

# The Free Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 32

CHICAGO, ILL., MAY 27, 1905.

NO. 809

## RECEIVED WITH OPEN ARMS.

Mrs. Lole F. Prior's Grand Reception by the Spiritualists of Wellington, New Zealand.

By the last steamer from San Francisco a noted medium and lecturer came to New Zealand from the United States to fulfill an engagement with the Wellington Association of Spiritualists. Registered. The lady's name is Lole F. Prior, and she gave her first address at the New Century Hall, Wellington, on Sunday evening, 21st April. The hall was crowded, and many were unable to obtain admission. Mrs. Prior's kindly face and quiet, yet earnest manner captivated her hearers, and she was listened to with close interest.

On the Tuesday evening following, the society gave a "reception" to their visitor at the hall. A large number of invitations had been sent out, and on the evening in question the hall was filled with an intelligent gathering. Mr. William McLean, the president, occupied the chair. A few songs were rendered at the commencement of the proceedings, and the evening occupied a seat on the stage under the folds of the Union Jack and the Stars and Stripes.

The chairman said it was a memorable occasion, for two reasons. First, it was their privilege to welcome one of the bravest and best women in the cause of Spiritualism. He most cordially welcomed Mrs. Prior, not only to New Zealand, but to a free platform, and he could tell her that she was in a country where, before the law, women were equal with men, and at the same time, with regard to mediums, the law was not satisfactory, but he hoped their legislators would soon perceive the necessity of amending the present law.

The chairman next referred to the enormous strides Spiritualism was making in all countries, the sympathetic attitude of numbers of scientific men, and the press and in the Church, where a bitter spirit had been shown, there was not such marked antagonism. He thanked the Wellington papers for their lengthy notices concerning Mrs. Prior and her work. The second reason why the occasion was memorable was because they were gathered in the hall after considerable alterations and additions had been made. It was now one of the most comfortable and well-appointed halls in the country. In welcoming Mrs. Prior, the chairman assured her that there was a very kindly feeling existing in this colony towards their American cousins; and he felt sure that her visit would cement the friendship.

Mrs. Prior then stepped forward, amid warm applause, and, without words, she felt that the welcome was the outburst of warm hearts. As she stood beneath the Stars and Stripes on Sunday evening she realized that there was a strong bond of sympathy between the two peoples—that there were more brothers than foes. She came with fraternal greetings from across the sea, and her welcome had been warm and touching.

Mrs. Prior then spoke at some length on the philosophy of Spiritualism, the teachings of Jesus Christ, and lastly, she spoke of the unprincipled persons who posed before the American public as materializing mediums and trifled with the tender feelings of humanity. These fraudulent persons were coming money by their deception, and she felt it a duty to warn the Spiritualists of New Zealand, and to warn the more brothers and sisters, who were not Spiritualists, but posed as such. The lady resumed her seat amidst another shower of applause.

Mr. John Duthie, M. H. R., at the request of the chairman, said a few words. Though a Spiritualist, he believed the organization was doing what it could to benefit humanity. A very young lady delivered a recitation with good elocution and grace.

Mr. W. C. Nation, of Levin, joined in the greetings to Mrs. Prior. She was what he called a "Wonderland"—a land of rippling streams and mountain torrents, of fields of ice in the South and subterranean fires in the North. He was glad to join in the welcome and he believed that Mrs. Prior's mission would be productive of much fruit, and when she returned to her own land she would be followed by thankful hearts and good wishes. He was glad the visitor had spoken of the frauds practiced upon unsuspecting inquirers. He could tell the audience he had received a circular from the United States detailing a complete outfit for materialization seances, and offering to supply such at a price. He would publish the particulars, he said, in the Message of Life, so that Spiritualists throughout the colonies could see what was in store for them. Mr. Nation spoke of the different schools of thought. He said he felt he was amongst students of New Thought, the Subjective Self, Mental Scientists, Theosophists, Spiritualists, and other students of the occult. All were climbing up the mountain side, in different tracks may be, but they were trying to gain the summit. By and by they would reach the height they were striving for, and he could imagine the greeting after this style as they met in the purer atmosphere. "Oh, how here to I didn't expect to meet you!" The summit attained they would all be closer together. The speaker urged patient investigation and a deeper spirituality in the lives of all, so that the close of the mortal career might be like a beautiful sunset of blue and gold.

The whole company then adjourned to the spacious supper room, where refreshments were provided without stint. There was a marked display of good feeling, and Mrs. Prior was in touch with many warm-hearted, intelligent, and earnest seekers after truth.

Since this gathering Mrs. Prior has had well-attended meetings. As a lecturer and as "message bearer" from friends who have passed on she has been highly successful, and her work in New Zealand will produce rich fruit. Speaking of one of Mrs. Prior's meetings, a Wellington paper said: "After the lecture she devoted half an hour to giving tests, most of them remarkable. No questions, either oral or written, were addressed to her, nor were the lights turned down. Standing on the platform she described various spirits which she said were present, was impressed with the ailments with which they had died, and indicated the part of the body where the persons of whose messages were intended. In certain instances where no response was made, Mrs. Prior stepped down from the stage and successfully identified the persons who knew the spirit in this life. They were evidently taken by surprise."—Message of Life.

Life has no blessing like a prudent friend.—Burleigh.

## A PROPHECIC DREAM.

A Spirit Gave Him the Impressive Vision, Showing Him the Burning Home.

Waukegan, Wis.—Dreams sometimes come true. The dream of little Louis Spechtenet, a true and honest boy, who believes in presentiments, this will be but another evidence of the truth of their faith, while to the materialist it will appear a mere accident. However, they will both agree that it was a strange occurrence.

Last Tuesday night as Louis and his mother were coming home on the interurban electric car from Milwaukee the boy fell asleep. He suddenly awoke from a dream and said:

"Ma, our house is on fire."

His mother comforted him in his terror over his presentiment, saying:

"No, our house is all right. We will soon be home now and pa will meet us."

When she reached Main street, Mrs. Spechtenet suddenly shrieked:

"My God! My children!"

Her mother, who was just as she saw the upper story of her home on White Rock avenue in flames, a crowd of people on the street and the fire department at work.

The mother's heart was soon relieved from its burden of crushing fear, how of her children were safe, and the damage to the house was small.

It happened that another son, Nathan, had set a candle too close to his bed. One quilt and his clothing were burned before the boy was aroused and he probably would not have awakened in time to save his life if it had not been for his sister Annie, who discovered the blaze. She aroused him and then gave the alarm.—Milwaukee News.

## INTERESTING ITEMS.

Mr. and Mrs. Aber in Arkansas City.—A Select Circle Held in Which the Manifestations are Most Remarkable.

W. W. Aber and wife from Kansas City, Mo., spent ten days in our city, the guests of Mr. and Mrs. Terrell, using their parlors for the reception of those desiring information from their friends in spirit life. The rooms were crowded each evening. Many persons were convinced of spirit return, meeting and conversing with their friends for the first time since their transition to spirit spheres. Mr. and Mrs. Aber are excellent mediums.

The Sunday evening developing seances, held at E. J. Hoyt's are progressing nicely, and growing in interest. The circle consists of members of Mr. H. and family, with a few select friends and an occasional invited guest or guests. The light in the room is gently shaded, the features of the sitters being plainly visible. Preceding the sitting, a half hour or more is spent in the parlor rendering delightful instrumental music. Mr. H. is a fine violinist, using an instrument that cost \$200. His daughter, Miss Mary, plays the piano. Joe, nephew, plays the cornet, and Turner, the son-in-law, and medium, plays a horn. These concerts are a good prelude to a harmonious circle. Exactly on time the sitters take their respective places. The medium, dressed entirely in black garments, enters the cabinet, which is a curtain in two parts suspended on a wire stretched across the corner of the seance room. The cabinet and medium are inspected, the curtains closed and the medium is soon in a deep trance. The friends from spirit spheres announce everything in readiness when form after form appears, bows to friends, and seen pleased when recognized. Some are clothed in robes of spotless white; others dressed in garments such as they wore in earth sphere. They talk through the medium to the circle, and some members of it answer questions and give advice. No fee is charged or donations accepted; no exhibition in public contemplated; the circle is held for investigation, and has demonstrated to its members that our departed friends can, under favorable conditions, appear visibly and converse with us.

THOS MURRAY.

Arkansas City, Kansas.

## ANOTHER COMMENDABLE WORK.

To Advance the Grand Truths of Spiritualism.

Dear Friend:—Are you a Spiritualist? And if so, are you desirous of assisting in building up and advancing the Cause of the Angels? Higher spheres of existence are presented to the human race for its consideration that which proves the immortality of the human soul, the perpetuity of love, and the eternal progress of mankind.

In view of this, I am desirous of establishing a Home for Spiritualism in the city of St. Louis, for a purpose as noble as any that can be conceived. The building of our cause in the Great West.

St. Louis is a large and rapidly growing city, centrally located in the great Mississippi Valley, and contiguous to all points in the West and Southwest. There is no better field for propaganda work to be found anywhere than here.

You are therefore solicited to contribute the sum of one dollar to a fund that is already begun, to be appropriated to the purchase of a site and the erection thereon of a building suitable for the following purposes:

An entertainment hall, with all necessary appointments for the purpose of public meetings of all kinds, including amusements, etc. A kitchen and dining hall, seance rooms, laundry, and rooms for sanitarium and dispensary purposes.

This establishment shall be open at all times for the purpose of assisting all who need either physical, mental or spiritual aid, and for the purpose of furthering in every way the cause of true Spiritualism.

The officers of the organization known as the Spiritual Society of Truth seekers of St. Louis, body organized and chartered by both the Progressive Spiritualist Association of Missouri, and the National Spiritualists Association, have caught the spirit of this lofty ideal, a movement instigated and initiated by your correspondent, into which she is putting all of her life, energy, and which has the full approval and endorsement of the angel world.

Will you help us? If so, please remit by return mail the sum of one dollar, together with the names of all Spiritualists whom you think would be interested in such a movement.

STAND YOUR GROUND.  
MRS. JOSIE K. FOLSOM.  
3007A Dickson street, St. Louis, Mo.

## A PIECE OF INTOLERANCE.

An Address by Dr. J. M. Peebles Rejected.

The following is from Light of London, England.

I have been for fifteen years a prominently paying member of the London Victoria Institute and Philosophical Society of Great Britain, of which body the Earl of Halsbury is president, but a paper upon "Immortality" that I had prepared to be read at a meeting of that society on Monday, the 17th inst., was, at the last moment, rejected by the council in session.

Though yearly admiring many of the essays upon science and religion read and discussed by this distinguished body, I felt that the temple of this conservative Institute needed a "living stone," a present-day inspiration; and from the best and highest motives I prepared to furnish it under the name of "Immortality: Its Naturalness, Its Possibilities and Proofs."

The following, progressive souls of the twentieth century do not care whether the old Monists were polygamists or monogamists; whether Samson chased the foxes or was himself chased by the foxes; but they do care and pray for the termination of this brutal war between the Christian Russians and the more enlightened "Pagan" Japanese; they do care about the unemployed in London and the street-corner beggars in New York; they do care about the uneducated, half-civilized orphan and weeping mother mourning over the cold, dead body of her loved child. With knowledge of a future life, many Racheis are mourning without consolation.

Serious pondering upon these momentous subjects, I selected "Immortality," with its legitimate corollaries, as a fit subject for my paper, was duly prepared, and handed to the secretary, Professor Edward Hull, LL.D., F. R. S., on April 3, and, according to the custom of the Victoria Institute, it was printed in pamphlet form, and sent out to many of the members, that they might know its contents, and be prepared for the reading and discussion. The paper was in the hands of the officials and members for two weeks. All seemed well. In the meantime the secretary, very courteously wrote me, knowing the condition of my throat and lungs, and expressing the hope that I would be able to personally read the paper. The tickets of invitation had been printed and distributed.

The hour had come. The people had assembled. The reporters were at the table—then, and then only, was I summoned into the council room, and gravely informed that the paper was not considered appropriate to be read before the members and invited guests. Using the "Daily Mail's" phrase, the "address was closed before it began," and the Rev. Canon R. H. Jones, who was substituted to deliver an address on the "Resurrection." The most of my friends, city officials and journalists, indignantly left the lecture hall.

The council having refused to accept my paper, treating of the evidences of the Divine existence, and the proofs from ancient testimonies, and present-day spiritual phenomena, in demonstration of a future conscious life, I withdrew it, and it is now my property. Spiritualism was the crux, and yet, at the head of the printed pamphlet—sent out by the Institute—was the statement: "The Institute's object being to investigate, it must not be held to endorse the various views expressed either in the papers or discussions." But, inasmuch as it is the professed purpose of this body to "investigate," the Inquiry naturally arises, "What is the purpose of the Institute 'investigate' and 'discuss' a paper which was forbidden to be read?"

I need not dilate upon the shock, or the crushing, mortifying position in which this belated decision placed me. It is passing, and I am not a stranger to this council and the learned members had previously received, and had discussed, a paper on the "Venomous Snakes of India"; and another paper (see Vol. XXXIII.) of twenty-seven pages was read by the Rev. F. A. Walker, D. D., upon "Honesty," a particular stress being laid upon the point as to what "period of the year do queen hornets leave their nests?"

Think of it! A distinguished body of ministers, clergymen, and titled scientists permitting a paper to be read upon the characteristics of "Honesty" and "Wasps," yet rejecting a paper treating of the ancient and present-day proofs of human immortality! As I have said, Spiritualism was the crux, and yet these clergymen should not be frightened at Spiritualism, when many of the brainiest and most scholarly men of the world are Spiritualists; when the illustrious Dr. Jowett, Master of Balliol College, Oxford University, in a sermon upon "Faith, Doctrine, and Immortality" (p. 319), says: "The spirit and forms of the dead seem to hover around us, and to be about our bed and about our path, sometimes for a shorter and sometimes for a longer period after they have been taken from us." Jesus asked (I quote from memory), "How much, then, is a man better than a sheep?" and he shall, even when thinking of the Victoria Institute and Philosophical Society of Great Britain, how much better is immortality, with its angel ministries and spirit messengers, than the "hornets" and "wasps," and the snakes of India, the characteristics of which this Institute allowed to be described in a paper (of twenty-one pages) by Sir Joseph Fayrer, M. D., LL.D. By the way, there is no reference in this exhaustive paper upon snakes to the rib-maid woman of Eden, and her conversation with the "serpent."

The extraordinary treatment I have received from the council of the Victoria Institute excites in me not the least anger, but rather the fraternal feeling of a most condescending pity. And yet, owing to my siding and unbounded faith in God and the fulfillment of His mighty purpose in creation, I believe in the future enlightenment and final salvation of the members of this Institute's council; basing this beautiful belief in a degree upon this sacred scriptural passage: "The Lord preserveth the simple."

J. M. PEEBLES.

(We have much pleasure in announcing that Dr. Peebles has kindly consented to give his "Rejected address on 'Immortality: Its Naturalness, Its Possibilities and Proofs,'" to the members and associates of the London Spiritualist Alliance, on May 25th, and we are confident that he will receive a very sympathetic welcome from a large and appreciative audience on that occasion.)—Editor Light.

The road to immortality is too narrow for friendship, too crooked for love, too rugged for egoism, and too dark for science.—Rousseau.

The friendships of the world are oft confederates in vice, or leagues of pleasure.—Addison.

## MATERIALIZATION.

An Old and Forgotten System for Spiritualists to Consider.

To the Editor:—We fully realize the greatness and profundity of the subject before us, the delicate chemical processes involved in the production of this most wonderful of all psychic phenomena; also do we recognize our inability to properly and clearly convey our ideas to the advanced student reader on this great question; and if we should fall short on language and appropriate terms necessary to present the true facts to your consciousness, it will be able to supply the deficiency and level up to the line of thought we here lay out for your candid consideration.

The Musical Scale.

Our line of argument in the form of an explanation of the processes involved in this most wonderful phenomenon called materialization, will be based upon the musical scale. The seven octaves of our musical range of vibration hold a perfect multiple of downward steps, yet, by an almost unlimited combination of individual notes, harmony and discord are produced in endless variety and degree. It is this range of the seven chromatic scales that we hold to be a true representation of the macrocosmic and the microcosmic scale of vibration. By the macrocosmic scale of vibration we mean that infinite range of vibratory rates existing between the lowest vibrating atom on the lower C and the highest rate of vibratory motion on the highest C. By the microcosmic scale of vibration we mean all vibratory activity between the lowest vibrating atom constituting the human organism and the highest vibratory soul power on the high C on the seventh octave, which includes all vibratory powers, forces and elements operative in the visible and invisible realm of the human being.

Materialize, according to Webster's definition, is: "to reduce to a state of matter," and we take it for granted that the meaning he intends to convey is, that an invisible substance of high vibratory motion or activity is reduced to matter, or to a state of vibration exhibited in tangible material objects, which are visible to our sense of sight by responsive capacity of our visual organs.

Now let us remember this fact: To materialize is to reduce to lower atomic vibrations, or to a state of vibration which under the law of transmutation becomes condensed and at last solidified sufficiently to be visible to our physical sense of sight. The term reduce, means: "to bring back to a former state." (Webster.)

The object of this article is not to explain the processes and methods used by materializing mediums at the present time, who under various conditions produce what is said to be full form materialization, which, to a certain extent, no doubt, are genuine. In many cases when the realistic conditions are present; but rather to explain the true process in materialization when circles are formed in accordance with nature's laws and principles as exemplified in the musical scale.

All nature is established upon a musical scale, and the physical, as well as the mental, phenomena, result from a blending of primary forces and elements; this blending always takes place to the same degree that harmony exists and is not harmony inherent in the musical scale.

Subject to Musical Laws.

Every human being is at all times subject to musical laws, and has a certain location on the musical scale, according to his predominant electric or magnetic force, which constitutes a person's keynote, and is one of the great dominant factors of existence.

No Two Persons Born Alike.

By the thirteen notes on the chromatic scale we have thirteen different human characteristics and temperaments represented. If we divide every half step on the scale in four equal parts, we have fifty-two different temperaments represented. If we make a more sweeping division we have 256, but this is not practical, yet we might go into the half-splitting business and deal with fractions, which gives us that infinite variety under which no two persons are ever born just alike; no two leaves in the forest are alike either.

In this article we shall only deal with the original thirteen human temperaments according to their location on the chromatic scale in which is inherent the basic principles of existence. According to statements in the New Testament, Jesus must have understood and practiced this system when he went about over the country picking up his disciples here and there as he found them corresponding to the twelve notes on the chromatic scale, he himself being located at F sharp, the vital center, a position only held by a perfect human being, and is called the messianic point, with John on G and James on F, which are the prophetic points; Peter on high C, with Judas on low C, which constitutes the two extremes. This gives us a perfect diagram of the human family; the electric and magnetic, and the electromagnetic, each one with their sign-board aloft designating their position on the scale. Judas was just as necessary in the formation of this great battery as low C is in the musical scale, although Jesus knew that Judas was a devil (John 6:70); nevertheless had to have him in order to have his battery complete. Here might be maintained the beautiful thought of the evolution of the low C into the multiple relative positions from octave to octave but we must curtail.

Ponce City, Ga.  
(To be continued.)

The road to immortality is too narrow for friendship, too crooked for love, too rugged for egoism, and too dark for science.—Rousseau.

The friendships of the world are oft confederates in vice, or leagues of pleasure.—Addison.

## AN IMPRESSIVE COMPARISON.

Keeler the Medium vs. Keeler the Magician.

After reading the above, which has appeared in a great many papers, both city and country, as a full and complete exposure, and as an expert and scientific explanation and refutation of the phenomena of slate-writing, it is the wish of the writer to place along side of the story of how Keeler, "the most mystifying and marvelous magician on this mundane sphere," says he did his wonderful work of slate-writing, a statement of the work witnessed by the writer on the 3rd instant, at the home, in this city, of Mr. F. L. O. A. Keeler, the medium, who has for twenty-five years been the instrument through which has been given this most interesting and convincing phase, and positive proof of the power of spirits to return and communicate with mortals.

Calling on Mr. Keeler's home at 11 o'clock on May 3, I was invited to the front room on the second floor, and seated at a small table opposite Mr. K., and with the light of moonday streaming in upon us through four windows, having previously procured from the downstairs store three slates, 8x12 inches in size, which were placed upon the table, Mr. K. assuring me that conversation would in no wise interfere with the work, we touched upon several subjects entirely irrelevant to the matter we were engaged in, but after the passing of half hour's time, Mr. K. was apprised by his guide, George Christy, that the notes I had prepared before leaving home had not been addressed to names, which was necessary; so I opened them and made the change suggested. A further suspension of tedious waiting was necessary, as, during which Mr. K. apologetically inquired if I was growing impatient, and expressed his regrets at the delay, but saying he could not help it, when his guide made the further request that I separate the two slates which had been secured together and remove and hold in my hand for a moment the bit of pencil which had been placed between them. This was done, no writing appearing as yet on either slate, but on replacing the piece of pencil the sound of the scratching began immediately, and continued for not over 45 or 50 seconds, when O. K. was received from the guide.

I at once picked up the slates and separated them, and received the revelation that will ever dispel doubt from my mind on this momentous question. These two slates were taken together by either us during the writing; they were simply lying upon the table between us. There were five communications, completely covering the two inside surfaces with closely written matter; the writing and characters as distinctly different in composition as the handwriting of two persons.

Mr. Keeler then received intelligence that the guide wished to write a communication, so he picked up the remaining slate and one of those already written upon, put them together, holding them toward me in a manner suggestive of extended. I took hold of the opposite side, the pencil began moving in a way that indicated very rapid movement, and in 15 seconds stopped with the whole side of the slate closely written.

The character of the matter was highly intelligent in its nature, and in each instance identified fully each personality and their peculiar traits. I had known all intimately for periods ranging from twenty to fifty years, their respective ages being from 30 to 78 years.

It is but fair to say, for the purpose of acquainting the reader who may have misleading surmises as to the predictions or bias of investigation of the writer, that all his natural tendencies of thought, both speculative and so-called scientific, and has been for over half century, impregnated with skepticism to an extreme and intolerant degree.

I am compelled in candor to admit that up to the very moment of opening the slates and beholding the revelation in the fulness of all the facilities possessed, I was not prepared to think it absurd and absolutely impossible to get what I was led to expect in accord with report and reputation of the medium.

It is conceded to Keeler that he is the highest priest of fakirs, the prince of tricksters, the greatest of all.

If his performance is amusing and mystifying, perhaps worth the price if you are pleased, we have no word of reproach, but, dear reader, do exercise your intelligence, weigh in the balance your deductions and the facts as you find them, make the fairest comparison be free, frank and fair, note the wide contrast between the work of Keeler the magician and his fake, and Keeler the medium and phenomena. Of what priceless value to the sincere, earnest soul searching for the truth, and seeking solace for the sore heart, whose healing depends on a proof of the fact of continuity of life after death, inseparable from love, as is given by the divinely gifted Keeler in that honest work, so simple in manner, so amazing to the mind, yet so satisfying to the heart throbbing with the longings of love to feel the unmistakable assurance of the presence of those dear ones gone a little before to enter the beautiful realms of a purer and higher condition of existence.

It is an unpardonable presumption on the intelligence of the people to parade before the public pretending to do that which he cannot, and Keeler's self-laudation and conceit above are equal to the occasion; it would be perfectly safe to wager that he could not get a single scratch from a bit of pencil the size of a broom straw and an eighth of an inch long in a decade of his deceptive practice.

He may be able to confound and dumb found scientific savants and suckers, but it is possible that people will permit such cheap trickery of legends to pass their discernment and discrimination between the fickle and false, and the irrefutable, convincing evidence of the living truth?

Washington, D. C.  
J. W. NIGH.

MUSIC.  
Ah, music, thy voice is tender,  
Thou art no shallow base pretender,  
Thy tones are deep as love of woman,  
Thy sympathy is something more than human.

Down to the deepest heart's emotion,  
Down to the soul's unfathomed ocean,  
Deeper than earthly lines have sounded,  
Thy notes sink limitless and unbounded.

—G. Duran Young.

## TESTIMONY FROM IRELAND.

Showing the Prevalence of a Belief in Spirit Return.

The Irish Independent recently offered a guinea prize for the best answer to the question, "Do you believe in Ghosts?" and the winning reply was the following, published in that paper on March 1st, and written by Mr. B. Granger, of 2, Millmount Terrace, Drumcondra:

"My own belief in the supernatural world and its sometimes visible denizens is as instinctive as my belief in God. It admits of no debate, and requires no justification—to myself. But there are doubters and skeptics. The instinct is not to be reversed, although proper tests could be applied, it might be found generally true that in all there is the cord that thrills responsive to the supernatural.

"In a rural district in Ireland you will hear well-authenticated instances of apparitions, or apparitions of persons alive—one was mentioned a few days ago in connection with the Richill poisoning case—of ghosts, i. e., apparitions of individuals known to be dead, and of mysterious intimations, variously conveyed, of the deaths of relatives and friends. And that, too, from the most sober-minded men to whom it would be an insult to impute falsehood or hysteria.

"Spiritualism, mentioned by Canon Courtenay Moore, is one of the most thoroughly absurd creeds in the world. Table rappings, juggling, rickety, these constitute Spiritualism, say the critics, who will not take the trouble to make themselves acquainted with the facts. Maskelyne, in his 'exposures' of the various mediums (properly witches), has exposed a vast amount of unreasonable prejudice in himself, and similarly with others, who have made up their minds not to be convinced. What they could not understand was only some trick cleverer than the rest.

"I have been present at clairvoyant seances where the 'controlled' medium has described the physical appearance of about in the vicinity of various members of the audience. Their descriptions have enabled the living fathers, husbands, wives, to recognize the deceased members of their households, and messages have been given by the mediums from worlds unknown to those on earth. I might have argued collusion in all these cases had I not had positive proofs of the impossibility of such a thing in the case of several friends of my own.

"I could multiply instances like these did space allow, and though I do not regard Spiritualism as a science, I do regard it as a healthy subject to dabble in, its revelations, taken in connection with what might be described as the unaided belief in things ghostly, seems to me to afford positive proof of the objective existence of ghosts.

"In another reply a Roman Catholic priest states that while Spiritualist seances are condemned by his Church as grievously sinful, there is no a priori reason to show why spirits should not manifest themselves. Man's soul, he says, after its separation from the body, is a spirit, and an assumed appearance. There is abundance of evidence, which in law would be regarded as decisive, to prove that spirits do make manifestations. One man in every ten has had experiences, but the majority are ashamed to acknowledge them. Last year, however, I saw the Bible, which records many spiritual phenomena.

"The Herald of the Golden Age" continues to bless its readers with its wise reflections upon Spirit-life. We send our kindest greetings to our excellent friend, Mr. J. W. Nigh, editor of the Bible, which records many spiritual phenomena.

"Our fleshly tabernacle," it says, "is but a temporary movable dwelling-place—a convenient means of communication with this material world, in which we are gaining necessary and valuable experience and are perfecting our spiritual evolution."

The spiritual awakening is also very tenderly and luminously described. The following sentences are like points of light:

"When the human soul awakes from the long sleep of materialism, and becomes spiritually conscious, all things become changed. It sees a new heaven and a new earth.

It becomes aware that this dense material universe is the theatre of a great drama, in which it is itself, and the humble but not unimportant part, that our planet is the scene of a great work of soul-transformation or evolution, which is ever taking place.

It is no longer in bondage to the fear of death; for it knows that departing from the physical body is but the laying aside of an earthly garment which has become outworn, and that the etheric form which envelops it is of finer texture and of more sensitive vibration, and one that will more perfectly reveal its true self.

The material world loses its grip; dependence upon physical sensation becomes lessened; the stupendous vision of the unexplored wealth, and the transcendent possibilities of the spiritual worlds are intuitively perceived; and the soul begins to realize, even though it be but faintly at first, the glorious liberty and privilege of 'the children of God.'

In due time, it is permitted to have foretaste of the peace that passeth understanding, and the joy that cannot be expressed, which constitutes the perennial conditions of the Christosphere where love and sympathy are freely outpoured.

When its hour has come and it has been tried and tested, and found faithful, it is admitted to the mystic kingdom and the real presence—and, finding the fulfillment of all its hopes and all its dreams, it abides, and goes out into the darkness no more.—Light, London, England.

THE KOSMON DAY IS HERE.

The hearts of men throughout the earth Beat in unison from their birth— In pulsing throbs of joy or pain— In yearning, gracious, glad refrain— The coming of a Brighter Day.

The Day is here, we heed it not! Within! Within! Behold thy lot! United we in soul commune— United we in Kosmon Noon— The Kosmon Day is here.

JOHN A. LANT,  
Fraternal Home, Pittsburg, Kans.

## SIDE LIGHTS.

A Message of Good Cheer From Maori Land.

I arrived in New Zealand April 7, and remained at Auckland, port of entry, only a few hours, coming out to Wellington, where I landed safely April 8, after nearly three weeks' voyage. One little realizes the size of the Pacific Ocean, and day he steamed upon it; times making 400 miles in 24 hours, and no sight of land; only the great expanse of blue water, water!

How little one feels when looking out across the billows. Such a trip is a very good cure of egotism, for one realizes fully, that he amounts to little, when compared to the earth and its wonders!

I was met at the depot by Brother McLean and his good wife, who took me in charge, they having arranged for lodgings, and they made me feel at once that I was not a stranger in a strange land, but with cheerful words and kindly smiles as I greeted as if they had always known me.

Mr. McLean is president of the society here, and a very nice society it is, too. New Century Hall is owned by the Spiritualists here, and has recently been enlarged, redecorated and ventilated, so today it compares well with some of the churches of the city.

The membership roll is a large one, and each one has, seemingly, put himself out to make my stay a pleasant one.

On Sunday, April 9, the seating capacity of the hall could not accommodate the crowds that came, there were over one hundred turned away, and the door charges were 25c, equal to our 50 cents, showing in itself what interest is taken in Spiritualism. I have given two Sunday lectures, and one Wednesday evening test meeting, and the same crowds have come.

The singing and music at the meetings are especially good, and the choir should be praised for the good work which it does. The Spiritualists here are active, progressive men and women, and they have had the best in our philosophy taught. Dr. Peebles, W. J. Colville, J. J. Morse, Ada Foye, Nellie Brigham and Laura G. Fiken all having been here in the past, and I feel that the work I am doing is but adding a few grains of truth to what has already been sowed.

On the

## Court of Inquiry.

**TO DO GOOD & BE GOOD  
THE RELIGION OF  
HUMANITY.**

**The Court of Inquiry.**

It is now in Session to take into careful and critical consideration the Artificial. Toggery, often unclean, used by some materializing mediums, to make up in proper form your angel friends and loved ones. Honesty or Fraud; Which?

## Crisis Pending in the Ranks of Spiritualism.

THERE HAS AT LAST COME A SPIRITUALISTS, AND DRIVEN VERY SERIOUS CRISIS IN THE THEM INTO THE VARIOUS LIBRARIAN CULTS AND CREEDS THAT HAVE ASSUMED GREAT PROMINENCE IN THE USE OF ARTIFICIAL TOGGERY.

COMMENCING WITH THE EXPOSURE OF MRS. GRIFFIN, IN MILWAUKEE, WIS., OVER TWO YEARS AGO, DRESSED IN A HOME-MADE INDIAN COSTUME, WITH A HEADGEAR OR BROTHERS TRAVELED THROUGH NAMED WITH FEATHERS, TO THE UNITED STATES WITH THEIR MYSTERIOUS CABINET FEATS, TAIN, THERE HAS BEEN A DOZEN MISTIFYING THE PEOPLE, LINGER, CONFEDERATES, ARTIFICIAL TOGGERY, DRESSES ILLUMINATED WITH PHOSPHORUS, FALSE WHISKERS, WIGS, CHEESE CLOTH, AND ESPECIALLY PREPARED FOR FEATHERS, AND EVEN KNIVES HAVE BEEN BROUGHT INTO REQUISITION TO HELP THE MEDIUM OR SPIRIT IN WHAT IS EVIDENTLY A WORK OF DECEPTION OF THE DARKEST KIND.

THIS ARTIFICIAL TOGGERY IS, OFTEN UNCLEAN, AND REVEALS UNDER THE MICROSCOPE, MILES, WITH HER SKIRT ROLLED CROBES WHOSE ONLY PLACE IN THE ECONOMY OF NATURE IS IN THE FILTH OUTSIDE OF THE RANKS OF PURE SPIRITUALISM. ALL THESE ROTTEN TRICK-STATEMENTS THAT ALL MATERIALIZING MEDIUMS ARE GUILTY OF PESTIFEROUS WORK UNTIL EMERGED BY THEIR SUCCESS IN THEIR DECEPTIVE METHODS, THEY HAVE ACTUALLY NAUSEATED THOUSANDS OF HONEST

AT THE REAL FACTS IN THE CASE. EVEN ELISE REYNOLDS, THE GREAT LEADER OF A CERTAIN GANG WHO USE ARTIFICIAL TOGGERY IN DECEIVING THE PEOPLE, WHEN EXPOSED IN LOS ANGELES, CAL., HAD ON A MASK AND GOGGLES, WITH HER SKIRT ROLLED CROBES WHOSE ONLY PLACE IN THE ECONOMY OF NATURE IS IN THE FILTH OUTSIDE OF THE RANKS OF PURE SPIRITUALISM. ALL THESE ROTTEN TRICK-STATEMENTS THAT ALL MATERIALIZING MEDIUMS ARE GUILTY OF PESTIFEROUS WORK UNTIL EMERGED BY THEIR SUCCESS IN THEIR DECEPTIVE METHODS, THEY HAVE ACTUALLY NAUSEATED THOUSANDS OF HONEST

## A Trenchant Reply to Judge Dunn.

F. C. Boving is a Prominent Spiritualist of Hot Springs, Ark., respected by all classes for his sterling honesty and integrity, and his answer to Judge Dunn will be read with deep interest.

To the Editor:—I have just read and thought over the very remarkable and exhaustive article of Andrew C. Dunn. It is to me remarkable because a man of unusual intelligence, such as Mr. Dunn undoubtedly possesses, would be expected to have better judgment and reasoning than his article indicates. After digesting his article two thoughts came to my mind, namely: Mr. Dunn is either employed to defend the cause of fake phenomena, and has done the best he could with his subject, and possibly said more in the "fakes" behalf than could have been presented by one out of a thousand in the ranks of Spiritualists, for this he is entitled to credit and has done what his profession requires.

On the other hand, if this supposition is wrong, then he honestly believes, feels and thinks that his expressions are true. In this event I am surprised, for his argument is absolutely without reason. He states that all materializing mediums carry paraphernalia. This I am able to dispute, for there was a medium at my house for two weeks last fall, who permitted her trunk and effects to be thoroughly searched upon entering my home, and before entering the cabinet, (which was a corner of the room behind my wife's curtains, instead of her own) permitted the ladies to disrobe her of every garment, and dressed her in a black dress furnished by the ladies, entering the cabinet without music box or other effects. There was no chance for trickery here, and from the cabinet came forms white as snow, she being clothed entirely in black, and all sizes from three to six feet high. This proves Mr. Dunn's statement false regarding paraphernalia being used by all such mediums.

His argument that this trash is needed by the spirits sounds absurd. For what purpose do they need it? In personating, he will doubtless answer.

What is personating? My understanding of the use of the word in this connection is, where the spirits take possession of the medium's person and bring him before the audience, (the medium being unconscious) for the purpose of using the medium's anatomy through which instrument the spirit may communicate to his friends in the circle. The object then is to give some intelligent communication which will be recognized as coming

DECORATED HAT, BANNERS GAILY DECORATED WITH STARS, CROSSES, CROSSES, HANDS, FLOWERS, ETC. Many of these articles were recognized by wife and self as having been materialized by Jimmie Bunde, last August, on the Clinton camp grounds, to the amazement and great pleasure of the audience. Also a fan which was mysteriously materialized by Jimmie Bunde, and with which he moved from one to the other of the circle fanning each to show it was not a vision, but the real thing produced from a borrowed handkerchief, also a bowie-knife produced in the same way. The music box and most of the articles were enumerated at this moment on a table before me and anyone who would like a feather from the head-gear of Winans' Indian guide, will please write and make such request, the same will be granted at once.

If Winans is an honest medium, why does he perform such tricks to create false impressions on the minds of the innocent investigators, who spend hours afterwards talking about the wonders of Jimmie Bunde, the lace-maker, who materialized so many articles from a borrowed handkerchief?

Do you, my reader, think this part of his performance in any way spiritual, and does it promote in the minds of any one proof that we live beyond the grave, when the explanation of how these things are done is made? No! Such is nonsense and rot.

I purchased at the sale, his black curtain and can now explain how the materialized hands came through.

The curtain had the appearance of being two solid pieces of heavy black cloth, and the hands apparently came through the cloth, and were placed on inspection the curtain proved to be full of holes with flaps in front covering same, to enable the hands to pass through and return without showing to the audience any apparent puncture or opening in the curtain.

Does my friend, Mr. Dunn, say that this is right too? If he does, am satisfied he does not mean it. Does he think all this deception and trickery a part of the play, and what should be expected by the honest investigator? If so, he is the first man I have heard so express himself.

Winans' friends in Hot Springs say that on the night of February 26, at my house, he gave what he advertised on his card as one of his phases of demonstration, namely, personation. This is when he is decked out in the paraphernalia and parades before the audience, and in THIS instance not giving one single word of intelligence.

What is this for? No one recognizes the feature, form, voice, action or intelligence of anyone known to have passed to the other side. Then, I ask, for what purpose is such a circus presented? Was the anything spiritual in this spectacle?

I leave the answer to my intelligent reader.

Was Winans conscious at the time he appeared in these rags? Yes, I am prepared to positively state that he was, and Winans himself acknowledged the same to Dr. Hallman, chairman and myself. When asked, "Why do you use these traps?" his reply was, "At times I cannot get materialization, and then I use the paraphernalia to hold and satisfy the audience."

This is self-conviction to any fair mind. Would the audience be satisfied if they knew that the forms were Winans himself, and getting no communication at all?

What can there be, I ask, of a spiritual nature in such performances, to console and convince the honest investigator?

When pinned down to the exact number of times he had used this regalia, Winans acknowledged using the same at least one dozen times. If he used it this often to a certain knowledge, isn't he just as well as he has been since his career began? I am sure my reader will answer in the affirmative.

Yes, I was in Winans' seances last August at Clinton, Iowa, and was there duped by his trickery, but in my own home I had better chances to investigate than when his guest at Clinton.

Mr. Dunn sarcastically refers to the fact that on discovery of Winans' trickery and deceit he was "ruthlessly thrust from the door into the inhospitable streets of Hot Springs, penniless, forlorn and disgraced, and his trunk and belongings sent post haste to the railroad station." Would Mr. Dunn or any of my readers have done otherwise?

After having nursed the man for two months through serious illness, making a hospital of my house, allowing my wife to nearly break her back, and wearing out her nervous system with attention to him night and day, assisting him in and out of his bed when nature demanded, and doing such work that would be disgusting to anyone at times when the nurse was absent, giving him hot baths, rubbing his limbs to relieve pain, moving him from one position to the other in the attempt to make him comfortable; how many, I ask, will do this for a stranger, and for what reward?

TO FIND HE IS A TRICKSTER, DECEITFUL AND NOT WHAT HE REPRESENTED HIMSELF TO BE.

After all this, I am inclined to think that most people would have kicked him from the door and thrown his effects into the street, instead of carrying his grip, paying his car fare and assisting him to the station, paying a transfer man to haul his trunk as I did. The kindly feeling ceases when you bestow your hospitality, time and money, upon one who makes no attempt to reciprocate, BUT LIKE A VIPER "TURNS AND ATTEMPTS TO INFLECT THE DEATH WOUND WITH HIS VENOMOUS AND POISONOUS TONGUE."

Yours for Truth, F. C. BOVING, Hot Springs, Ark.

**A Talk With Life.**  
The golden leaves of my life have closed forever. The vase that held my choicest flowers lies shattered at my feet; the sweet song that nestled close within my heart hath died to a moan, and the perfume of Love hath melted and dissipated in the air of sorrow. The white-winged messenger, Death, hath closed and locked the door that guarded the sanctuary of my heart and heaven; silence engulfs my soul cry, and seals the echo beneath the dark waters of Lethe. This kiss that thrilled the moment in an ecstasy of bliss is now laid upon the cold lips of a corpse to bloom in the garden of God. Sweet truth beats within the measure of hope that soothes and breathes the glad tidings of reunion in the yet "To Be," when the mists have all been kissed away by the glowing warmth of Eternity's morning, and the soul's recognition is wrapped again in the mantle of unchanging love and harmony, where triumphant songs that glorify the arisen resound through the corridors of Divine Love, and mingle with aromas distilled from flowers of heaven.

Rose L. Bushnell-Donnelly.

## AN ETHEREAL DEFENSE.

Mediums May Well Pray to Be Saved From Their Friends.

It would seem to be a positive fact that, no matter how palpable the fraud and trickery practiced by a "medium," he or she will find defenders among Spiritualists. If no other excuse or defense is possible, the trickery is charged to the "spirit controls," who use the organism of the medium, in unscrupulous, fraudulent, and promiscuous means of the medium's impersonation of a spirit, dressed in materialized toggy kindly provided by the medium, to assist the dear spirits in their work.

If there is no attempt or intent to deceive, why hide the paraphernalia in a music box or other hiding-place, before and after the "manifestation?" Certainly it would seem more honest to display the toggy before and explain its intended use by the "spirits."

"Apparently unconscious." Yes, "apparently"—and that is all that can be said for it. And there is not a fake medium that will not, when exposed, claim that he was unconscious, in a trance, while performing his trickery—to help himself out of a tight place.

When skeptics as well as believers make an investigation of the cabinet, before the seance, why, if the medium is ingenious and honest, does he keep the artificial toggy used in impersonation (while entranced, and unconscious) deftly hidden away from view?

Is it well, is it best, for a medium (or a spirit control) to deliberately pursue a course that bears all the indication of sheer dishonesty and trickery?

Certainly the indications are, in such a case as this, that the medium is dishonest, and there is no reliance to be placed on his "apparent" trance or "unconscious" state, and we cannot rely upon his word or his "apparent" trance.

And under such condition, to admit that the medium used such paraphernalia, and assert further that similar paraphernalia is used by every other medium giving materializing seances, is certainly "in legal phrase"—"give the case away" so far as defending such mediums is concerned. Truly these mediums may well pray—Lord save us from our friends!

Trusting all to the word of mediums, as "honest people," when they all, by the use of home-made artificial toggy to assist the spirits, and by hiding the same before and after the "manifestations," carry all the indications of sheer trickery in their performances—does not seem the wise and proper course for an investigator or a believer.

The fact that a medium knows where his paraphernalia is hidden is evidence that he is not under unconscious entrancement in his performance with artificial toggy.

Was he unconscious, in trance, when he manufactured or purchased the paraphernalia, and when he hid it in a music-box and carried it to the seance room?

Why keep it hidden, so deftly that ordinary mortal detective would not suspect its hiding place? Why keep it hidden at all, if it is to be honestly used, and not for deception?

Why need they be concealed from the eyes of any Paul Pry who might be found wandering in forbidden pastures and examining nooks and corners where he had no business?

Why forbid—if the medium is honest?

To the common mind it would seem that it were Paul Pry's proper "business" to search every nook and corner, to discover, if possible, such rich, succulent pastures as rewarded the efforts of our Hot Springs friends.

The plea of "unconscious trance" in Winans' case and others of the same kind is entirely too "obvious" to justify a verdict of innocence—and that seems to constitute all the plea there is to this attempted defense.

JAS C. UNDERHILL, Hammond, Ind.

## THE RUSSIAN-JAPANESE WAR.

A Prophetic Message From Queen Victoria to the Czar of Russia.

To the Editor:—In reading Mrs. Cora L. V. Richmond's highly interesting course on Japan and Russia, which appeared in The Progressive Thinker, issue of May 13, I am reminded of a request made me by Victoria, beloved ruler of Great Britain for so many years.

About six weeks before the Russian-Japanese war broke out, I was sitting alone in my office meditating, when the familiar voice of the late Queen addressed me as follows:

"My friend, will you grant me a favor? I wish you to write the Czar of Russia to use every means in his power to avoid war with Japan, for as surely as he engages in a struggle with the Japanese, he will not only be defeated, but he will lose his throne, and the power among the nations of the earth."

"Say to him that I, Victoria, for my spirit home, through this earth instrument, send out to him this warning and beg him to heed, beware, for her sake and the peace of his own and many other souls."

I said in the beginning that the "familiar" voice of Queen Victoria spoke to me. I will explain. My guiding intelligence or chief adviser in spirit life, was a renowned English physician, a graduate of Eton, and at one time professor at Oxford, who practiced extensively, not only in England but also Paris and Berlin. Through his invitation Queen Victoria, since passing to a higher plane, has been able to witness the work of my spirit physicians and chemists over our patients, many times giving me most beautiful messages while I was in an entirely unconscious state, as was the case when the message referred to was received. Those who are familiar with the family ties existing between Queen Victoria and the Czar will readily understand why she took such keen interest in him. I consulted my companion, regarding this message, and she advised that I do nothing about it, adding, "Your letter, even though it reached the Emperor, would doubtless find its way to the waste basket." So I did not write, but I felt the need to request. Later, however, after the war commenced, she came to me again, and among other things, said:

"I thank you the same as though you had written Nicholas, as I desired. It would have done no good. It was then too late, too late! Believe me your sincere friend, GEORGE LESTER LANE, Boston, Mass."

"Death, Its Meaning and Rewards." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, with notes and explanations of wonderful psychic events in the author's experience. Cloth, 600 pages, illustrated, 51.35.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of desire. Price 60c.

## OCULT POWER OF THE SOUL.

He Heard His Son Calling Him.

"He heard my son calling him on his deathbed," said Mrs. James J. Cramer, this morning, wife of the Camden man who has just returned from the west, after having aimlessly wandered over the country for a period of two years, his mind a blank and his recollection of home, family and friends completely obliterated.

The son, Vincent, who was fifteen years old, died a year ago at 738 Berkeley street, Camden. He was a victim of spinal meningitis, and a few hours before death is alleged to have given a wonderful manifestation of the subconsciousness which is claimed by many scientists to exist in man. His mother said: "Vincent lay in a stupor. Suddenly he raised his right hand and rapped on the forehead of the bed in the Morse code of telegraphy, 'Come quick, pop, I'm waiting for you, hurry up.' Then he repeated the words after the signals. He did this many times shortly before he died."

Mrs. Cramer was told by her husband, who is slowly beginning to recognize his surroundings, that many times while out of the Western sanitarium in which he was found, he heard knocks on the door, and his boy's voice calling, "Father, father, I want you." The attendants at the institution, the man says, reprimanded him for believing in such delusions. He was finally located at Evansville, Ind., and his wife and child went to bring him home. They were then living at 505 Haddon avenue, Camden.

Cramer disappeared in San Francisco while on a visit to some relatives where he was looking up an estate. His wife received a letter after his arrival on the Pacific coast saying: "My brain is on fire. I am burning up inside. Oh, what torture, what will become of me." Shortly after this he disappeared. The son grieves his father to such an extent that Mrs. Cramer believes it hastened the boy's death.

The husband did not recognize his family until his little girl called him by name in Evansville and rushed into his arms. His hair is grey from the terrible experiences through which he has passed. The family are now living at 118 Federal street, Philadelphia, with relatives—Philadelphia Evening Bulletin.

## A FRANK CONFESSION.

The Pope's Cane Brought Bad Luck to John L. Sullivan, the Pugilist.

John L. Sullivan, ex-champion pugilist, is writing his "remembrances" for a Boston daily. Last week he said: "I had a nice talk with Pope Leo when I was in Rome. He didn't do any preaching at me because of my business, the dear old man. He seemed very glad to see me, and when we parted, I took from the Vatican with me a feeling of reverence for him as a kindly old man who understood me, and who could be as perfect as he was. Before leaving, I gave him a \$500 U. S. bill for his poor. His Holiness told me that he appreciated the gift, and asked: 'Isn't there something I can give you to remember your visit?'"

"I told him I would always remember him and my visit to Rome. At first, I couldn't think of anything he could give me, but he urged me to make a selection. There was a fine tree growing near by in the Vatican garden, and it occurred to me that a cane from one of its branches would be a nice thing to have. I told him so.

A few days after, a walking stick, beautifully carved, was brought to my hotel in Rome by a messenger in uniform, and given to me, with the compliments of his Holiness. That cane I carried for a long time, but I never had a day's luck while it was in my possession.

"Often I have thought that I was not good enough to take a gift from so holy a man; but whatever the cause, every time I attempted went sideways. After Corbett made me run 15 miles in a single night, I was in Providence, R. I., and Patsey Barker, the detective, a good friend of mine, carried the cane all day and frequently expressed admiration for it. He thought so much of it that I said to him: 'Patsey, that stick is yours. I hope you will have better luck while you own it than I have had since it has been mine. Poor Patsey. Like many of his kind, he has gone where there are no troubles.'"

Here John testifies that the Pope's gifts, like the Pope's blessings, bring a curse to the recipient.—Boston Citizen.

## OHIO NEWS.

The Wentworth Association of Spirit ualists.

On last Sunday, May 14, the state president of the O. S. A., Mrs. Carrie Firth Curran, of Toledo, Ohio, presented the Wentworth Association of Spiritualists with a new state charter that unites us more closely with the state and National workers, and will keep us in touch with all the honest workers, and help us to guard against frauds and tricksters that are too apt to impose on unsuspecting individuals and associations that are not thus protected.

Mrs. Curran delivered a very interesting and instructive address in the afternoon on the subject of co-operation in the spiritual work, and the advantages derived from confining the physical and mental phenomena to our own homes and private circles, but they are too numerous to detail, and belong to the growing custom of making merchandise of that which should be to us too sacred to be thus tampered with.

Our association elected two delegates to represent us at the state convention to be held at Ashtabula, Ohio, May 26, 27 and 28. Our worthy president, Albert Wentworth, is a son of the late Mrs. Wentworth, for whom the association was named, and Albert's son, Thomas Wentworth, and grand-son of the father of the association, is our present secretary.

Annual general meetings have been held right in the same neighborhood for nearly forty years, and many speakers of note and distinction have voiced their sentiments in proclaiming the truths of Modern Spiritualism to the multitudes that come from year to year to listen.

We hope to grow in strength and in the knowledge of Spiritual truths as set forth by those noble teachers that are handing down the philosophy from the angel world through their own mediumistic organization for the benefit of earth's children.

FRED D. DUNAKIN, Cecil, Ohio.

"Beyond the Veil." A Sequel to "Reading the Veil." Being a compilation, with notes and explanations, of true and authentic spiritual experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. Large, octavo, 600 pages. Price, \$1.75.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.



## GANDIDLY

Read This Offer:

The World Has Never

Seen the Like Before

Truly, the world has never seen the like before. Search the annals of history, ancient and modern; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you cannot find a parallel to the offer made in reference to these twelve remarkable Premium Books. They constitute a wonderfully valuable Spiritualistic and Occult library, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are delighted with them. The last one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the mediumship of that remarkable medium, Carlyle Petersilea, should be in every library. Read the following carefully:

We have now TWELVE magnificent Premium Books, and you can select from them as follows:

Any one of the Twelve Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a 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 \$1.10.

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

Any five of the Twelve Premium Books you may order, price \$1.90.

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 Premium Books here announced are sent out, all postage prepaid, for \$3.75, something 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 PREMIUM BOOKS FOR \$3.75.

The following is the list of titles of the 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-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

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.

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 commencing forming a Spiritualist and Occult library.

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

## WOMANLY BEAUTY

Of Form and Feature—The Cultivation and Preservation of Personal Beauty Based upon Health and Hygiene.

By twenty well-known physicians and specialists. With 80 half-tone and other illustrations. Edited by Albert Turner. A handsome volume, 256 pages, bound in cloth and gold.

In this volume the editor has brought together the teachings of those who have made a study of special features of the subject, and the result is a work that is unique and practical, not filled with a medley of receipts and formulas, so often found in books on beauty.

Fully illustrated with pictures that mean something to the reader, not of so-called "beauties," closing with chapters of "Hints in Beauty Culture" and "Hints in Health Culture," which, if followed, would alone be worth many times the price of the volume in securing health and good form, which is possible to all. Price \$1.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"The Romance of India. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

## VOICE FIGURES.

Voice figures, exquisitely beautiful, will yet have something to do with our Cause, playing an important part in Spiritualistic and Occult Investigation.

On Thursday evening, the 9th inst., Mrs. J. Page Hopps delivered an interesting address to the members and Associates of the London Spiritualist Alliance on "Voice Figures," in the Salon of the Royal Society of British Artists, Suffolk street, Pall Mall. The address was illustrated with a large number of lantern views of the curious and striking figures produced in sand, etc., by voice vibrations, several of which we reproduce. Mr. H. Withall, vice-president, occupied the chair, and in a few well chosen remarks introduced Mrs. Page Hopps, who said:

In ancient Hindu writings, Brahma is spoken of as "The Great Breath" who, by breathing into space, created the manifested universe. In the Hebrew scriptures it is said of creation that "God spake and it was done," and in the New Testament we are taught that "in the beginning was the Word" (or Logos) "and that in it was life." The Greeks' idea of the "Harmony of the Spheres" was more than a mere poetical expression. They seem to have had a feeling that the soul of Nature was music, and that she manifested herself everywhere as a harmony. Carlyle beautifully expresses this in his essay on the "Hero as Poet." "Musical," he says, "how much lies in that! A musical thought is one, spoken by a mind that has penetrated into the inmost heart of the thing, detected the inmost mystery of it, namely the melody that lies hidden in it, the inward harmony of coherence which is its soul, whereby it exists, and has a right to be here in this world. All inmost things, we may say, are melodious, and naturally utter themselves in song. . . . See deep enough, and you see musically; the heart of Nature being everywhere music, if you can only reach it."

Present-day science now comes in to confirm all this. In contradiction to the old materialistic and physical explanation of the basis of life and form, we are now told that all forms of manifestation known to us, and presumably those unknown, are determined by varying degrees of motion in the ether. Everything then is resolved into vibration of different degrees of intensity, and this law seems to apply everywhere.

By scientific experiments it has been found that the vibrations which produce musical sounds emerge, and travel, as figures of great beauty and variety. A modern poet (J. C. Earle) has anticipated the experiments, for, speculating concerning the pictures produced by music in the air, he said:

"Ah, could I see the motions in the air  
Through which the dulcet warblings of a flute  
Are welling, . . . —if there  
I watched the musical conditions fair

Then I should know how beauty and sweet sound  
Rest on a common basis and embrace  
As sisters—how vibrations, in a round  
Of choral dance, their stated figures trace—  
How sights and strains harmonious intersphere,  
And music runs her geometric race."

Various attempts have been made to render the sonorous vibrations visible. Chladni succeeded in his experiment of scattering powder or sand on plates of glass, and then drawing a violin bow across one of the edges of the plate, when many varied and lovely figures, star-like and geometrical, were produced, according to the note played. Then Savart experimented with a fine powder scattered on a stretched gold-beater's skin or parchment, but the membrane was not sufficiently flexible or sensitive, so the results were not quite satisfactory.

It has been left to Mrs. Watts Hughes, who has lately been experimenting in this field of research, to invent the eidophone—the most appropriate instrument for the transmission and expression of the sonorous vibrations.

The eidophone consists simply of a kind of speaking trumpet with an upward bend in it, the top of

you that for every idle word that men shall speak, which is carefully covered with a well-stretched membrane of India rubber. The membranes used are of different degrees of thickness, and the discs over which the membrane is stretched also vary in size according to the powder or liquid used in the experiments and the lung capacity of the voice, and also according to the figures required. Upon the membrane, fine sand or lycopodium is sprinkled; or prepared water color, such as flake white, is placed on it, and, upon the singing of any note through the trumpet, a figure is produced upon the sensitive surface of the membrane. These figures are wonderfully varied, and most of them very beautiful, as you will presently see, consisting of geometrical patterns, crystals and shell forms, flowers, leaves and even trees and landscapes.

Although the figures produced by lycopodium and those produced by sand are often similar in appearance, the manner in which they are produced differs; for whereas lycopodium has been found to settle on the disc in those parts which are the centers of motion, leaving the other parts bare, sand, on the other hand, flies from the centers of motion and settles at the nodes or points of apparent rest. Faraday explains this fact of the lycopodium remaining at the centers of motion, by pointing out that, owing to the powder being so light, it is caught up in swirls by the vibratory agitation, and is held at those points until the agitation ceases, when it drops and settles.

Besides sand or lycopodium figures, Mrs. Watts Hughes experimented with water or milk with which she flooded the disc; and then, when a note was sung through the tube, the liquid surface became at once covered with regular wavelets in beautiful patterns, the wavelets varying in size according to the number of vibrations of the notes sung. When flake white or red lead was added to the water, many of the curves of the liquid became more definite, and spread out into forms suggestive of roots, branches and foliage.

In experimenting it has been found that the figures produced bear a strict relation to the pitch and intensity of the notes sung into the trumpet. It would seem, then, that the vibrations of the air forced from the larynx are sent forth in rhythmical waves which take shape in perfect accord with the note and its intensity. The figure representations which Mrs. Hughes has had printed show that every note has a corresponding form which has a distinct individuality, any slight variation of pitch or intensity from the original note altering the form in some way.

This reminds one of Emerson's saying, that "over everything in nature stands its demon or soul, and as the form of the thing is reflected by the eye, so the soul of the thing is reflected by a melody."

In order to produce any particular figure, the note must be sung with the exact amount of intensity and in the exact pitch by which the form was originally produced.

Mrs. Hughes found, when experimenting with lycopodium, that a greater or less degree of intensity, when singing a certain note, increased or decreased the overtones; and that, when singing too loudly, the presence of overtones prevented the figure from forming clearly on the disc. Certain figures, in fact, will only form under the influence of simple tones.

The difference in the relationship of the overtones to the fundamental note is what constitutes differences of quality, making one voice beautiful in tone and another weak or harsh. Mr. Arthur Lovell, in his little book on "Beauty in Speech and Song," says that quality is the very essence of music, representing form and harmony as distinguished from brute force and animal strength. This same writer holds the opinion that in the voice there is something more than the mere mechanical action of the larynx, the tongue and the lips. He finds in it something spiritual, and believes that will, imagination and concentration play a very large part in the production of the voice by acting on the mechanical instrument, and, according to him, the "tone of voice is the expression of the individual as a whole." Although we cannot affirm this, I think that it is at least safe to say that what gives a powerful impressiveness to a voice is the factor of sympathetic emotion, which appears to act in some way to the larynx, giving feeling and quality to the voice, and producing a correspondingly beautiful form. So, by the photographs of the voice figures which I am going to show, you will see that the poets anticipated what science is confirming. Mu-

sic does "run her geometric race," and the soul or melody does express herself in various beautiful forms.

If, as we are now assured, these sound vibrations fill the air, what lovely pictures we should see if we had eyes refined enough to behold them! Is it too large a speculation that this unseen universe of exquisite vibrations does convey delight to unseen beings adapted to receive and comprehend them? But is this universe of exquisite vibration entirely unseen by us? No! For, if we are to believe what clairvoyants tell us, it is not entirely unseen by mortals.

Mr. Leadbeater, in "The Theosophical Review," gives a remarkable description of what he saw during an original recital. He says—

"I noticed the effect which is produced;—the enormous edifice built up in the astral and mental matter, extending away above the organ and far through the roof of the church like a kind of castellated mountain range, all composed of glorious flashing colors, curving and blazing in a most marvelous manner like Aurora Borealis in the Arctic regions. I especially noticed, too, the difference in the character of the edifice built by the works of the various composers as the organist played them. Wagner makes always a magnificent, whole with splendid splashes of vivid color; one of Bach's fugues an ordered form of mathematical precision, with parallel rivulets of silver, or of gold, or of ruby, marking the successive appearances of the motif; while one of Mendelssohn's songs without words makes a lovely airy erection—a sort of castle of glee work in frosted silver."

This opens to us an immense and splendid field of speculation and experiment into which we cannot enter now, but every rightly informed Spiritualist knows it well; and those who are not Spiritualists, and cannot or will not accept the testimony of the clairvoyants who have described to us the infinite variety and beauty of this wonderful unseen world of sound, and presumably of color vibration, now have before them the actual photographs or originals of sonorous vibrations expressed in visible forms.

Many may not see what voice figures have to do with Spiritualism, but it seems likely that in the future they will play an interesting and important part in spiritualistic investigations.

At the conclusion of the address a large number of the very striking and varied "figures" which had been referred to by Mrs. Hopps were exhibited, by means of lantern slides, by Mr. A. E. Isaac; and Mrs. Hopps afterwards replied to numerous questions from the audience regarding them.

A hearty vote of thanks was given to Mrs. Hopps for her interesting address, to Mrs. Watts Hughes for her kindness in lending her lantern slides, and also to Mr. Isaac for kindly exhibiting them by means of his lantern.—Light, London, England.

## THE CREATIVE VOICE.

Those who had the good fortune to be present at the exhibition of voice pictures a fortnight ago had revealed to them a wonder-world of mysterious beauty which becomes more wonderful as we reflect upon it, and which suggests deeper and deeper thoughts. Apart from those deeper thoughts, however, the mere artistic loveliness of these pictures is surprising. We happen to know that when the figures were introduced to the great Spiritual artist, G. F. Watts, his remarks indicated the feeling that they belonged to a hidden realm, and not to the common earth. We do not wonder at that, especially when the manner of their production is remembered. That a single note sung into a tube should, on a simple membrane, be translated into a figure so involved, so exquisite, so full of meaning, as most of these pictures are, must, indeed, "give us pause," and carry our thoughts to that which lies in the realm of the unseen, for these figures reveal what hitherto has been unseen,—something of that tremendous ocean of voice-vibrations which flood the world with their million myriads of forms, in the midst of which we live and move and have our being.

For good or evil, every spoken word goes forth and carries its waves of motion into the atmosphere. To do what? Who can say? All we know is that those waves go forth and take their place and exert their influence upon the sum total of vibrations that pulse everywhere upon the brain or the finer self within.

Thus considered, a word is indeed a serious thing, and, in the light of it, one may find a deep and grave significance in that saying of the Master, "I say unto

you, they shall give account in the day of judgment."

Registered in the surrounding atmosphere, every cadence tells. The utterance of impatience and of anger as well as the expression of kindness and affection, are sent forth into that invisible world where all the subtle causes are. Who can tell what influences the forms produced may have upon the feelings and thoughts of others? We are assured by science that every vibration set going, travels throughout space, and plays some part in the tremendous whole. What if the vibrations we send forth are disorders, ugliness, sources of irritation? Who knows the mischief they may do when received upon the sensitive brain or more sensitive spirit of one in a condition to receive them? On the other hand, if the vibrations we set going are melodious, beautiful, and sources of joy, who can tell what ministries of good, what suggestions of soothing may go with them?

In the Book of Genesis the awful record stands against Cain, "The voice of thy brother's blood crieth unto me from the ground." "A figure of speech," it may be said. Hardly, in the light of these strange appearances. There were no sonorous vibrations proceeding from Abel's blood, but there were their equivalents. In John Ruskin's "Time and Tide," there is a passage of profound significance as to this. He said:—

Yesterday afternoon I called on Mr. H. C. Sorby, to see some of the results of an inquiry he has been following all last year, into the nature of the coloring matter of leaves and flowers. . . . My friend showed me the rainbow of the rose, and the rainbow of the violet, and the rainbow of the hyacinth, and the rainbow of forest leaves being born, and the rainbow of forest leaves dying. And, last, he showed me the rainbow of blood. It was but the three-hundredth part of a grain, dissolved in a drop of water; and it cast its measured bars, forever recognizable now to human sight, on the chord of the seven colors.

At this point, may one venture the suggestion that there is something in the human voice besides vibrations,—something that is vital, leading up to those other wonderful words of the Master, "The words that I speak unto you, they are spirit and they are life"? A secondary and transcendental significance, that; but the sayings of Jesus are largely subtle and transcendental. It is the voice that largely differentiates man from the "brutes," and it is hardly likely that the difference is only one of modulation. Not without meaning did the lecturer commence with the lofty note of the following words:

In ancient Hindu writings, Brahma is spoken of as "The Great Breath," who, by breathing into space, created the manifested universe. In the Hebrew Scriptures it is said of creation that "God spake and it was done," and in the New Testament we are taught that "in the beginning was the Word" (or Logos) "and that in it was life."

There is probably some underlying fact beneath the superstition concerning magic words, incantations and spells, as living vehicles of operative impulses proceeding from the user of them. A curious story in the First Book of Kings is interesting at this point. The scene is a wilderness where Elijah is in hiding from the enraged Jezebel, and where "the Lord" manifests to him His presence. He is told to take his stand "upon the mount before the Lord"; whereupon a mighty wind that rent the rocks passed by, "but the Lord was not in the wind"; then there was an earthquake, and a fire, "but the Lord was not in the fire"; and after the fire "a still small voice"; and when Elijah heard that, he wrapped his face in his mantle, and listened. Greater than tempest and earthquake and fire was that gentle voice.

Two other highly interesting topics invite attention, but we can only just mention them. One is the very curious similarity between some of these voice figures and certain well-known peculiarities of spirit drawings. The other is the simply marvelous resemblance many of these figures bear to natural objects, such as shells, snowflakes, flowers, trees, ferns, mosses, crystals, feathers, and microscopic objects, such as diatoms, thrillingly suggesting the lurking of creative powers in the voice,—a simply immense thought. If the human voice can create in the atmosphere vibrations corresponding with these objects, what large meanings lie within that saying of the ancient Hebrew poet: "He spake and it was done; He commanded and it stood fast!" But here we get indeed into deep waters; and, though these strange thoughts are inevitable, one can entertain them only as they who look up to the inaccessible stars.—Light, London, England.

## DENVER, COLORADO.

The Psychical Research Society, Incorporated.

To the Editor:—The cause of Spiritualism has taken a long step in advance in this city by the organization of the Psychical Research Society under the auspices of the National Association, and its incorporation under the laws of the state of Colorado in such a manner as to enable it to carry on the religious work of the organization under the protection of the state laws and at the same time to conduct a publishing house or establish schools, as it may be deemed best.

For the past year or so the organization of the Spiritualists of this city has been an impossibility, because of the same feeling that has handicapped the movement in all the centers of activity in the country, namely the petty jealousies of so-called leaders and mediums who have been unwilling that any other organization than one that centered around their own personality should publish an existence, hence the committee of Brother and Sister Sprague has made a great change in the situation, and the society has organized with a working membership of about fifty.

The board of officers is a sterling one and very harmonious in its composition, and well-known men and women and mediums are on the board. The society will hold a number of lectures and entertainments during the summer, and there are vigorous plans on foot for the construction in this city of a temple that shall be a headquarters for not only the Spiritualists of the city, but of the entire state, and there shall be a school here, which shall be for the Spiritualists of the great West, what the Morris Pratt School of the East is, or should be to the Spiritualists of the East.

The society intends to also establish in due time a publication house which shall be the means of issuing the standard literature of the cause in the places where it will do the most good, and publish from time to time such books as will help the cause in any manner possible.

The president, W. C. Marshall, is a wealthy mining man and a thorough business man. The vice-president, Mrs. Banner Ford, is a new-comer comparatively in the ranks, but a magnificent speaker and psychic. The secretary, H. H. Warner, is a well-known printer and publisher, and has spoken on the platform in the east, but has retired from that part of the work and devotes his time to the work of the press and the correspondence and finances of the society in connection with the treasurer, A. B. Montgomery, who is a mining man of large means, and with all the members of his family a devoted Spiritualist. Miss Cobb is a business

woman, Mrs. Gehring-Patterson is well known as one of our most reliable mediums, and C. E. Bull is a large dairyman. The board is planning for opening the fall campaign with such speakers as Messrs. Hull, H. D. Barrett, Mrs. Cooley and Mrs. Gaul-Reidinger, and other psychics of national reputation. The secretary of this society would be pleased to hear from speakers and mediums wishing engagements, and can be addressed at 2622 Lincoln avenue, Denver, Colo. No drinkers, users of drugs, or mediums whose methods of work or living do not bear close inspection, need apply.

The society has no use for such upon its platform, and does not intend to stand as sponsor for them before the public.

The society is taking an active interest in protecting the rights of the local mediums, and is actively opposing the passing of an ordinance in the city council which is intended to repeal the present law that exempts our ordained mediums from the payment of the license fee demanded from the palmists, astrologers, etc., who are flooding the papers with pretentious advertisements of the great wonders (?) they will accomplish if you only patronize them.

H. H. WARNER, Sec'y.

## To Whom It May Help.

I came into the realization of spirit return, the study of divine science, and knew nothing of Spiritualist literature until my guide directed me to subscribe for The Progressive Thinker, telling me where it was published, and saying it would direct me into channels of thought necessary for my unfoldment. I am happy to say it has. I have always entertained the thought of the love-principle, as Christ taught it, and my experience is, the perfect love we should have for each other, the love that casteth out fear, is the key that unlocks the way to this great psychic principle, and the gateway is obedience and simplicity to the divine principle within and around us.

If we wish to see beauty, we must live beauty. Knowing this, we are compassed by the opposite to good, and if we wish to communicate with minds in the higher and holier realms of thought, we must live in those higher and holier realms, for the ego is a free agent and goeth where it listeth.

Shall we be pure and holy Spiritualists, or float down the stream with the driftwood and dead fish? Let us live and demonstrate to the world Spiritualism in its highest and purest potency. Let every reader of The Progressive Thinker join the psychic circle as suggested in its columns, and project a thought of perfect love to all humanity. It will cost but little, and may buy a great deal, for thoughts are things and are creative.

LEO JONES DAVIS.

Lynn, Mass.

## PUBLICATIONS

OF  
**Hudson Tuttle.**

Library of Spiritual Literature.

## STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price 75 cents.

## LIFE IN TWO SPHERES.

In this story the scenes are laid on earth, and in the spirit world, presenting the spiritual philosophy of the real life of spiritual beings. All questions which arise on that subject are answered. Price, 50 cents.

## HERESY, OR LED TO THE LIGHT.

A thrilling psychological story of evangelization and free thought. It is a Protest against "The Secrets of the Convent" is to Catholicism. Price, 30 cents.

## ANGELL PRIZE CONTEST RECITATIONS.

For humane education, with plan of the Angell Prize Oratorical Contest. By Emma Rodd Tuttle. Price, 25 cents. All books sent postpaid. Address HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

## The Arcana of Spiritualism

A Manual of Spiritual Science and Philosophy.

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

Address all orders to  
**HUDSON TUTTLE,**  
Berlin Heights, Ohio.

## FREETHOUGHT AND LIBERAL PAMPHLETS

These pamphlets were published by Mr. Green in the Freethought Magazine and are all by eminent and able writers. The price on most of them has been reduced.

Roscoe Conkling. Memorial Oration, by Robert G. Ingersoll. Price 3 cents. Thomas Paine. By Robert G. Ingersoll. Price 3 cents.

Voltaire. An address by Prof. Emile Pinault. Price 3 cents.

Abraham Lincoln. His Religion. By Robert N. Reeves. Price 3 cents.

Burns and Whittier. Some of Their Likenesses and Differences. By Prof. Charles G. Brown. Price 5 cents.

Religion in the Republic. By Mrs. M. A. Freeman. Price 5 cents.

Rational Worship. A lecture delivered before the Chicago Liberal Society by Dr. T. B. Gregory of Chicago. Price 8 cents.

Why I Am Not a Christian. By D. D. Stedman. Price 8 cents.

Genesis to Revelation. Free Thought Commentary on the Whole Bible. By Judge Parish B. Ladd. Price 10 cents.

Revelation Under the Microscope of Evolution. By Prof. Daniel T. Ames. Price 10 cents.

Life and Career of Charles Bradlaugh. By George Jacob Holyoake. Price 10 cents.

Religion and Science. The "Reconciliation Mania" of Dr. Paul Carus of The Open Court. Analyzed and Refuted by Corvinus. Price 10 cents.

Free Thought Past, Present and Future. By Prof. Thaddeus B. Wakeman. With his portrait and life sketch. Price 10 cents.

The Priest and the Church—What Have They Done for the World? By Judge Parish B. Ladd. Price 15 cents.

John Tyndal Memorial. Ten short sketches of the life of this great man. Price 10 cents.

Cosmology Against Theology. By Vindex. Price 10 cents.

Church and State. The Bible in the Public Schools. The New American Party. A Criticism by "Jefferson." Price 10 cents.

Standing Up for Jesus; or What the Editor of the Freethinker's Magazine Thinks of Jesus. Price 2 cents.

"Why An Expurgated Bible" By Rev. E. H. Keens. Price 2 cents.

Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists, held in Chicago, Sept. 28, 29 and 30, 1893. By E. F. Underwood. Price 3 cents.

Christianity; Its Impachment and Decadence. Also Demands of Liberalism. By Dr. F. E. Abbot and Prof. T. B. Wakeman. Price 3 cents.

Myth of the Great Deluge. By James M. McCann. Price 15 cents.

The Evolution of the Devil. By Henry Frank. Price 20 cents.

Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

Liberalized Christianity. By Henry M. Taber. Price 5 cents.

The Republic in Danger. By Henry M. Taber. Price 10 cents.

In Place of Christianity. By Henry M. Taber. Price 10 cents.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equity in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"Social Uplifting, Including Co-operative Systems and the Happiness and Rationableness of Humanity." By E. D. Babitt. L. L. D. Price 25 cents.

The Last Part of Human Culture Course. Paper cover, 15 cents. For sale at this office.

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

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents.

## BOOK REVIEW.

The Little Book of Life After Death. By Gustav Theodor Fechner. Translated from the German by Mary C. Wadsworth. With an Introduction by William James. Little, Brown & Co., Boston.

The publishers have conferred a great favor on the spiritually inclined, by issuing this gem of a book, a gem in appearance and a crystal of the wonderful intuitive thoughts of the greatest philosopher, scientist, and Spiritualist of his age. Prof. James has introduced the book and author with a sympathetic appreciation, which at once places the reader on familiar terms and adds much to his enjoyment and understanding.

The book was written as long ago as 1835, seventy years ago, yet its vitality and truth is such that the present has just overtaken the views of the author. He was a Spiritualist in contradistinction to a materialist—a Spiritualist in the highest sense, advocating the supremacy of spirit over matter. His "light view" as contrasted with the "dark view" of materialism.

In passing its pages under review, the temptation is strong to transfer page after page, for all is so interesting, so full of thought, it is difficult to choose one passage more representative than another.

In the beginning he says man "lives upon the Earth not once but three times": before birth, his earth-life, the third when: "His life is merged with that of other souls into the higher life of the supreme spirit and he discerns the reality of ultimate things."

"The passing from the first to the second stage is called birth; the transition from the second to the third is called death." "Death is only a second birth to a freer existence, in which the spirit breaks through the material covering and abandons inaction and sloth as the child does in its first birth."

Of spirit communion he says: "A Goethe, a Schiller, a Napoleon, a Luther, still live among us, thinking and acting in us, as awakened creative individuals, more highly developed than at their death,—each no longer restrained by the limitations of the body, but poured forth upon the world which their lifetime they molded, gladdened, swayed and in their personality for surpassing the influences which we still discern as coming from them."

"This is the great justice of creation, that everyone makes for himself the conditions of his future life."

"According as the man has been good or bad, was industrious or idle, will he find himself possessed of an organism, healthy or sick, beautiful or ugly, strong or weak, in the world to come, and his free activity in this world will determine his relations to other souls."

his destiny, his capacity and talents for further progress in that world."

Of unconscious spirit impressions: "Man does not know from whence his thoughts come to him; he is seized with a longing, a foreboding, or a joy, which he is quite unable to account for; he is urged by a force of activity, or a voice warns him away from it, without his being conscious of any special cause. There are visitations of spirits, which think and act in him from another center than his own."

There has of late been a discussion of the question whether spirits could be benefited by coming into the sphere of mortals. Fechner affirms that they can. He says: "The outside spirits established within a man are quite as much subjected to the influence of the human will, though in a different way, as man is dependent upon them; he can from the center of his spiritual being, equally well produce new growth in the spirits united to him within, as these can definitely influence his deepest life." But in harmoniously developed spiritual life, no one will has the mastery over another."

Now comes the key to "obsession." "All spirits cannot be united indiscriminately in the same soul; therefore the good and bad, the true and false spirits contend together for possession of it, and the one who conquers in the struggle holds the ground." He feels the conflict, "But not as a prize won without effort, or as a willing victim, does he fall to the strange spirits in the contest, but with a source of self-active strength in the center of his being, he holds between the contending forces within which wish to draw him to themselves and fights on whichever side he chooses; and so he can carry the day even for the weaker impulses, when he joins his strength with theirs against the stronger. The Self of the man remains undisturbed so long as he preserves the inborn freedom of his power and does not become tired of using it. As often, however, as he becomes subject to evil spirit, he is because the development of his interior strength is hindered by discouragement, and so to become bad, it is often only necessary to be careless or lazy."

"The bad man must first overcome and subdue by his own will all the evil spirits which have striven against him, and then he can be good."

"Pure spirits turn gladly to enter a pure soul and evil without fatigue upon the evil within. . . . But even good spirits, if they despair of winning a soul from the final mastery of evil, desert it, and so it becomes at last a hell, a place fit only for the torments of the damned." Most true is the means the author prescribes for communion with the dead.

One means there is of attaining the highest conscious meeting between the living and the dead; it is the memory of the living for the dead. To direct

our attention to the dead is to awaken them to us: "At every festival we devote to them they rise up; they float about every monument we raise to them; they listen to every song with which we praise their deeds."

"And how much man will have to learn after death! For he must not think at the first entrance he will possess the whole future perception, for which the future life will offer him the means. There may be a beginning without an end, says Fechner. 'But are you afraid that human consciousness because born out of the universal, will again flow back into it; then look at the tree. Many years passed before the branches grew out of the trunk, but once there they do not go down into it again. . . . so will the life-tree of the world grow and unfold itself.'"

Had this book been written yesterday it would not be so marvelous, but to meet a clear and beautiful presentation of the principles of Modern Spiritualism, which is the result of immeasurable communications, written thirty years before its advent, is a delightful surprise.

There are a few passages, somewhat obscure, and others seemingly conflicting, yet on the whole there is no doubt of the author's meaning. His condensation of thought, sententious and assertive at times, makes his clearness the more remarkable.

HUDSON TUTTLE.

## Do You Suffer from Asthma?

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

Dr. R. Johnson, D. C., a prominent citizen of Grand Forks, N. D., writes: "I tried two physicians and changes of climate without relief, but was completely cured by the Kola Compound after fifty years suffering. Dr. W. H. Vall, an eminent physician of St. Louis, Mo., writes that he tried Kola on several difficult cases of Asthma with satisfactory results. In every case, R. M. Borchers, Amanda, Ohio, writes: 'I suffered with Asthma twelve years until the Kola Compound cured me. I could get no relief until I used the Kola Compound which cured me. Hundreds of smaller cures have been received by the importers, and copies of them will be pleased to send you.'"

To prove to you beyond doubt my wonderful curative power, the Kola Importing Company, No. 1161 Broadway New York, will send a large case of the

## THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

This Progressive Thinker will be furnished until further notice at the following rates, in advance:

One Year	\$1.00
Six Months	.60
Three Months	.35
Single Copy	6c

REMITTANCES:

Remit by Postoffice Money Order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get 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 renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly write us, and our errors in address will be promptly corrected, and missing numbers 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, MAY 27, 1905.

## WORDS OF CAUTION.

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

## HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

## IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violations," a booklet of choice spiritual poems. One contributing two dollars 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., Washington, D. C.

## It Won't Do.

Rev. Edward T. Slater, an English clergyman, in a late issue of the London "Churchman," discussing on the need of a "higher religious education," in the course of his polemic, says:

"It is idle to deny that a change has come over men's ideas, and they justly require the great central truths to be restated in terms of modern thought."

"The proposition is correct, but is it not a fact that what is termed 'great central truths,' like the language in which they are expressed, are concepts of a barbarian age, and of a half-civilized people; and do they not need revision, as largely as the 'terms' in which they are expressed?"

This is an age of enlightenment, of science, of cultured thought, in wonderful contrast with the teachings of two thousand years ago. As well attempt to revive the uncouth costumes of the Gothic age, and make them the standards of to-day, as to revive their modes of thought. But Rev. Slater would do worse than this; he would carry us back two or three thousand additional years, and impinge the morals, and the crude religious notions of those ancient people, only lately emerged from a savage life, worshipping idols of wood and stone, and make their thoughts models of present knowledge and refinement. It won't do. The angelic world, co-operating with morality, are opening up new ideas in regard to a future life, and these in time will become perfected, leaving no place for the rude splendor of ivory thrones, stately paved with gold, and brutal wars between celestial.

## The Spirit.

To the spirit there seems to be no past, no present, no future, but an eternal Now. Height, depth, distance, seem annihilated. The boundless universe is in its grasp. Byron beautifully describes a spirit as he conceives it, and no inspiration by prophet has favored us with such a sublime description as he:

"Eternal, boundless, undecay'd,  
A thought unseen, but seeing all,  
All, all in earth, or skies displayed,  
Shall it survey, shall it recall;  
Each fainter trace that memory holds,  
So darkly of departed years,  
In one broad glance the soul beholds,  
And all that was at once appears."

"Before creation peopled earth,  
His eye shall roll through chaos back;  
And where the furthest heaven had birth,  
The spirit trace its rising track.

And where the future mists or makes,  
Its glance dilate o'er all to be,  
While sun is quenched or system breaks,  
Fix'd in its own eternity.

"Above of love, hope, hate or fear,  
It lives all passionless and pure;  
An age shall fleet like earthly year;  
Its years as moments shall endure,  
Way, away, without a wing,  
O'er all, through all, its thoughts,  
Shall fly;  
Nameless and eternal thing,  
Forgetting what it was to die."

## Deserted the Ancient Faith.

The papers announce that a French Catholic church, at Manchaug, Mass., has become associated with the Baptists. Rev. A. E. Ribour, pastor.

In some features the Baptist denomination is the most liberal of the orthodox sects. More converts to Spiritualism came from the Baptists and Universalists than from other churches. The writer remembers one Baptist church, way back in the early '50s, which closed its doors because of the large desertion of its members to faith in the teachings from spirit life.

"A Conspiracy Against the Republic." By Charles B. Waite. A. M. author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

## Material for Learned Thought.

The age in which we live has opportunities of critical research experienced by no other. In all the past there were no such libraries as we now possess, neither were there persons so deeply learned as now, persons who are able to decipher every extant written language. The hieroglyphs of Egypt, and the cuneiform inscriptions of Babylon and Assyria, are now more easily read than was the Greek four hundred years ago.

Our principal metropolitan cities have libraries today to which the masses have access, greatly superior to any extant in ancient times. We are told by Josephus, without regard to who he was, or when he wrote, that the Jewish library consisted of twenty-two books. Those twenty-two books now appear in a part of one of our present volumes, which, labeled in Greek, means "The Books." The two hundred thousand volumes of Pergamum, or the seven hundred thousand volumes of Alexandria, would probably diminish in numbers as did the Jewish, if appearing in modern characters.

With easy access to these storehouses of modern wisdom it is not strange, then, that modern thought, and extended knowledge should pass under review, and very possibly give place to more correct ideas.

Every biblical student who has dared to think, must have wondered why there were so many gospels and so variant, professing being an account of Jesus. There are nearly or quite fifty gospels, canonical and apocryphal, extant. All of these, taking current ecclesiastical history for authority, were in being when the Council of Laodicea was held, where it is claimed the four canonical gospels were selected. This number, it was said, was selected because there were four seasons of the year, and the choice fell upon those which best agreed in their narratives. The acceptance of either of the others would have made a different Jesus and a different religion from that we now have. So had but one of either of the accepted gospels remained as authority, all others being rejected, the character, Jesus, in some respects, would be quite different from that now entertained of him.

We might inquire: Why this divergence in account? To us the question can be best answered by inquiring into the origin of the so-called gospels, whether canonical or otherwise.

It has been claimed there was probably a prior gospel to any now in being, from which writers drew for their principal facts, and where divergent they drew on an active imagination to round out the record. This seems very plausible; but is not that record still accessible? May it not be found in what is now known as the New Testament? Is not every material point involved in Paul's Epistles? And the variations, whether in the canonical or non-canonical gospels, are they not just such as a monk in his cloister would be able to write who were familiar with Paul's productions, and who were ambitious to have a full story of the apostles' Jesus?

It is universally conceded by biblical scholars, that Paul's Epistles antedate the gospels. And they who have turned their attention in that direction admit the dogmas of the church derive their principal support from Paul. Salvation by faith in Jesus first appears as a Christian teaching in the Epistles, and so with many other impositions. The clergyman preaching on immortality draws on the Epistles for texts in support of his faith, and rarely makes citations from the gospels, for there it appears second hand.

Why should not Paul be received as original authority? He says, Galatians 1, 11, 12: "I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ."

Paul never saw Jesus save in a vision. That vision seems the result of sun-stroke; though Kitto says: "Some regard it as a religious narrative as a myth. Paul himself determined that his teachings were the only gospel. See Gal. 1:8. 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'"

A review of all the passages in Paul's Epistles which would suggest and lead up to the gospels are too voluminous for this column. But the student who shall turn his attention in this direction will find an ample field for thought, and possibly be able to make clear that which we admit we only suspicion.

The conclusion is, how can we account for the numerous gospels, genuine and otherwise, which seem of equal authority, on the hypothesis that the several authors borrowed their material points from—shall we write it?—still older myths?

## Insane Asylums and Religious Wrecks.

Superintendent Gorst of the Mendota Hospital for the Insane, of Wisconsin, to a visiting party of the state legislature, is reported by the La Crosse Chronicle to have said:

"There is no greater crime against the state than holding religious 'revivals.' There is a stirring revival in Wisconsin, and the state is followed by a veritable influx of patients sent to the asylums. It is not always safe to say these things openly, because it is not always safe to tell the truth; but that is the fact. Religious mania is one of the most common forms of insanity, and together with over-indulgence in alcoholic drink and family troubles, religious enthusiasm is the great cause of sending persons to institutions like this."

This is a plain, straightforward, unadorned narration of facts, well known to practicing physicians the whole country over. It is not peculiar to Wisconsin, but it is common to the sensational pulpits everywhere. Restrictive legislation is required on this subject; and yet it is probable constitutional provisions are in the way. But this would not count if Spiritualism produced such unhappy consequences.

## NEW YORK STATE CONVENTION.

The ninth annual convention of the New York State Association of Spiritualists will be held in Empire Hall, Syracuse, N. Y., on June 2, 3 and 4, to which all Spiritualists and friends of the cause are most cordially invited to be present. A large number of good speakers and phenomenal mediums will be present. Choice music will be rendered and eloquent readings will be given by our talented elocutionist, Miss Victoria C. Moore, of Dryden, N. Y.

Arrangements have been made for reduced rates of board at the Emporio Hotel for all visitors and delegates. Let us all endeavor by our presence and enthusiasm to make this the most interesting annual meeting held.

HERBERT L. WHITNEY, Secretary.

25 Irving Place, Brooklyn, N. Y.

## The Court of Inquiry.

THE COURT OF INQUIRY IS

SOMETHING NEW, SOMETHING STARTLING, SOMETHING THAT WILL AGITATE SPIRITUALISM FROM CENTER TO CIRCUMFERENCE! IN FACT, IT IS SOMETHING NEW IN THE HISTORY OF OUR CAUSE—SOMETHING ORIGINAL, AND SHOULD BE READ BY EVERY SPIRITUALIST IN THE LAND. LEGERDEMAIN, DECEPTION THAT IS ALMOST IMPOSSIBLE TO UNCOVER, AND SLEIGHT-OF-HAND ARE THE AGENTS BROUGHT INTO REQUISITION TO KEEP PACE WITH, OR IN ADVANCE OF, IF POSSIBLE, THE GENUINE SPIRITUAL PHENOMENA. FOR YEARS NO ONE SUSPECTED THE USE OF ARTIFICIAL TOGGERY IN THE MATERIALIZING SEANCE TO MAKE UP YOUR "ANGEL VISITORS," BUT SOME STEADFAST FRIENDS OF THE CAUSE AND THIS PHASE OF MEDIUMSHIP DECLARE THAT ALL PHYSICAL MEDIUMS USE THIS ARTIFICIAL TOGGERY, AND THAT IF YOU CATCH THE "SPIRIT" YOU WILL HAVE THE MEDIUM DRESSED IN A ROBE THAT WILL NOT DEMERITIZALIZE. THIS IS A SERIOUS CHARGE, AND IF TRUE, DEMONSTRATES DECEPTION OF THE DARKEST KIND. LET THIS UNIQUE COURT OF INQUIRY DECIDE.

## Afraid of Spiritualism.

A more than usually shameless exhibition of petty, narrow-souled bigotry, and intolerance of freedom of thought and its expression, was that manifested by the "council" of a society known under the high-sounding title of "Victoria Institute and Philosophical Society of Great Britain"—in its treatment of Dr. J. M. Peebles, as is set forth in a statement published by Light, of London, England, which may be found in this issue of The Progressive Thinker.

Such infinitesimal littleness does not indicate the breadth of mind and judicial qualities that characterize genuine philosophers, or honest, earnest seekers after truth.

Of course, by this action, the said society will have only succeeded in belittling itself in the estimation of the public, which likes fair play and a square deal.

Spiritualism, and Dr. Peebles as its representative and advocate, will gain in prestige and influence as a result of this manifestation of combined cowardice and bigotry.

Spiritualism cannot be put down or hindered by such small tactics on the part of its cowardly opposers.

In view of the plain reasons for his shabby treatment, Dr. Peebles should consider himself honored by the council's action, rather than otherwise; he is entitled to congratulations rather than commiseration. The members of the council were afraid of him and his presentation of truth.

His address will doubtless be published in good form and will reach thousands of minds that, if he had been allowed to deliver it, would never have seen or heard of it.

## Startles a Church Congress.

The Rev. Dr. John Peters, rector of St. Michael's church, New York, is reported to have greatly stirred members of the Episcopal Church Congress, by declaring that the bible, when treated as history, must be subjected to the same rules of criticism as any other narrative compilation.

His analysis of the personalities which have come down to us under the names of Abraham, Isaac, Jacob, and Joseph startled the more conservative of the congress and elicited the more progressive. Comment on Dr. Peters' attitude was running freely at the congress today. His statement that the Book of Genesis is full of myths, that Abraham, Jacob, and Isaac were not real people in the commonly accepted sense, but are merely composite photographs, so to speak, of Israel, and that much of what is recorded of the patriarchs is purely romantic, led to no end of argument, approval, and criticism.

Dr. Peters elaborated his contentions that the bible as a historical narrative must be subjected to analytical and synthetic criticism, just as other records of events. The rector added that the bible legends were superior to other folklore in that they served to point to the higher moral and spiritual life.

"The stories of Abraham, of Isaac, of Jacob, and of Joseph, differ in no essential degree from the folk legends of our own Germanic and Celtic kind," said Dr. Peters. "Those stories originated in the myths, the legends, and the traditions of Hebron, Bersheba, Bethel, and Sechem, and those pre-Israelite myths and legends were woven into the fabric of Hebrew story. So the ancestral heroes, gods, or demigods of the country of which the Israelites took possession were adopted by Israel as its own ancestors—patriarchs whose personalities were clothed with the traditions of Israel's history, religious beliefs, ideals, and convictions."

## A Prominent Spiritualist Passed to Spirit Life.

Levi P. Barrett, the father of H. D. Barrett, president of the N. S. A., lately passed to the realm of souls, at Canaan, Maine. He was one of the noblest men in the ranks of Spiritualism, and was fully ripe for the great change. President Barrett's little baby daughter has also passed to spirit life, having been attacked by pneumonia.

## SPIRITUALIST MASS-MEETING.

We have been notified that there will be a mass meeting of the Spiritualists of the state of Kansas at Topeka, June 9, 10 and 11. The following well known speakers are engaged for the occasion: Dr. G. B. Warner, vice-president of the N. S. A., a forcible and eloquent speaker; Mrs. Virginia Bryan, well known throughout the state as an excellent clairvoyant; Mrs. E. L. Wilson, a splendid test medium; the daughter of that veteran, Capt. E. V. Wilson; Mrs. Lull, a fine speaker and message bearer. Other able lecturers and mediums will be present. The musical programme will be under the supervision of Prof. Worrel.

"The Infidelity of Ecclesiasticalism. A Memoir to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychical science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

## AN URGENT APPEAL.

For Money to Assist in Defending the

Goff Will.

To the Editor:—Herewith I send you a short article as an appeal for help in the Goff will case. I know your valuable assistance is needed for this case several times, but as yet the desired results have not been reached.

We wish to pay to the Spiritualists of Michigan, if you lose this case by letting it go by default, for the want of a small amount of money, you are making a great mistake. John P. Goff was a man of as sound judgment and good character, and the new way was standing and speaking upon a platform long identified with Spiritualism, and I have lectured every Sunday since, and sometimes on week-day evenings. My future appointments are in Nottingham, Birmingham, Manchester, and Glasgow, back to London, down to Mersey, Thelwell, then returning to London I appear a second time before the Hackney Society and shall lecture before the British Vegetarian Society in London, before the Psycho-Therapeutic Society upon the subject of Suggestion, Hypnotism, Mental Reading, and am also to spend an evening in Westminster Hall with the members of the Anti-Vaccination Society. So goes the world of activity, gleefully with the getting out of two new books, I sought rest—relaxation—from hard study, and I only had it while upon the nine days' voyage upon the ocean.

## MY FIRST VISIT TO LONDON.

There has been some misunderstanding as to the time of my first reaching London and doing some lecture work in this great city of cities. As a matter of history it may not be so very important, but it is decidedly interesting to those who have studied the beginning and progress of Modern Spiritualism. I reached London the first time, in the autumn of 1865, doing some lecturing under the auspices of James Burns, whose devotion and energy in this movement were deserving of the greatest credit.

A fine reception was tendered me at that time. By turning to the "Medium" and "Daybreak" of June 3, 1869, one will see, under date of May 29, 1870, that I delivered my valedictory address in the Cavendish Rooms before returning to America, and in the issue of the "Medium" April 2, 1870, may be found these earnest words from James Burns:

"We found in Mortimer street a suitable place for Sunday evening services and with very little publicity filled the hall comfortably on the second evening. The services have gone on steadily for three months and now seem to have attained a steadfast footing. This is the first effort that has been undertaken in London to hold a similar series of religious meetings, and the result has been in every way most profitable. This is no mean achievement, and if we were asked to point out a case in which it had been before accomplished in this country, we should be obliged to confess that we had no knowledge of any such case."

This was fully thirty-five years ago. While here at that time I visited and lectured in Dublin, Ireland. On this trip I was accompanied by Mr. McDonald, who after lecturing kindly took me to some of the wonderful relics of a remote antiquity, and it is quite generally thought that they related to Phallic worship. Others, and among them myself, think differently. The witty O'Brien suggested that these towers were built by the ancients to puzzle the moderns and they have proved a success.

## DIFFERING VIEWS OF SPIRITUALISTS.

1875.

There is in England considerable of a line of demarcation between what are termed materialistic Spiritualists and Christian Spiritualists. This is unfortunate. There is a strong, and I may almost say, uncharitable controversy now raging upon the subject of the "Two Worlds." Never will men have differently shaped heads and dwell under different environments can they be made to see or believe precisely alike—and why should they? Monotony would be anywhere an intolerable Hades. When I was in London thirty or thirty-five years ago gathering the materials for my "Year Book of Spiritualism," I sent a circular to the noted Spiritualist journalist and book reviewer, S. H. Hall, asking him for a short article. He replied thus briefly: "Sir, I am a Christian Spiritualist, and I am informed that you are propagating opinions hostile to Christianity. I am therefore bound to withhold from you any aid or countenance in any way."

Brother Hall was a good conscientious man, but church-bound. The distinguished William Howitt, said to have been the author of 70 volumes, sympathized religiously with Mr. Hall. Benjamin Coleman, a veteran in the cause, took the same view on the subject.

## OLD REMINISCENCES.

Being in London again recalls to mind many interesting occurrences of my first visit to England. I reached Liverpool August 23, 1869, and lectured in Manchester August 27 of the same month. And when putting my feet on British soil, I thought of the thinking of E. C. Dunn, and of his spirit guide calling himself Aaron Knight, who very frequently entranced him. Mr. Dunn was with me much of the time for 14 years and from the time of his first entrancement, during the after years I talked with his spirit guides hundreds and hundreds of times. He (Aaron Knight) informed me that he was born in York, Yorkshire, England, something like 200 years ago, although, he would add, I take little note of time in my present higher life. He described to me over and over again the old Yorkminster, the ruins of St. Mary's Abbey, remnants of the old city walls, the River Ouse, the general topography of the country, the picture of the Virgin Mary in the minister with the serpent under her feet. He also said that his brother, the Rev. James Knight, the original name being McKnight, was a distinguished clergyman, ordained a deacon in the Savoy Chapel, London. And mark, at this time I had never been in England, nor had this young unlettered Dunn, who had been brought to telepathy about the test. Very well, reaching England, I went to London, to Manchester, where I met Robert Green, who accompanied me to the old city of York where I commenced a search for the names of the Knights, that I might be able to identify the family and learn the particulars of the Rev. James Knight and so forth.

## A DREAM VISION.

Which Told the Boy His Mother Was Dead.

Bridgeport, Ct.—William Crow, a nineteen-year-old patient in the Bridgeport Hospital, has amazed the surgeons by a marvellous faculty of "seeing things" in dreams before they happen, or about the time they happen.

Mrs. Rosa Jepson, a sister of the young man, who is recovering from the loss of a leg in a railroad accident, called on him. His mother died after he was taken to the hospital and his sister feared to break the news.

"Mother had another of those bad spells last night," she said.

"Why, mother is dead, now," said the young man, sadly. Then he told of a dream. "I knew she was dead last night when I had a dream at 10 o'clock," he said. "I dreamed that I was in the open air. Suddenly two stars descended. One was a bright open and I saw mother's face. She smiled and I felt her fingers running through my hair. She said: 'Oh, Willie! Then I awoke.'"

The boy's mother died at 10 o'clock, the hour he had the dream.

Three nights before Crow met with the accident, he dreamed that he was injured and told his friends at the time. —Chicago Examiner.

"The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office."

## Dr. J. M. Peebles in England.

Interesting Items, Experiences, Sketches, Observations and Paragraphs from English Journals.

translation: "24th of October 1714, Rev. James Knight, A. M., was ordained deacon in the Savoy Chapel, London, and preached the same Chapel, on the following Sunday." This with the almost minute descriptions of the city of York, its minister, St. Mary's Abbey, the River Ouse, the lay of the land where the boy Aaron had played and other scenes which he had described to me, all conspired to confirm his identity. This—all this—I pronounced remarkable, and I defy any candidly skeptical-inclined mind to come to any other conclusion than that this was the Aaron Knight, the veritable brother of the Rev. James Knight, once a mortal, now a risen conscious spirit. Similar facts Henry Ward Beecher once said "strengthened faith." They do more. They demonstrate the reality of a conscious converse between the two worlds visible and invisible.

## SCIENCE AND RELIGION.

The London papers have made a long extract from Professor Haeckel's lectures in Berlin. Not only have they reported them, but they have discussed them. Haeckel is one of the rank materialists that I know of. He denied "the possibility of the existence of any immortal spirit." He declared that "what is generally called the soul or spirit is a mere function of the brain and a development of the intellectual faculties derived from and possessed by the higher domestic animals, such as fidelity, moral consciousness, self-sacrifice." He visited while in Berlin the famous Hans horse, the horse that knows and remembers so much, but cannot tell it. Haeckel says there was "nothing wonderful in the horse's performance, as the intelligence of insects and animals differed from man only in degree." Professor Voght and other materialists taught the same thing years ago, in fact, this chain of materialism can be traced link after link back to that atheistic materialist Lucretius. And yet our most distinguished scientists admit that they know nothing of matter when traced down to the last analysis. And so they are continually "knowing nothing."

What a contrast to Spiritualists who know, positively know, that they converse with their risen friends.

## A STRANGE TRANCE.

A boy of some ten years, bright and precocious living at Normanton, was considered exceedingly religious and sedate for one of his age. He had spells which were called by the most enlightened of the neighborhood, trances. In one of these trances he foretold his death: He declared several times that he should not be alive at the next Christmas. Taken sick, he was pronounced to be suffering from meningitis. Physicians had pronounced him incurable and he had legally certified. The hour for the funeral had arrived—the horse was at the door and the rectory present, when the mother thought she saw a redness about the ears of her boy. Lifting the eyelids, the eye seemed bright and clear, putting a polished glass over the mouth there was a slight moisture. They called several physicians, two pronounced it a case of suspended animation, the other said he is doubtless dead. They took him from the coffin, the form seemed limber, and they put him before the fire and placed smelling salts under his nose. For four days the form remained in this questionable condition, some pronouncing him alive in a trance, and others denying it. But finally there was a disclosure. The throat, the eye assumed a dull leaden color; there was no further moisture from the mouth and he was pronounced dead, and consequently buried. In my opinion many are buried alive each year.

## ENGLISH NEWSPAPER CLIPPINGS.

The Daily News informed us a few days ago that the Methodist Church at Forest Hill presented a remarkable scene. Some sixty members of the church, while holding a prayer-meeting and later "discussing the public houses" became excited. The excitement rose high. Bitter, angry words were then a scene of wild confusion. The mission hymn books were rolled into balls and thrown by the men at each other and this was followed up by using the kneeling hassocks as missiles. It was, says the reporter, a most deplorable sight, a disgrace to the name of Christianity.

While the Bishop of London was celebrating the rite of ordination, Mr. Kensit and some half dozen other men walked up to the choir where Mr. Kensit began reading a paper protesting against the ordination of the Rev. Basil S. Dyer. A noisy scene ensued. Bitter words were spoken. Mr. Kensit being violently opposed to the ritualist portion of the English Church and the Roman Mass, and the latter resigned and fled by the Lord Mayor thirty-five dollars.

There is a great excitement now in the English Church over the fact that some one hundred of their most distinguished clergymen and college professors have signed a manifesto endorsing what is termed the "Higher Criticism."

The leader of the movement, Mr. H. H. Hall, a member of the highest church party declares that this manifesto represents the thin edge of the wedge of an organized effort to tamper with the foundations of the church. It was an attempt, he said, to wipe the supernatural element out of our religion and to break down the whole sacramental system.

A resident merchant of Benares in India writes that India is about to become the center of a lively religious war. The "leading Hindu thinkers are organizing for the purpose of driving Theosophy from the strongholds it has been able to attain in Hindustan." These Hindu leaders declare that the Theosophical pretensions and writings are only a fabric of fiction. Annie Besant, the successor of Mme. Blavatsky, has built up a college for the teaching of her personal doctrines. They say that Mme. Blavatsky was a female magician and untruthful. Mrs. Besant, they inform us, wears the Hindu dress, eats only food cooked by the Brahmins, and declares that she was a Brahmin in a previous incarnation, and walks the streets of Benares counting her beads surrounded by young men. She announces that the religion revealed to Mme. Blavatsky is the oldest religion in the world and precedes the Vedas. All of this the educated Hindus and the higher class scholars repudiate. They ask her to prove her occultism, but she utterly refuses, and these Hindu teachers and scholars insist that she knows little of the Vedas and nothing of the Sanskrit, and they pronounce the Mahatmas' imaginary ghosts to frighten the uneducated. A series of lectures are now being given in India to show the folly and pretensions of the theosophists.

Since my visits to India, Ceylon, and

China, and there conversing with the natives, studying their magic, their mediumship, and their obsessions, I have said over and over again that these people, all, or nearly all, were Spiritualists. It is an exception to find a man or woman who does not believe that their ancestral spirits are around them, about them, and under varying conditions converse with and give to them advice. In accordance with this position Admiral Togo at a funeral service held in Tokio in memory of officers and soldiers killed in action addressed their spirits—mark it well—in the course of an address he lifted his eyes and said:

"As I stand before you spirits I can hardly express my feelings. Your personality is fresh in my memory. Your corporeal existence has ceased, but your passing from the world has been in the gallant discharge of your duty by which the country's honor on this side of the world has been completely enabled. We world has been completely enabled."

## OUR COMBINED FLEET RETAINS THE UNDISPUTED COMMAND OF THE SEAS.

I trust this will bring peace and rest to your spirits. It is my agreeable duty to report our successes to the spirits of those who sacrificed their earthly existence for the attainment of so great a result.

## ENGLISH MIRTH.

As every church has its clown, so the English Parliament has its inveterate humorist. It is Sir Wilfrid Lawson. In one of his speeches he said that a minister, addressing a meeting of his congregation, asked all women who were never quarreled with their husbands to stand up. Every woman kept her seat. Then the minister asked all men who had never quarreled with their wives to stand up. Ten men stood up, and they expected the minister to praise them. Instead, he said, "Oh! Lord, have mercy on these ten men."

## THE BATTLE UPON "OBSESSIONS."

J. J. MORSE.

Through not seeing The Progressive Thinker regularly, in consequence of my journeys hither and thither, I am brought up to the mark in regard to the moral combatants, but the other day, in looking over the bound London "Medium and Daybreak," I came across the following in regard to Mr. J. J. Morse and his controlling Chinese intelligence, Tien. Here are some of the questions put to this Chinese spirit guide and the spirit's answers. It will be observed that they are in line with the direct testimony of the Spirit Life in London "Medium and Daybreak," I came across the following in regard to Mr. J. J. Morse and his controlling Chinese intelligence, Tien. Here are some of the questions put to this Chinese spirit guide and the spirit's answers. It will be observed that they are in line with the direct testimony of the Spirit Life in London "Medium and Daybreak," I came across the following in regard to Mr. J. J. Morse and his controlling Chinese intelligence, Tien. Here are some of the questions put to this Chinese spirit guide and the spirit's answers. It will be observed that they are in line with the direct testimony of the Spirit Life in London "Medium and Daybreak," I came across the following in regard to Mr. J. J. Morse and his controlling Chinese intelligence, Tien. Here are some of the questions put to this Chinese spirit guide and the spirit's answers. It will be observed that they are in line with the direct testimony of the Spirit Life in London "Medium and Daybreak," I came across the following in regard to Mr. J. J. Morse and his controlling Chinese intelligence, Tien. Here are some of the questions put to this Chinese spirit guide and the spirit's answers. It will be observed that they are in line with the direct testimony of the Spirit Life in London "Medium and Daybreak," I came across the following in regard to Mr. J. J. Morse and his controlling Chinese intelligence, Tien. Here are some of the questions put to this Chinese spirit guide and the spirit's answers. It will be observed that they are in line with the direct testimony of the Spirit Life in London "Medium and Daybreak," I came across the following in regard to Mr. J. J. Morse and

# What Shall We Do to Be Saved?

A Lecture Delivered by James L. Dow, before the First Spiritual Society of Manhattan, Kansas.

What shall we do to be saved? To be saved from suffering and sorrow here and hereafter? This is the most important question that the human family ever had to deal with. From away back in the dim distance of the past, as far back as we have any reliable record, people were asking this question. And all through the myriads of years and thousands of generations that have passed since then, up to the present time, this has always been the question most frequently asked, and the one that has never been satisfactorily answered to any considerable number of people.

The answer to this question has been so varied according to the belief and spiritual development of whoever undertook to answer it, that the great majority of the people have become dazed upon the subject, and hardly know which way to steer. The various requirements of salvation as given out by different people have been easy and natural, hard and difficult, or tyrannical and cruel, just according to the character given to God by the people, and the character given to God is always in harmony with the moral and spiritual development of the people.

## God and Moral and Spiritual Development.

In order to show you how perfectly the character of a God who is worshipped by a people conforms to the moral and spiritual development of that people I wish to call your attention to the inhabitants of Carthage, when that city was in its greatest glory. The inhabitants worshipped the sun and the moon, and were called fire-worshippers, as they believed the sun was fire, and their Magi, or Oracles claimed to have received some of this fire direct from the sun, and they called it holy fire and kept it continually burning upon their altar in the temple, and they worshipped it as a God or a representative of their God, and the whole nation would have gone into mourning if by any means this fire should have become extinguished. These people were warlike, as were all the people at that time, and while they were fairly honorable in their dealings with their own people who devoutly worshipped their God, they were most unjust and cruel to all others. Their common enemy if captured was usually put to the sword, while their leaders were subjected to the most inhuman torture that they could devise. (As in the case of their torture of Regulus, the Roman general.) Cutting off the hands and feet, pulling out the tongue by the root, cutting off the eyelids, and burning at the stake with a slow fire, was no uncommon occurrence with them. Their rulers were haughty, selfish and proud, and extremely jealous of anyone whom they might have the least suspicion of aspiring to their position, and they usually put to death all their own relatives, as well as the relatives of all former rulers, so there should be no legal aspirant for the throne.

So afraid were these rulers that some other citizen would get some of the praise of the people, that they usually put to death any one whom the people praised for justice, wisdom, or bravery; like the god they worshipped they required, and demanded all the praise, and to assure themselves that they were getting it, they required continual demonstrations from the people that they were still loyal, and loved them. The people were often required to bow their heads down to the dust and worship them as a semi-God. And unless the people continued to demonstrate this attitude towards their ruler, the ruler became jealous and angry, and the people had to pay dearly for it.

## The Character Attributed to God.

The character of the people and their rulers being such as I have stated, it becomes easy to understand what kind of a character they would be likely to attribute to their God. God being a ruler of rulers, and king of kings, they gave him the character of their ruler, only greatly intensified. They believed that God required and demanded their most humble submission to his will. That he required daily sacrifices in order to assure him that the people was loyal to him. They believed that while the people could only torture the followers of other Gods while physical life should last, their god could and would torture them through all eternity in a burning lake of holy fire. They not only believed that God was jealous of other Gods, but they believed that he was subject to fits of anger which could only be appeased by a great sacrifice, which in many cases was as heartless and cruel as the torture to which they subjected some of their prisoners.

## Believed Their God Had Become Angry.

About the year 500 B. C., the inhabitants of Carthage saw a Roman army approaching the city. They believed that for some reason their God had become angry and was leading this Roman army against them for the purpose of destroying them. And they cried out: "What shall we do to be saved?"

The wise men of the city were hurriedly called together to see if they could find out the cause of the displeasure of their God, and after looking the matter over they unanimously agreed that the cause of his anger was because they had been offering up as a sacrifice to him the children of the poor people, and the children of their slaves; they believed that their God demanded the best of everything, and was angry because they had offered up to him the children of the poorer class. They therefore quickly decided that the only thing that would save them, and cause God to again smile upon them, was to offer up to him some

of the best of their children. So they went among the rich, and noble of birth, and compelled two hundred mothers to each bring one of their best children to a place designated for the sacrifice.

## Cries of Babies in Holy Fire.

At this place they had a large bronze statue with its arms stretched out and slightly downward, and under these arms they had a roaring, seething furnace of holy fire, and before the eyes of their natural protectors (their mothers) these little innocent and unsuspecting children were laid one at a time upon the hot arms of this unfeeling statue, and there while calling piteously to its mother to help, it clung to these hot, unfeeling arms in its endeavor to escape the fiery furnace which was beneath it, until it was exhausted, when it fell into that terrible pit below where its cries were smothered in that liquid holy fire; when this horrid scene was again repeated with another child, and this thought to be holy exhibition was continued until two hundred were thus cruelly forsaken by their mothers, and were allowed to fall headlong into this fiery furnace to satisfy an angry God. And if one of these mothers let drop a sigh, or shed one tear for her suffering child, she was severely punished, and the offering of the child became useless, as they believed that God would not accept a sacrifice unless it was freely and willingly given. Here we see what the wise men of that city gave as an answer to the question, What shall we do to be saved? The people of that city being cruel and heartless towards those who sinned against them, believed that God would require cruel sacrifices of them, if guilty of sin.

## Some Very Unpleasant Truths.

You may say these Carthaginians were pagans, and therefore nothing better could be expected of them; but we find recorded in the eleventh chapter of Judges that Jephtha offered up his only child as a burnt offering in fulfillment of a contract he made with the God of the Bible. You may urge that this was in the early part of the world's history, and that the people had made but little advancement, and that Jephtha was not a follower of Christ. But what are you going to do with those pious Catholics who burnt hundreds and I think I could safely say thousands in slow fires for Jesus' sake and for the love they entertained for their God. And how about John Calvin, the founder of the Presbyterian church, who had a little argument with Servetus on a theological subject, in which they disagreed, and a long time afterwards Calvin, learning that Servetus was in Geneva and stopping at a hotel, had him arrested and kept him in a dungeon, and afterwards had him burnt at the stake with a slow fire made of green wood, and this he did in his zeal to please the God of the Presbyterian church, and make sure that he (John Calvin) would be saved.

The Catholics even at the present day are shutting many human beings out from the world in the unwholesome air of their prisons called by them nurseries, where the world is not permitted to know of the sorrow and premature deaths that occur there in the name of Jesus and for the love of God.

And it is a notorious fact that even in this enlightened day and generation a large majority of the people believe that God requires sacrifices. All the Christian churches are still offering up sacrifices to please God. They believe we should abstain from many harmless pleasures, that we should do penance, that we should contribute to the church, give liberally to the missionary fund in an endeavor to convert the heathen to Christianity; they require us to become members of their church, and love and worship their God; they say we must be baptized according to the rules of the church and the requirements of God, that we must fast, and abstain from meat on Friday, and above all we must not forget to pray. Now these and many other sacrifices are believed by Christians to be demanded by their God, and essential to our salvation.

## The Pagans and Early Christians.

While the Christians of the present day look with horror upon some of the sacrifices of the Pagans and early Christians, they fail to see that they are following in the path marked out by these Pagans and early Christians, and that their present practices only differ from theirs in degree. They believe that their God gets angry at their shortcomings, and becomes pleased with their sacrifices; they seem to think him very jealous of other Gods, and will severely punish any who dare to worship any other god but him. They seem to think that God requires daily exhibitions of your love in order that he may know that you are still loyal to him.

The only difference between the Pagan God at Carthage and the present Christian God, is that the present Christian God (like the people) is a little less bloodthirsty. He gets angry just as quick (although the Bible says that anger rests only in the breasts of fools) and requires something that will mortify the flesh in order to get him good-natured again. He seems only to be delighted when we are sacrificing our time, or our money to him, or humbling ourselves in the dust before him. He seems to retain all the characteristics of those early rulers as regards their vanity, and love of praise, but is a little more moderate in regard to the amount of pay which he demands in return for his love.

## What Shall We Do to Be Saved?

Well, if you are ever saved you will have to save yourself, God will never do it. God in the beginning did for man all he will ever do. He placed within his reach happiness which he can obtain only by right action. Suffering comes entirely from transgression, and God will never transgress his own law to relieve the sinner. God never sympathizes with the afflicted, and is never displeased with those who are happy. He loves the vilest sinner just as devotedly as he does the most devoted saint; he is no respecter of persons, all creation is his! If a man transgress a human law, the penalty of which is one hundred dollars, after he has paid that fine he stands equal before the law with one who never transgressed it. And thus it is with God's law; suffering always follows quick upon the heels of wrong doing, and happiness is sure to come from all good acts. This is the never-varying law of God. God never punishes the sinner, or rewards the saint. The seeming rewards and punishments are but the natural operations of law.

God does not require sacrifices of any kind, all sacrifices are sacrilegious. They originated and belong to the dark ages.

## Something About the True God.

The true God does not get angry at the transgressor who is always paying the full penalty, neither are his smiles bought by flattery, devotion, love, or money. God does not demand that we worship him, for that would be vain in him, and could do neither him nor us any good. God does not demand our love, for love cannot be forced, neither can it be resisted if the being is lovable. God does not either demand, hear or answer our prayers, and prayer is but another branch of heathen sacrifices, and has never been known to move God in any direction. When President Garfield was shot and lay hovering between life and death, the whole Christian world and many others were asking God to spare his life, but God was not moved. When the Slocum (loaded with over thirteen hundred human beings mostly mothers and their children, who were members of a Sunday-school, and going to a picnic to celebrate their devotion to their God) took fire and the most heartrending appeals were sent up to save these dear children, and while these mothers did not think it too much for them to cling with their hands to red-hot iron rods until their hands were baked fast to these rods in a vain attempt to save their children, their children, God was not moved, although it seemed sufficient to move a heart of stone. If a man falls into the water where it is over his head, and he comes up and cries out: "O, Lord, what shall I do to be saved?" the only intelligent answer he could possibly receive either from man or God would be—swim. To believe that God will by any special act interfere with our life here or hereafter, or in any manner have anything to do with our salvation, requires us to put our reason under our feet, and close our eyes to the most palpable self-evident facts.

## The Magnitude of the Planets.

Let us go out into the starlight and behold the millions of worlds that come within the range of our vision, which are a thousand times larger than this world, whirling through space with the rapidity of a rifle ball, and yet many of them have not been able to make one revolution of its orbit since the time the Bible claims the world was made; some are known to take twenty-six thousand years to make one revolution of its orbit.

Then let us come within our own little planetary system and see how little our world is. Uranus is about 300 times as large as the earth, Neptune is 400 times as large, Saturn is 700 times as large, Jupiter is 1300 times as large, and you could tumble a half-dozen worlds like this with all its inhabitants into one of those little peck marks that are to be seen on the face of our sun, and then the depression would not be nearly full.

This earth compares in size to the visible universe about like a grain of mustard seed to this world. And then it is not reasonable, in view of the fact that there is no end to space, to suppose that the visible universe is one-millionth part of the created worlds.

## Millions Upon Millions of Worlds.

When we contemplate the vastness of these millions upon millions of worlds whose size is almost incomprehensible, and which move upon exact time and in perfect order, whose actions have never been interfered with by God since they were created and placed under law, does it not make you a little tired to think of millions upon millions of people all over the world asking and expecting this almighty creator who was never known to violate or suspend one of his laws, to come down and fix up some little matter of law with them?

Prayer is but a relief of paganism, it is not only useless, as has been demonstrated thousands of times in the most thorough manner, but it is a foolish waste of time. We have nothing to pray for, we have nothing to ask for. If we ask for his love we are asking for what we already have, for God loves his entire creation down to the smallest worm. Had we ought to ask for mercy and expect to receive it from God, when mercy is always unjust unless the penalties are unjust or excessive? Do you think the penalties, attached to God's laws are excessive or unjust? Had we ought to ask God to save us, when he has placed at the feet of every human being a ladder upon which we can climb to salvation? Some say we are poor, mean, low, degraded sinners, and not worthy of salvation, or preserving in any manner. Does it not look like a gross and inexcusable insult to God to talk like that about his works. Men would get mad if you should talk like that about any of their works.

If God's work in making man was such a teetotal failure, why did he not at once destroy him, and try it again? Why do Christians condemn man and

praise all the rest of his works? When their Bible credits God with saying after he had created man, that he saw everything which he had created, and behold it was very good. (Genesis 1:31). No, my friends, God has not been disappointed in man; man is all that God expected of him.

As I have told you many things that man does which do not work for his salvation, I will now tell you about something that will save you.

In the first place all good acts which do not amount to a sacrifice will make you happier here and lay up happiness for you hereafter.

As you cannot buy your way into heaven, anything given, or done in order to lay up treasure in heaven will be found to be a failure.

## Must Do Good Because We Like to.

It is those things that we do that bring us happiness here, that will lay up joy for us hereafter. If we do a thing because we think it is a duty, or because we think it will make us happier in another world, it at once becomes a sacrifice, and all sacrifices deface our mansion in heaven rather than beautify it. The stranger traveling through a strange country who lifts a crying child out of a mud-hole, cleans off its clothes and gives it a nickel to make it forget its troubles, and passes on to other countries without giving his name or residence, and having no thought of God at the time, has done more for his salvation than the man who builds a hundred ten thousand dollar public libraries as a monument to his name. If we would be saved we must do good because we like to do good, and not for a reward or for the fear of punishment.

The man who is restrained from stealing only by the fear of the law, is a moral thief, as much so as the one who takes his chances and does steal. The man who quits sinning for the fear of God or his punishment is still a sinner. The elders who went out on the ice barefooted down in Pennsylvania and baptised a woman eighty years old, through the ice, that she might be saved and they strengthen their chances of salvation, would have sent more solid material to the spirit world with which to erect a mansion if they had kept their shoes on and stayed in the house and played a game of blind man's bluff with the old lady, for they might have given each other a little pleasure without hope of reward.

## Our Earth Life Reflected.

Our earth life is reflected into the spirit world, and happiness here reflects joy over there. Sacrifice is a loss or the losing of something, and those who sacrifice here will have to sacrifice over there.

When you can get happiness enough in this life to suit you, you are saved, and the spirit world holds out to you the prospects of a happy reception over there; but if you have made this life such that it has been a burden to you, filled up with sorrow, suffering, degrading humility, and sacrifices, you can look for nothing better upon the other shore than a barren desert which you will have to irrigate with your tears, and make beautiful with the work you should have done while here.

If you cannot make yourself happy under the laws that govern this world you can reasonably expect hard times for a while over there, for the same rules rules both worlds.

## Secret of Salvation and Happiness.

The whole secret of salvation is learning how to get present happiness out of doing good. Happiness is God's declaration of present salvation. If you wish to find happiness when you land upon the shores of spirit life, then live so as to be happy here, for the conditions of this life are reflected upon the other shore. If you would increase your happiness after getting into the spirit world, then get wisdom, for wisdom is the only currency that will buy happiness over there.

Wisdom is the only currency that goes at par in that world to come. Every one should endeavor to take a good supply of this currency along with them, as with it they will be able to purchase all they need. A little of this currency will go farther in that world of spirits, than the prayers of a million Christians.

Reason is God's most noble gift to man, it is the pilot sent from heaven to guide our life-boat through life's journey here and land us safe in that summer-land of the spirit world. The man who uses his reason in deciding his duty to himself or his God will always take the shortest road that is possible for him to salvation. This road will be a short one, or one a long way around, according to the development of the intellect of the one supplying the reason, but whether it be the short road, or the long one, reason will finally lead to the winning post.

But the people who take the teachings of any book, or their father, or their mother, or the word of any preacher, priest, pope, or potentate in regard to what they should do to be saved, without first putting it under the strongest searchlight of their reason, are about as near hell as people ever get, and anyone who has preconceived opinions, which prohibit or restrain them from investigating any question touching upon the subject of what we shall do to be saved, is wandering from the path and losing himself in a wilderness of ignorance and superstition.

Reason is our guide from God, and will lead us in true paths, but preconceived opinions are the creations of man, and may lead us astray unless we keep the searchlight of our reason focused upon them.

Take no man's word in regard to what you should do to be saved, unless it conforms to the standard of truth as viewed under the light of your own reason. God has set no man over you to tell you what to do, neither has he given the keys of heaven to any sect, creed or congregation. Every tub stands upon its own bottom and there ought to be some reason for every tub.

## Eye Glasses Not Necessary.

Eye Sight can be Strengthened, and all Forms of Diseased Eyes Cured without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt by the testimony of thousands of people who have been cured by that wonderful Hilo Instrument called "Actina." Actina also cures sore and inflamed eyes, cures cataracts, cures eye-itis, etc., also removes Catarrhs and Pterygiums without cutting or drugging. Over seventy thousand of the Actina have been sold, therefore it is not an experiment but an absolute fact. When following letters are sent but samples of those that are required daily.

Mrs. M. E. Channing, 222 West 18th St. New York City, writes: "The 'Actina' cured me of my eyes. After the doctors said there was no cure outside an operation, I have been entirely well for over four months. I can see to read and sew as well as before. I can honestly recommend 'Actina' for all ailments of the eye."

Emily Knapp, 1920 Galena Street, Milwaukee, Wisconsin, writes: "The 'Actina' purchased from you a year ago saved my mother's eyesight. My mother was near-sighted, wore number five and six glasses, and now she can go to school and do all her work. And study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fair-Play, Colo., writes: "The 'Actina' has cured my eyes so that I can do without glasses. I very seldom wear glasses now, and can study up to eleven o'clock every day. I have been cured of my eyes. Actina is not a drug or poison, but a small pocket instrument, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the Actina for any form of disease of the eye, and it is always ready for use. Actina is sold on trial, and you may return it if you are not satisfied. Write to the New York and London Electric Association, Dept. 3227, 261 Walnut St., Kansas City, Mo. You will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on the Eye and on Diseases of the Eye, and a complete set of instructions that your eyes can be cured, no matter how many doctors have failed."

## CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Rheumatism, Gout, Sciatica, Eczema and all Skin and Female Diseases. Write for illustrated Book. Sent free. Address: DR. BYE, Cor. 9th & Kansas City, Mo.

## \$3 a Day Sure

Send your address and we will send you a book that will tell you how to make \$3 a day in the laundry work and teach you how to work in the laundry. The book is sent free of charge and will explain the business fully, mention our guarantees and will contain the names of our agents in every city and town. Send for it now. Address: 677, West 14th St., St. Louis, Mo.

## Dr. Woolley's SILENT CURE FOR ALL FORMS OF MORPHINE, OPIUM, AND WHISKY CURS.

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

## In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherized, materialized, and through trance medium, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth to guard and protect that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

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

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

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

The Medical Eclectic says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness."

Hon. C. A. Windle says: "It is indescribably delightful."

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of brains."

Every one will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price \$1. For sale at this office.

## A Study of Elizabeth Barrett Browning.

By Lillian Whitling. Author of "The World Beautiful," "Kate Field," "After Her Death," "The Law of Progress," "With Portrait, Memo, Cliffs, Gift, Price \$1.25. The writer of this "Study of Elizabeth Barrett Browning" has taken the trouble to collect and compile the following: LILLIAN WHITE VISIONS, "Summer Snow of Apple Blossoms," "Music-Flower of Pines," "Friends in the Union." LOVES OF THE POETS, The Prefigured Friends: Virgil, Dante, Milton, Shakespeare, Byron, Keats, Shelley, Wordsworth, Coleridge, Emerson, Poe, Hawthorne, Tennyson, Browning, and Italy. INDIVIDUALITY OF CHARACTER: The Character of the Poetess, Elizabeth Barrett Browning. LILLIAN WHITE VISIONS, "Summer Snow of Apple Blossoms," "Music-Flower of Pines," "Friends in the Union." For sale at this office.

## In Tune with the Infinite

By Ralph Waldo Trine. With rounded in the full realization of your own awakened inner powers, is to be able to condition your life to expect success with what you would have it. From "In Tune with the Infinite." THE SUPREMACY OF THE FACT OF HUMAN LIFE: IV. Fulfillment of Life—Bodily Health and Vigor; V. The Secret Power and Effect of the Mind; VI. The Power of the Mind; VII. The Realization of Power; VIII. Coming into the Future of Power; IX. The Power of the Mind; X. The Power of the Mind; XI. The Power of the Mind; XII. The Power of the Mind; XIII. The Power of the Mind; XIV. The Power of the Mind; XV. The Power of the Mind; XVI. The Power of the Mind; XVII. The Power of the Mind; XVIII. The Power of the Mind; XIX. The Power of the Mind; XX. The Power of the Mind; XXI. The Power of the Mind; XXII. The Power of the Mind; XXIII. The Power of the Mind; XXIV. The Power of the Mind; XXV. The Power of the Mind; XXVI. The Power of the Mind; XXVII. The Power of the Mind; XXVIII. The Power of the Mind; XXIX. The Power of the Mind; XXX. The Power of the Mind; XXXI. The Power of the Mind; XXXII. The Power of the Mind; XXXIII. The Power of the Mind; XXXIV. The Power of the Mind; XXXV. The Power of the Mind; XXXVI. The Power of the Mind; XXXVII. The Power of the Mind; XXXVIII. The Power of the Mind; XXXIX. The Power of the Mind; XL. The Power of the Mind; XLI. The Power of the Mind; XLII. The Power of the Mind; XLIII. The Power of the Mind; XLIV. The Power of the Mind; XLV. The Power of the Mind; XLVI. The Power of the Mind; XLVII. The Power of the Mind; XLVIII. The Power of the Mind; XLIX. The Power of the Mind; L. The Power of the Mind; LI. The Power of the Mind; LII. The Power of the Mind; LIII. The Power of the Mind; LIV. The Power of the Mind; LV. The Power of the Mind; LVI. The Power of the Mind; LVII. The Power of the Mind; LVIII. The Power of the Mind; LIX. The Power of the Mind; LX. The Power of the Mind; LXI. The Power of the Mind; LXII. The Power of the Mind; LXIII. The Power of the Mind; LXIV. The Power of the Mind; LXV. The Power of the Mind; LXVI. The Power of the Mind; LXVII. The Power of the Mind; LXVIII. The Power of the Mind; LXIX. The Power of the Mind; LXX. The Power of the Mind; LXXI. The Power of the Mind; LXXII. The Power of the Mind; LXXIII. The Power of the Mind; LXXIV. The Power of the Mind; LXXV. The Power of the Mind; LXXVI. The Power of the Mind; LXXVII. The Power of the Mind; LXXVIII. The Power of the Mind; LXXIX. The Power of the Mind; LXXX. The Power of the Mind; LXXXI. The Power of the Mind; LXXXII. The Power of the Mind; LXXXIII. The Power of the Mind; LXXXIV. The Power of the Mind; LXXXV. The Power of the Mind; LXXXVI. The Power of the Mind; LXXXVII. The Power of the Mind; LXXXVIII. The Power of the Mind; LXXXIX. The Power of the Mind; LXXXX. The Power of the Mind; LXXXXI. The Power of the Mind; LXXXXII. The Power of the Mind; LXXXXIII. The Power of the Mind; LXXXXIV. The Power of the Mind; LXXXXV. The Power of the Mind; LXXXXVI. The Power of the Mind; LXXXXVII. The Power of the Mind; LXXXXVIII. The Power of the Mind; LXXXXIX. The Power of the Mind; LXXXXX. The Power of the Mind; LXXXXXI. The Power of the Mind; LXXXXXII. The Power of the Mind; LXXXXXIII. The Power of the Mind; LXXXXXIV. The Power of the Mind; LXXXXXV. The Power of the Mind; LXXXXXVI. The Power of the Mind; LXXXXXVII. The Power of the Mind; LXXXXXVIII. The Power of the Mind; LXXXXXIX. The Power of the Mind; LXXXXXX. The Power of the Mind; LXXXXXXI. The Power of the Mind; LXXXXXXII. The Power of the Mind; LXXXXXXIII. The Power of the Mind; LXXXXXXIV. The Power of the Mind; LXXXXXXV. The Power of the Mind; LXXXXXXVI. The Power of the Mind; LXXXXXXVII. The Power of the Mind; LXXXXXXVIII. The Power of the Mind; LXXXXXXIX. The Power of the Mind; LXXXXXXX. The Power of the Mind; LXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of the Mind; LXXXXXXXVII. The Power of the Mind; LXXXXXXXVIII. The Power of the Mind; LXXXXXXXIX. The Power of the Mind; LXXXXXXXX. The Power of the Mind; LXXXXXXXXI. The Power of the Mind; LXXXXXXXII. The Power of the Mind; LXXXXXXXIII. The Power of the Mind; LXXXXXXXIV. The Power of the Mind; LXXXXXXXV. The Power of the Mind; LXXXXXXXVI. The Power of

*(continued)*

## The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

Guthrie Okla.—Detectives are scouring the Territory and adjoining states for Florence Mae Hayden, a travelling fortune teller who is alleged to have married four Oklahoma men within the past eighteen months. According to the detectives, she is one of a league which has operated in Oklahoma City for the purpose of marrying unsophisticated and wealthy old men to get their money. The last victim of Mme Hayden was Captain G. W. Mouldin of Marshall. Two months ago the woman went to Marshall, opened headquarters at the May hotel, and announced herself as a clairvoyant. Mouldin was widower of eight months, past sixty years of age and had \$5,000 in bank. He owned a quarter section of valuable land near Marshall, numerous town lots and considerable property in Cripple Creek, Colo. Within three weeks after meeting her in Guthrie, but, failing in her alleged attempt to get Mouldin's money and property, she left him. It is alleged that Mae Hayden then operated under the name of Florence Mae Ferren. It is charged that she married three times in Oklahoma and never secured a divorce. Mouldin is also preparing for divorce proceedings.—Chicago Examiner.

the cause of Spiritualism, and one of the vice-presidents of the Missouri State Association, who had been invited to address the society. Dr. Faber took for his subject "The angels rolling the stone away." and for thirty minutes he held the audience enchained with his eloquent remarks in which he showed that science is the true angel that is rolling the stone of ignorance from the path of superstition and that from a grave buried the human race, and that there is a universal resurrection taking place. Every one was pleased with the Doctor's efforts and many expressed a desire to hear him again. After a few remarks by C. W. Stewart, who emphasized the fact that Spiritualism is a perfectly natural thing, whose proper place is in the category of the natural sciences, Mrs. Holmes concluded by giving a number of her wonderful spirit messages."

Ella Rand writes: "The Progressive Thinker finds his task arduous, in these days of confusion, up and down and all around. Thought has entered, for surely the sifting time is here. The baskets are ready for the grain, and when the wheat is cleared, the sowers will go forth with the clean seed, and the harvest of truth will bless the world."

other mediums, will hold a circle on Friday evening, May 26, at No. 22 Jackson Place, for the benefit of the Sunflower Club. Admission 15 cents. All the mediums present will be most excellent and a good time is expected.

Mrs. Cella Hughes has removed from 69 Thirty-first street to 124 Thirty-first street, where she will be glad to see her friends.

was of deep interest. It was followed by messages by Mrs. Schumacher and Mrs. Mary McIntyre, which carried conviction to the doubting. The speaker for the evening was the Hon. ex-Judge Y. L. Snell. The ability of your correspondent would fail to do justice to his masterly address; suffice it to say that he is ever a welcome speaker on our rostrum. The message bearers were Mrs. Alice Sexsmith and Mrs. Nora M. Hill. The beautiful music and singing

posed a test, yet, before leaving the hall I was fully convinced that though only a sixteen-year-old boy, his "spirit" manifestations were not genuine. I informed Mrs. Howell, and asked her since he was to hold seances in h

Ransom Pratt entered into life mortal on May 14, 1905, at his home in Lowell, Ind., in the 73rd year of his earthly embodiment. A native of New York State, he served in its 148 regiment of volunteers during the civil war settling afterward in Indiana. He was a man liked by all who knew him, com-

Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth, \$1.

which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Gymnasium. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth, \$1.

...ceum. In the hands of mothers a  
teachers it may be made very use-  
young and old will be benefited by  
both, \$1.

100

# QUESTIONS AND ANSWERS.

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 respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is sacrificed to brevity. Proofs have to be omitted, and the style becomes terse and abrupt, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is 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 to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

**L. D. Rouse:** Q. Why did not the spirit controls of the clairvoyants and others who attended Winans' exhibitions expose him? I am 33 years old and have taken all the spiritual papers published since 1852.

**A.** This is a very pertinent question, and applies to many other cases. It involves the reliability of such clairvoyants, and incidentally casts a shadow on that phase of impressibility. Really it shows how strong the influence of the circle is on the impressible minds present. There has yet been no means of securely detecting the source of an impression, whether received from a spirit or mortal. Thought vibrations are received and their intrinsic character is the only evidence of their origin. They may come with such vividness that the recipient will accept them as objective and fully believe in them. What is only a mental impression. Had there been a clairvoyant present, who was strictly speaking, "independent," the truth would have been seen and spoken.

It has been written by spirits who have the cause in highest regard, that frauds have been exposed by them because necessary to break down the superstitious veneration for spiritual beings, leading to acceptance of everything communicated by them as infallible authority, and above all things self-reliance, and discrimination is demanded for the formation of the best character. The more sensitive the clairvoyant, the more desirable would be the impressions from a circle where credulity and skepticism, mingled with crass curiosity.

If we stop to think of it, every member of such a seance, has just as large opportunity to detect fraud and expose trickery, as the spirits who may be present.

**C. F. Short:** Q. Is it not true that the physical body may be beautiful, strong, symmetrical, or puny and dwarfed, by our conduct, habits, etc.? Does this relatively affect the spirit body for better or worse? So much is said on how to grow a perfect body, is it not of even greater importance to develop the spirit body, for all time, and how can this be done?

**A.** Theoretically, a perfect physical body is the outward expression of a perfectly formed spirit. But environments make this an exception and failure the rule.

Nor is perfection of form essential, the healthy activity of the organism being the more desirable, as giving the spirit greater power and opportunity for expression.

The body may be dwarfed, or distorted, and yet the spirit be beautiful, and so show itself through features glowing with its excellence.

When freed from the physical body, the spiritual body will perfectly respond to, and represent the quality of the mind. To cultivate the physical body, in order to perfect the spirit, is to put the cart before the horse.

To cultivate the spirit—that is the spiritual qualities of the mind, will by reaction give strength and true beauty to the body.

Whatever cultivation is given the body, as such, has only a temporal relation to its surrounding environment. Possibly such cultivation may be detrimental to spiritual excellence. It may result in mere animal perfection. The spirit may become a dwarf in the body of an athlete.

**G. L. Reynolds:** Q. Why when a light snow falls on a stone sidewalk and on a board walk does it melt almost as fast as it falls on the stone, while it does not melt on the boards?

**A.** Stone is a better absorber of heat than wood, and hence becomes warmer throughout its whole substance. Being a better conductor when brought in contact with a cold body as snow, it not only yields its heat more readily, but has more to yield. Apparently this is a simple question, but it involves a profound principle which has world-wide application.

**Mrs. F. E. Q.** Is it possible for a medium to lead a spirit band, suppose this is formed of Indians, to interrupt a circle? We have had an experience which appears to favor this view.

**A.** A medium who would resort to such practices, would probably have for companions a class of spirits as selfish and grasping as himself. His claim that he can develop the faculty in others, and efforts to prevent holding home circles, shows him to be unworthy of attention.

This correspondent says in explanation, that the medium offered for pay to develop the members of this circle, and threatened if they did not employ him, he would send a band of Indians to break them up. They continued their seances, and the Indians came and through their partially developed medium, gave nothing but nonsense and lies.

The threat of this rascal, was the means of its own fulfillment. The sug-

gestion disturbed the minds of the circle, and was sufficient to disrupt communication, leaving the "Indians" out of the case.

Let the members demand the best, and hold steadily for the right to determine the order of intelligences which are allowed to come into their sphere. To have "Indian control," one must talk of Indians, think of them and thus call them.

The same applies to all kinds of "obsessing" spirits. It is obvious that a spirit can not have more influence than a mortal. They can in the nature of things have a great deal less influence. If a villain come into one's home, he would have a better opportunity to oppress some inmate than the same villain as a spirit. Yet how weak an extension to say we yielded because of "undue influence!"

There is no more danger of "obsession" of Indian spirits, than of an Indian massacre. A campaign of education is needed to relieve a multitude from the hoodlums recently cultivated by a re-arrangement in the ranks of Spiritualism of a kind of devil worship.

**D. L. Haines:** Q. What is the creed of the Salvation Army? Are they opposed to Spiritualism?

**A.** The Salvation Army, founded in 1865, by William Booth, has no distinctive creed, but its doctrines have a general resemblance to that of the evangelical churches, more nearly, perhaps, that of Methodism. Its form of organization is the principal difference. Its military organization, with high sounding official titles, and insignia of office, are exceedingly effective in catching the crowd of ignorant and vicious. Its ritual method is wonderfully successful with the unlettered and excitable, and that it has been a blessing to many can not be doubted. It does not appeal to the cultured, nor to the reason. It aims to excite the emotions; at the heart, not the head.

Yet Spiritualists should not criticize this astonishing movement, which really is of spiritual origin quite as strongly as their own. Wisely the spirit leaders controlling it, have confined themselves to the purely psychic manifestations—impressionable speaking, guidance, and hypnotic control—they have made it a great spiritual movement without giving it its name.

The rank and file of the Army are too ignorant to know whether they oppose Spiritualism or not, or to distinguish it from their own beliefs. The leaders are scarcely better informed as to the source of their power, and usually are bigoted and narrow.

There are factors from Spiritualism than the orthodox ministers, and being drawn from the uneducated are not over refined in their expressions of disapproval.

## THE SOUL COMPASSIONATE.

When you stand for truth's high meaning,

You must bear the shock and stress  
Of the blinded hosts that wander,  
Famished, lost and comfortless,  
Swayed by ancient superstitions,  
Fearing, hating, through the world,  
By each impulse of fierce passion  
Into deeper darkness hurled.

Blench not when the envious fingers  
Seek to tear away your crown;  
Shrink not from the vengeful voices  
Roaring up to drag you down.  
Know, when you are bruised and broken

By the many's malice banned,  
Cyril's hatred stoned Hyppia,  
Cast her beauty to the brand.

Give them back both peace and pardon  
From the Truth they desecrate;  
Blessings stronger than their cursing,  
Love more powerful than their hate.  
Yours the mission to enlighten,  
Lift and comfort, help and lead,  
From the bondage of their blindness;  
By the greatness of their need.

Yours to teach, in faith unshaken,  
Of the vast eternal plan,  
Harmony of God and angels,  
Brotherhood of man with man.

From your heights of truer wisdom,  
To the brothers held in thrall,  
Give with both hands love and blessing,  
Pardon, pity, peace to all.

BEATRICE ST. GEORGE.

Oak Park, Ill.

## THE PINE TREE.

Beneath a giant pine I stood,  
A marvel in its height,  
A stately monarch of the wood,  
A tree of massive might.

How straight the line it marked in space,  
In towering toward the sky,  
It builded strong its dwelling-place—  
The lowly and the high.

In sunny Southland stood the pine,  
Its needle plumes in air,  
Serenely in poise and strength divine,  
Majestic, grand and fair.

Its silence smote upon my soul,  
And held me in its thrall;  
I seemed to see the ages roll,  
I seemed to hear them all.

"O, Spirit of the Pine," I cried,  
"Thy story tell to me,  
The years have come, the years have died—  
Unfold their mystery!"

Through tasseled top of waving green,  
There swept a pulsing tone,  
A breath of fragrance, like a dream,  
A melody its own:

"God thought of me, and here I am,  
A pine tree, straight and strong,  
He gave me to the earth, and man;  
To them I sing my song!"

"The shifting sands are 'round my feet,  
My plumes in upper air,  
Where friendly winds about me meet,  
With greetings sweet and fair!"

"Of time, or age, or sweep of years,  
I make no mark or note;  
These are, for men, but floods of fears,  
On which their sorrows float."

"I love the air," the pine tree said,  
"The sun, the earth, the sky;  
By living forces I am fed,  
I love the low, the high."

"This love, I learned, that builds the tree—  
The monarch of the scene—  
God's sign of strength and majesty,  
High crowned in living green."

Austin, Ill. ELLA DARE.

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

# Emotional Religion and Lack of Morality.

Prof. S. C. Bronson, of Garrett Biblical Institute, once said some very plain things to the Methodist ministers. During the course of a paper the speaker spoke very frankly of what he thought are some of the failings which are frequently found in the ministry, referring to the ease with which men are allowed to enter the ministry, to the minister's lack of commercial integrity and those who become hopelessly involved in debt and at times repudiate their obligations. He said that he was led to speak from the deepest conviction, because he loved the ministry and was committed to its service.

He said: "A matter which is of frequent embarrassment to the ministry relates to the minister's commercial integrity. It is, of course, closely associated with this carelessness of which I have just spoken; but it is more than that. There are many things which make one fear that the cultivation of the religious emotions is often accompanied with a certain moral obtuseness regarding some very plain business principles. How else can you account for the fact that oftentimes the great trust funds of the churches are appropriated by ministers, to be made good, of course, before the reports are rendered at the quarterly conference? Such a thing as that, if it should occur in the business world, would subject the offender to immediate discharge; and of ease of failure instantly to make good the funds, would send him to jail. I think that we are too lenient with those ministers who are hopelessly involved in debt. In all of our conferences we have such men, not many, but some; and there ought to be a cleaning up of this class."

Many who have heard me lecture on ethics and religion will remember the great emphasis which I have put upon the fact that genuine religious emotion, as well as sincere religious belief, is entirely consistent and often co-exists with the undeveloped or degraded moral character. When I was a young man, still in my teens, I was, from personal observation and against all I had been taught to believe, convinced that the religious feelings may be strong and the moral disposition weak, that a man may be sincere in praying to God, in exhortations to a religious life, in practicing religious ceremonies, and yet be morally unreliable, addicted even to the worst vices, and not above committing the worst crimes.

I noticed that some of those who were the most excited, the most zealous, during religious revivals were among the most dishonest and immoral persons in the community, that some of those who were the first to yield to the excitement of a revival, and who were most affected by it, were, in disposition and in habits of life, the most faulty, and the most open to criticism, judged by the universally accepted moral standard.

When in those days I mentioned these facts, I was sometimes told that a counterfeit implied a genuine coin, and that spurious conversions implied genuine ones, and the hypocrites used religion as a cloak to conceal their wickedness. But I was never deceived by these remarks; for I saw that such persons as those referred to were sincere, in manifesting their emotions, that they were, in some cases, on the verge of insanity, so great was their excitement, and that they gave the most undoubted proofs of having undergone the experiences known as "conviction" and "conversion"—experiences real beyond doubt, and believed by them to be the "operation of the Holy Ghost" upon their hearts.

The conclusion was unavoidable, that sincere religious belief and genuine religious emotion were compatible with the absence with those high moral ideals and convictions, and that moral course of life which were observed in many who were unsuspicious to religious excitement and took no part in religious revivals.

I became satisfied early in life that religious emotion has a real basis in man's nature, that it is excited by natural causes, and not by any supernatural influence, that it is not a moral quality, that the religious man may be or may not be moral, that his character and conduct and the manner in which religious emotion is manifested depends upon his intellectual and his moral nature. This ground I took in a lecture I gave in my first in the winter of 1857, when a great religious revival prevailed throughout the United States.

This view I now hold to be correct. Religious emotion and moral deficiency are often about equally conspicuous in the same individual. This fact was illustrated in the life of Gideon. The notorious James brothers are said to have been very religious, as were their father and mother, and, at the same time, unscrupulously and criminally inclined. This is true of a large proportion of the criminals in our jails and penitentiaries.

Rev. Dr. Schaaf mentions the fact that among the negroes of the South, religious "infidelity" is unknown, but that unchastity and theft are very common among them. Religious revivals are frequent among them; but the effect is not to give them loftier moral ideas or to raise them to a higher moral life. Indeed religious emotion when intense often arouses the sexual nature, and, by inflaming the passions, increases licentiousness. Physiologists like Maudsley have noted this fact, and commented on it; and it has long been a matter of observation and comment by those who are familiar with the old-fashioned camp-meeting.

In ancient Rome, as Mommsen tells us, the most un-

chaste women were the most regular in observing religious rites. The unfaithful wife prayed to the gods for the favor of her paramour; and the man who had resolved to commit a crime prayed at the same time for success and for forgiveness. In Italy, bandits kept in priest with them that, at the approach of death they might confess and have their sins absolved. How many millions in Christendom have lived persistently immoral lives with the expectation of being saved by taking advantage of the atonement scheme! Without a moral disposition, without moral aspirations, they have lived and died, merely submitting to certain so-called religious rites, not for a moral purpose, but to enable them to escape the torments with which the priests threatened them in case of non-compliance.

Men in whom the moral nature is strong are disposed to do right, to live morally, whatever their religious belief and whether their religious emotions are strong or weak. But men may be disposed to do right, and yet do wrong. The founders of the Spanish Inquisition thought that they were doing right in torturing and in killing people in order to extirpate heresy, and so thought the priests when they instigated the expulsion of the Moriscos, a remnant of the Moorish nation, from Spain. So thought the Catholics when they murdered the Huguenots of France, and the New England Puritans when they persecuted Quakers and put old men and women to death on the charge of witchcraft. So thought the murderers of Bruno, and Calvin when he encouraged the death of Servetus, whom he could not silence by argument.

A moral man with false ideas and having power may be more dangerous than one in the same position without rigid morals. Of this history abounds in illustrations, and Buckle proves it very convincingly in showing the deplorable effects of intellectual error. True conceptions as well as the disposition to do right are essential to moral conduct.

Here science has conferred inestimable benefits on mankind. Its discoveries and its inventions, increasing the means of travel and of communication between nations, annihilating, as it were, space and time, destroying hoary-headed prejudices, exploding mischievous superstitions, broadening the views and the sympathies of men, have educated men practically, as no amount of preaching or theorizing could do, and have in a large measure rescued the world from the curse of persecution which has tortured and destroyed in Christendom scores of millions of lives. The diffusion of rational views of life, of humane sentiments in regard to the treatment of criminals even, the decline of belief in the authority of the priest and in supernatural interferences in the affairs of men, and the large and increasing knowledge of Nature and of her laws, are everywhere accompanied by better and higher conceptions of human rights and duties than were possible in the past.

A few words in regard to Professor Bronson's remarks touching the lack of "commercial integrity" in the clergy. The clergy naturally are as honest as any other men. They are, I believe, for obvious reasons, freer from some of the common vices than are men of other professions and avocations, for instance, intemperance drinking and the use of tobacco. If in paying their debts and in keeping their word in regard to business matters or in disregarding rules and customs which other men regard as binding, ministers are below the ordinary standard, the explanation of this fact will be found not in the characters of the men, but in the methods and the privileges of the profession.

The minister usually has but little business to do, and does not acquire business habits. In money matters he is favored more or less by all classes with whom he deals. He travels on the railway at half-fares, he receives papers, periodicals and books at a discount; he passes free where others pay; he is treated leniently in situations in which others are severely dealt with by business men; his parishioners are ready to condone his shortcomings in business matters on the ground that he lacks business knowledge. In a hundred ways he is favored as other men are not.

He is expected to maintain a high standard in most respects, to deport himself correctly; but punctuality and fidelity in business transactions are not considered of prime importance in a preacher as they are in a banker, in a merchant or in a mechanic. The minister thus becomes a privileged character, not to be treated as other men are. It is but natural that he should come to think that he should not be held strictly to the same rules to which others are held. He grows careless in meeting obligations, knowing that he will be tenderly treated, that perhaps the debt will be cancelled. These careless habits become confirmed with age until the minister sometimes is extremely unreliable and unscrupulous in business transactions, though in other respects above reproach.

So long as privileges which came down from a time when the office of priest was regarded as sacred, and when the priest was not to be tried by secular law, nor to be held accountable to the people, are still accorded to the clergy, the "lack of commercial integrity" in that profession will continue to exist. As the profession becomes more modernized the "exceptions to the rule," how numerous, will increase in number, and the clergy will become more and more like other people in their business habits.

B. F. UNDERWOOD.

## A BACONIAN POEM.

Farewell, ye gilded follies, "pleasing troubles!"  
Farewell, ye honored rags, ye glorious bubbles!  
Fame's but a hollow echo, gold pure clay;  
Honor the darling of but one short day;  
Beauty, thy eye's idol, but a damasked skin;  
State but a golden prison to live in  
And torture freedom maddens; embroidered traips;  
Merely the pageants for proud-swellings veins;  
And blood allied to greatness is alone,  
Inherited, not purchased, nor its own;  
Fame, honor, beauty, state, train, blood and birth,  
Are but the fading blossoms of the earth.  
I would be great but that the sun doth still  
Level its rays against the rising hill;  
I would be high, but see the proudest oak  
Most subject to the rending thunder stroke;  
I would be rich, but see men, too unkind,  
Dig in the bowels of the richest mind.  
I would be wise, but that the wisest see  
The fox suspected, while the ass goes free;  
I would be fair, but see the fair and proud,  
Like the bright sun, oft setting in a cloud;  
I would be poor, but know the humble grass  
Still trampled on by each unworthy ass;  
Rich, hated; wise, suspected; scorned if poor;  
Great, feared; fair, tempted; high, still envied more.  
I have wished all, but now I wish for  
Then here I'll sit and sign my hot love's

folly,  
And learn to effect an holy melancholy;  
And if contentment be a stranger, then  
I'll ne'er look for it, but in heaven again.

This poem was first published in Isaac Walton's "Complet Angler," and again at a later time. It was successively ascribed to Dr. Donne, Sir Henry Walton, Sir Kenneth Digby, and Sir Walter Raleigh. The original MS. was found in 1889 by Dr. Alexander Grosart, who announced his intention to print it, not knowing of its early publication. And perhaps he was also deterred from publishing it lest "the crazy Baconians" should rejoice over it. I date its composition about 1641, for in my tract, "Light on Freemasonry," I have proved that Lord Bacon died only to the world in 1626, and was driven into exile by the secret society he himself had founded, called "Rosicrucian," the parent of Freemasonry. And I affirm that he lived in exile until about 1641, having passed his eightieth birthday.

WM. HENRY BURR.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that heed the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Wedding Chimes." By Dolph Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price 25 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

# BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

A Conspiracy Against the Republic. By Judge C. B. Waite, author of "History of the Christian Religion to the Year 200. Price 25 cents.

A Few Words About the Devil. By Chas. Bradlaugh, the great English freethought leader, with a story of his life as told by himself and a history 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 articles "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 enthusiastic 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 wonderful 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. Niteomb. 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 Forces 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 Veil. A Sequel to Rending the Veil, 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. H. Bach. Price, 50 cents.

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

Celestial Dynamics. A normal course of study in the Astro-Magnetic Forces of Nature. Just the book for mental healers or students in the science. 107 pages. Price \$1.

Character Building, Thought Power. A dainty little book and helpful. By Ralph Waldo Trime. Price, 35 cents.

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 suggestion. 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 cts.

Christs of the Past and Present. By Rev. Moses Hull. A valuable book. Price, cloth, 35 cents; paper, 25 cents.

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

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

Concentration. A series of six symbol cards and a valuable pamphlet on concentration, meditation and inspiration, with instructions how to conquer yourself and develop your innermost faculties. By Laura G. Fiken. 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 Barrier. 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 Interpretations. By Dr. Robert Green. 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 Thurbur, author. This book fills a need for literature for small folks as there are but

## Leaves From the Diary of a Spiritualist Medium

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

"Vivian Blind," she exclaimed, "How many times have I told you to let such trash as that alone? Hand me that book this minute."

The girl's cheeks were flushed, her lips quivering and her eyes brilliant with excitement when we entered the room, but as she listened to her mother's expression of angry defiance, she came over her face and she made no move to obey. Mother and daughter looked at each other for a moment and then Mrs. Blind caught her daughter by her arms and pulled her upon her feet, and snatched the book when it fell to the floor and threw it into the fireplace where a few coals were burning. The girl screamed, shrieked and shrieked, and then threw herself across the bed which was near and poured out a flood of words and phrases which told plainly what sort of mental food she had been feeding upon.

Mrs. Blind stood over her daughter, commanding, threatening and exhorting but her efforts only added strength to the fury of the tempest, and at last she sank into a chair and looked helplessly at me.

As I stood, uncertain whether to remain or go, I saw a dark form standing beside the girl, a female figure whose face was marked by evil and whose eyes seemed to glow over the girl with a sort of malicious triumph and satisfaction. I then understood something I never had before. There appeared beside me the grandmother and she looked sorrowful and seemed uncertain what to do. I saw her face flash before my vision in letters of light the familiar words: "Love conquers all things," but they came to me with the force of a new revelation. I went to the bed and clasped the girl's hands firmly in mine and looking at the spirit I said as near as I can recall my words: "You poor soul, do you not know you are bringing sorrow and pain upon yourself?"

The spirit looked at me as if surprised, but the power of discernment was mine and I went on: "When you were in the flesh, dear soul, the world seemed all against you. You struggled bravely for a time, how bravely no one but yourself knows, but at last you grew discouraged and said, 'There is no use trying.' You saw your most cherished hopes blighted, those you trusted proved unfaithful or unworthy, the love you sought was denied you and no one drew near to speak a helpful word. Oh, the long dreary hours of loneliness, heart-hunger, bitterness and despair! Lady, I see them all and my soul goes out to you in sympathy and love. But these things are all in the past and exist no more except in your memory. Yet them go, dear soul, and memory. Let them go, dear soul, and now gain if you will, friends, happiness, beauty, love are all yours if you will take them. Love is waiting for you. Will you not go?"

The spirit bowed her head and wept and I said, "Look up, lady!" She lifted her eyes and saw what I saw, a beautiful female figure in garments of shining white and upon her forehead one brilliant star, and with her was a little child with sunny curls and eyes of heavenly blue. The poor spirit gave a cry and her dark face lighted with the light of a great joy, and the star-crowned spirit put out her hand and said, "Come, sister," and the child laughed and—they were gone. Love has conquered and one more soul has passed from darkness into light. Blessed are they who know the power of Love.

I then turned my attention to the sobbing Vivian and said gently but firmly, "Miss Vivian, I have just told you of this sort of you will have. Now listen to me; you are a young and beautiful girl and you look forward every day to a time when you will be free to do as you please and you are building grand castles in the air, and are planning about the wonderful things you are going to do, and then you are going to turn to me, Miss Hox, your neighbor across the street, was once just as beautiful as you are and dreamed just such beautiful dreams of future grandeur and happiness as you are now dreaming. Yesterday you were laughing and laughing at her, and telling how ugly and disagreeable she is. Do you know what has made her so? I will tell you; it is selfishness, outbreaks of passion caused by lack of self-control, and thinking thoughts she would shrink with terror from having her friends and neighbors hear expressed in words, yet all these thoughts and passions were upon her soul, her character, her face, and all who have eyes to see can read them. Now, Miss Vivian, you are going to turn over a new leaf and nevermore indulge in thoughts of any sort that will be a disgrace to you when they are made known, and you are going to have more such outbreaks of passion as you have just indulged in will entirely ruin your beauty, which is only skin and deep now and will spoil easily, and then if that handsome young man you spend so much time dreaming about should come along later on he will find you so ugly he will not look at you but once."

From every standpoint I have ever been introduced to, my last remarks were the most unorthodox I could well have made, but they hit the mark as I intended, and made a deep impression that has lasted and a higher and nobler suggestion can find lodgment in her mind.

As soon as I had finished speaking I beckoned to Mrs. Blind and we left the room.

"Give your daughter good, entertaining, wholesome reading in abundance, and that she may learn to work, that she takes abundant outdoor exercise, and get her interested in the welfare of others, and set an example by being yourself what you want her to be, and you will have no cause to complain of her hereafter."

Mrs. Blind dropped into a chair and began to sob. "O God, help me! I never saw myself before. O, if I only had known years ago—"

"The past is past," I said kindly, "so let it rest in peace, but the present is yours to do with as you will, so begin anew this moment. You can completely transform yourself, your life, your surroundings if you will."

"I will," she said earnestly, "and oh, I am so thankful to my mother for sending me to you; I am so thankful for this beautiful light that has come to me. God bless you, Mrs. Drury, for all that you have done for me and mine; but, dear friend, there is one more now—"

"I do not think there is the least

## 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.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

### Spiritualist Meetings.

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

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland and W. 13th street.

The North Star Spiritual Union holds services at 1540 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennow, test medium.

Central Spiritualist Church holds services each Sunday afternoon at 2:30, at 1540 Milwaukee, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall, 625 W. 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdick, pastor.

The Englewood Spiritual Union is now located at McDermott's Hall, 6608 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30. Chicago Spiritual Alliance Church, in Vincennes Hall, 25th and Cottage Grove avenue. Meetings at 8 p. m. Mrs. Jeffery Burdick, pastor.

The Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R. Squire.

The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Atkinson, pastor.

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

The Church of the Psychic Forces holds services at 1540 Milwaukee, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43rd street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

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

The Spiritualist Church of the Students of Nature will hold Sunday evening services at 1555 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 8 and 10 p. m. R. Clark, 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 street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence, 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday from 3 to 8 p. m., at the People's Institute, 11 N. W. corner of 31st street. R. J. Ashton, Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Meetings every Sunday at 10:45 a. m. at 240 Masonic Temple, the well-known lecturer, Miss Cora M. Nafe, soloist.

The Rising Sun Spiritualist Mission holds regular services every Sunday at 3 and 8 p. m., at the People's Institute, Van Buren Hall, Leavitt street. The Rising Sun Lyceum meets at 2 p. m.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 162 E. North avenue, between Halsted and Chicago, and every Wednesday evening at 7:30 at 900 North La Salle street, formerly Glick Turner Hall. Mr. Frank Joseph, medium.

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

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test mediums given by good mediums. Good speakers at every session.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabash avenue, near Robey street and North avenue. Sunday school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. L. Lott, pastor.

Every Sunday, in German and English. The Holy Park Occult Society holds regular Sunday evening services at 7:45 o'clock, at 319 E. 56th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 E. 56th street. Entrance to hall, 319 E. 56th street.

The Chicago Spiritualists' League holds meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Geo. E. Warner, president; O. B. Kropp, 5431 Kimball avenue, secretary.

R. S. RAY, Psychic and Natural Clairvoyant. Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

Readings by mail, \$1.00. 807 Lincoln ave., Chicago, Ill.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.

ANDREW B. SPINNEY, M. D. Who has had Forty Years' Experience in the Study and Practice of Medicine, Twenty Years Prof. in Medical College, Ten Years in Sanitarium Work, and is a Natural Clairvoyant. He never fails in diagnosis. He has given special attention to eye, ear, throat and lung troubles, also all the diseases of the heart, stomach, liver, kidneys, and all the diseases of the skin. If you would like an opinion of your own health, call on him at his office, 100 West Madison street, Chicago, Ill. Room 100. Read City Sanitarium, Read City, Mich.