation for the beautiful workers on our platform to assist our ending to a beautiful, useful, well-spent ne. D. C. McDOUGALL, Rockford, III. regular speaker, Mrs. Talcott. Peace life. and harmony have prevailed among the

soclety members, and all have assisted lo make the work a success and a pleas

"The Spiritual Significance, or, Death ire to all who come to listen. as an Event in Life." By Lillan Whit-ing. One of Miss Whiting's most sug-Sunday, April 2, was one of the bright spots which will last in memory. ing. gestive, intensely interesting, spiritual books. It is laden with rich, thought-We had invited the societies of Minneapolis and St. Paul to join us in celebrating the 67th anniversary. All day ful spirituality. Price \$1.

"New Testament Stories Comically IIwe had the doors open and it was a rewe had the doors open and it was a re-union of friends on both sides of life. One of the pleasantest features of the day was the program given by the Children's Lyceum under the direction of Miss Alice Wickstrom, and certainly UNE TESTION TO A STATE OF THE STATE OF THE STATE OF THE STATE THE STATE OF T Cloth, \$1.50, it was a credit to her, and showed her

"Frinciples of Light and Color." By E. D. Babbitt, M. D., LL D. A truly earnest effort in that line. In the after noon there were twenty-minute talks great work of a master mind, and one whom Spiritualists should delight to by those faithful workers, Mrs. C. Try on and Mrs. S. M. Lowell, also by Mrs. honor. The result of years of deep thought and patient research into Na-Whitwell. The message bearers were Mrs. Lamb, Sauer, Peake. Mr. Leslie ture's finer forces are here gathered Clark and Mr. H. Chrisman inspired all and made amenable to the well-being of by their voice in song. After the after-noon service dinner was served in the humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of dining room by the ladies of the soclety, which cemented the ties closer if great value and interest. A large, four-DOSBIDIO

pound book, strongly bound, and con-In the evening J. S. Maxwell, presitaining beautiful illustrative plates, For sale at this office. Price, postpaid, lent of the state association, gave us n short address; Mrs. Talcott a few re-55. It is a wonderful work and you will be delighted with it. marks and an inspirational poem, after which Mrs. Mary Jacobs, Mrs.

"Beyond the Vall." A Sequel to Peaks and Nettie Buhler gave mes-"Rending the Vail." Being a complia-. sages from beyond. It would not seem tion, with notes and explanations, of complete not to mention the names of narrations and illustrations of spirit extwo of our workers whose names were periences, spoken, written and made by on our program, but illness prevented full-form materializations; setting up a being with us, Mr. E. P. Manewell and scientific and personal verification of Mrs. M. White, both just recovering "What We Shall Be," and a code of from a serious illness, and we hope to ethics, requisite to the most speedy rehave them with us in the field soon. alization of the highest and purest fe-The faces of two of our old standbys licity attainable in the future life. A were not seen-those of Sanford Niles

very remarkable book. Large, octavo, 500 pages, Price, \$1.75. "Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and approand L. T. Barker, but reports say they are on the road to recovery, which pleases their many friends. Spiritualism enjoys to day a position never he-fore felt in this city. Our daily papers riage ceremony, marriage certificate, give us a fine roport and without the etc., with choice matter in poetry and trace of a sneer, which means a great prose. Specially designed for the use deal. MRS ASA TALCOTT. of the Spiritualist arc Liberal minister. of the Spiritualist and Liberal ministry. Minneapolis, Minn, Price 75 cents.

