

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

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THE MATERIALIZATION QUE	TION. SEEKING SOUL MATES.	SPIRIT PICTURES.	UPHOLDS A RIGHTEOUS LIFE.	THE FUTURE LIFE.	SEEKING THE SUPREME GOOD.
Genuine? Some Comprehens		They Are the Product of the Medlum- ship of Celebrated Frenchmen, and		Progression Implies Activity, Rather Than a State of Rest.	ous Sacrifice, No Honest Endeavor
flections on the Process of M ization, by D. W. Hull—its Pos	sibility To the Editor:-I was particularly	Illustrate the Wonderful Influence of Those In Spirit Life.	eur of Theosophy.	Since the genesis of humanity, very	for the Right Was Ever in Vain. "Blessed are they which do hunger
Fully Established.	interested in reading an article in your paper of September 23, on "Woman's	In Dames Mart de D' tot aire the	That every thought, word or action		and thirst after righteousness, for they

It is not to be wondered that many good Spiritualists question the possibility of materialization. So many materializing mediums have been detected in tricks, and some of whom had established tolerable characters for honesty, that many sincere Spiritualists, espe cially those who are superficially read up in early spiritual literature, naturally doubt if there is such a thing as a materializing phase in Spiritualism, or even whether such a thing is possible. Indeed I should doubt it myself, except for reasons in philosophy and fact. The doubt as to the fact of materialization is guite prevalent in Los Angeles-simply, however, because they have failed to find a genuine medium of kind. Every time they have

scratched amedium they have found a

fraud. And yet these people are hon-I heard Brother Hale. in a lecture deny the possibility of such a thing as materialization, and he went on to make the extraordinary statement, that should a materialized spirit appear in that hall and dematerialize it would kill everybody present. I could not but make an estimate of the dematerialization then in process, in his audience, and while I was doing so the janitor was lowering the window to change the atmosphere rendered impure through the process of dematerialization of the audience then listening. The osmosis of thirty persons in one day would be equivalent to the average change of tissue of one person; so that in a fair-sized audience we might expect the dematerialization, and "rematerialization of the average human being during a not very lengthy sitting of a congregation. To illustrate, I was run down by an automobile some time ago. Calculating on the length of time for incomplete osmosis (removal of old tissue and replacement by new) I stated to my daughter with whom I was staying, that I would be able to be out again in three weeks, but as the replacement of tissue would be superficial, it would be some time after before I should be completely recovered. Within two days of that time I had got so I could walk considerable distance. We thus see that for the dematerialization of the flesh of the physical body of an adult and rematerialization of the same requires about three weeks more or less, according to

Materialization is a process of nature A growing field of say ten acres materializes at the rate of not less than 100 pounds per day, during the months of May and June. It may be claimed that the substance is taken from the earth. Yes, a part of it; perhaps a half of it, but how?

Why, the waters of our seas and lakes are dematerialized and taken up into the atmosphere and floated over our fields and precipitated; again these waters dematerialize the soil and carry it up imperceptibly into the stalk where it materializes, and becomes the food we eat, which forms a physical basis for the materialization of the air we breathe not only through our nostrils, to prevent the light from-falling upon but also through every pore of our skin, into flesh, sinew and bone.

The wool of which our clothing is made, materialized on the sheep's back before it was converted into cloth. It

Rights as related to courtship and marriage," by Amos Steckel, Bloomfield,

I fully endorse the idea that Woman should have the right socially as well as legally to take the initiative, if she desires to, in the matter of choosing a husband. I think it the duty of Spiritualists to

help bring about this reform. So far as I have learned, it is the custom, if not the law, in the spirit world for the Bois says: female to take the first step in matter, or at least to be the first of the soul mates to know or seek the other

half. To prove this statement I quote the following extract from "The Discovered Country," by Carlyle Petersilea, pages \$9 and 90: "The laws of the spiritual sphere are not like those of the earthly sphere. In the earth, the male seeks the female, or rather, he is inclined to roam after a promiscuous fashion; and the female that is fortunate enough to net him or enthrall him long enough to have a legal marriage ceremony performed, considers herself very fortunate indeed, and she does not often stop to ask whether he is fitted to make her happy

or not; but if he has the money and can keep her in style? "Now there is nothing of all this in the spirit world, and no male ever seeks his female; that law here is reversed, and there is no such thing as roaming promiscuously

"Now the male here does not seek the female; but the female is prepared for the male; that is, his true spiritual. half is taught just who her other self

"Mary Anne Carew," by Carlyle Petersilea, page 423: "When souls are about to be wedded,

the true one is revealed to the female first; from her to the male. He may have been very much attracted to her, may have felt the sweetness of her power, may have hoped and believed she was his by natural law, but the revealment to her soul, beyond cavil or doubt

curring in his presence. Prof. Crookes is very circumstantial in his account of his seance with Florence Cook, and

"On entering the cabinet Miss Cook "During the whole seance Katle muffled up-her medium's head in a shawl

"I frequently drew the curtain on one midst of all this-soft staircases sup-side when Katle was standing near, and ported by an almost vaporous sheet of it was a common thing for the seven or in 'N s House, columns MISS COOK AND KATIE AT THE of elder with roofs of sparks, fauns SAME TIME, UNDER THE FULL playing tenpins, flying satyrs, giants GLARE OF THE ELECTRIC LIGHT. caught in spider webbs, etc. 'We did not on these occasions actu-For the 'Palace of the Prophet Ell

Boston Transcript, publishes an article | produces its definite result-not a reby Jules Bois, under the title "Les Espirits Peintres et Dessinateurs," which gives a curious account of the artistic doings of the spirits. The au-

thor is of the opinion of the so-called mediumistic or spirit pictures have not eceived the amount of attention to which they are entitled. He has de-voted considerable study to the work of the mystic symbolists, and finds interesting matter for comparison, M.

"It suffices to take in hand the brush, the pencil, the burin, and the inspiration comes in the form of an irresist ible and automatic impulse. It is even useless to take any note of what is going on. The spirit, so say the believers, does all. It is the spirit that guides

the hand, or, rather, impels it. And thus are executed in a few hours delicate works which would have otherwise laken several days. The most celebrated, doubtless, of these subconscious artists is Victorien Sardou. Two of his drawings are very curious. One of them represents a house on the planet: Jupiter and the other the animals' quarters at Zoroaster's home. Everything was quite spontaneous and unpremeditated in the phenomenon M. Sardon told me how how he all of a sudden knew how to draw. Before becoming known as an author, he had written a comedy about Bernard Pallssy; and the Odeon had refused it. Hence he was full of spite, and he wrote a satirical romance in which our earth became an object of horror, while the Ideal \residence of young dramatic authors was the planet Jupiter. While at work on this paradoxical idea M. Sardou happened to drift into spiritistic circles He wanted to do as others were doing; so he took up a pencil. His hand wrote automatically: "Bernard Palis-Here is a pleasant visiting-card, eaid he to himself, and, as it happens

one of my acquaintances. He ques tioned: 'Where are you?' Bernard responded, 'In Jupiter.' Sardou rubbed his hands. 'Well, well! You must tell me what is going on there!' And to the great surprise of our improvised medium, instead of written words such as he expected to come from his pencil, or from his burin (for some of his designs were engraved by himself), landscapes made their appearance.

Such is the origin of these curious works, which have so little relation to the violent and inclsive style of the dramaturgist. They are without point of support, without woof, as if woven out of a dream, out of fluid, out of sprigs of nothingness. They might be called fly-tracks of the Beyond. They are effeminate, weary, capricious, sub tilized, of a structure so slender, so unstable, so unbalanced, that it seems quite paradoxical to think that the au-thor of 'Patrie' should have been able to evolve them from his powerful imag-

ination, so little in sympathy with these linear perplexities and doubts, this feeble flora, these homesick stones. these gates plaited of dragon-flies, these rosettes like crushed butterfles. And he fantastic insinuates itself in the

'Now

water, facades made out of musical

ward or punishment imposed from without, but a result inherent in the action tself, definitely connected with it in relation to cause and effect.

That it is both the duty and interest of man to study this divine law closely, so that he may be able to adapt himself to it and to use it as we use other great laws of nature. That it is necessary for man to at-tain a perfect control over himself, so that he may guide his life intelligently and in accordance with this law.

The advantages to be gained from study of Theosophy are: ... We gain a rational comprehension of

lfe We learn how to govern ourselves,

therefore how to develop ourselves. We learn how best to help those whom we love, how to make ourselves useful to all with whom we come into contact, and ultimately to the whole human race. We learn to view everything from the

wider philosophic standpoint-never from the petty and purely personal view. Hence, it follows that, if the knowledge be assimilated: The troubles of life are no longer so

arge for us. We have no sense of injustice in connection with our surroundings or our destiny.

We are freed from the fear of death. Our grief in connection with the death of those whom we love is very greatly mitigated.

We gain a totally different view of the life after death and we understand ts place in our evolution. We are free from religious fears or worry, either for ourselves or for our friends-fears as to "the salvation of

the soul," for example. We are no longer tropbled by uncer tainty as to our future fate, but live in perfect screnity and perfect fearless-

The spirit of Theosophy as defined by Mme. Blavatsky istas follows:

"A clean life, an open mind, a pure heart, an eager intellect, a brotherliness for all, a readiness to give and to receive advice and instruction, a courageous endurance of personal injustice brave declaration of principles, a val iant defense of those who are unjustly attacked, and a constant eye to deal of human progression and per fection which the sacred science de picts-these are the golden stairs which the learner may climb to the temple of divine wisdom." 14- 10-r-

THE SWEETER SONG.

The sweeter song is the one unsung, With ever a promise and hope to he; t pleased my spirit when I we young stays like honey on my tongue, But its wonderful words escape from

me It is a bird on a bending spray All ready to sing-then It flies away! But I up and after, over the hills.

Nor care a fig for the way it goes; 'Tis the pleasure of the laughing rills, And my feet they follow where'er it

wills, By the wood and glade where the wild rose grows;

believed in the immortality of the have pictured the land of the hereafter, as a place or condition of absolute hap piness, peace and contentment-a place where the wicked shall cease from troubling and the weary shall find rest. A condition where the sore trials and severe struggles incident to human life, shall be forever unknown. Such an idea of the future life may be and probably is exceedingly comforting to a large majority of the human family, who have given the matter any thought. And it is a splendid idea to entertain, by those who wish to put in a whole eternity in doing nothing. But such an existence would be a torture to those progressive souls who long for a strenuous life of activity after death, But when we think this matter over carefully, what assurances have we that our future lives will be more free

from trials and troubles, than this life? The same Great Power which directs the affairs of human existence, also directs the affairs of after life. And what substantial reason can be given why that Power which controls the universe, will supply us with more happiness and contentment in the sweet bye and bye, than has been ours to enjoy in this life? We are often told by persons who

know no more about it than we do, that under Divine pleasure it is necessary for us to suffer the pains and endure the struggles of earth life, in order to fit us for the enjoyment of the happiness which so much abounds in the life to come." But when we come to the evi dence of a blissful hereafter, poor, struggling, and finite man has none, and never had any. No one knows what will be the conditions of life after death. And we do not know but that our sorrows and pains will be greater than we have had to endure here.

The truth is that we are in the hands of an infinite Power "that shapes our ends, rough-hew them how we will." It does not matter very much what we be lieve and what we do not believe, it will not change the purposes of that Power one jot or one tittle. Individual man may, by well directed and persistent effort, change, to a limited extent, his condition here: but the countless millions who have lived and will live, have had and will have no capacity to change the trend of - Almighty Power. Man knows not and cannot know what that Power has in store for him.

So far as we have been able to learn, all animate and inanimate nature is in a state of perpetual activity. All is friction and unrest.

"All things exist by elemental strife."

Is it not reasonable to believe that the same order of things, under the di-rection of the same great Power, will exist through the numberless -eons of eternity? Progress here in this world. is the result of strenuous and persistent effort. Let us ponder well the question whether progress can be made in any

other manner in the hereafter. 'To my mind it is far more comforting and reasonable, that our lives on the other side of the grave, will be active. That progression is the handmaid of That cur success there can elernity. be attained only by hard and persistent labor. And that' excellence must al ways be the reward of meritorious ef-

onest Endeavor er In Vain. nich do hungen sness, for they shall be filled."-Matt., v:6. This is the central beatitude; in a measure it embraces all the others, for very virtue they inculcate is included in righteousness. But it is often re jected as impracticable because fanciful teachers who substitute subtle definitions for simple duties have twisted its plain words until righteousness is made something so unreasonable as to be re pulsive to a right mind. As a matter of fact, it means no more than rightness; the hunger and thirst for right cousness is but the earnest, supreme desire and endeavor to be right and to do right at all times, the appetite for the right.

Theological righteousness may mean some strange imputed quality laid on a man like a cloak to cover his real con dition or a bill of health given to a sick man. But men who live next to real things care nothing one way or the other for theoretical rightness; they want the real article. And a right man will not be satisfied to have even the Most High think of him as being perfectly right when he knows he falls far short of it. He would rather be the faltering pursuer of actual rightness than the possessor of a hypothetical, as-

cribed perfection. The Great Teacher cares nothing about imaginary virtues; he praises those who ardently seek the real ones He knows that in the market of charac ter cash alone is currency; here you cannot draw checks on some other perion's deposits. To him it is better by far to die facing the right than to live n smug content with borrowed merits THIS WORLD WILL NEVER BE CONTENT WITH A GOSPEL THAT OFFERS ONLY VICARIOUS VIR-TUES; AT ITS HEART IT KNOWS TOO WELL ITS NEED OF THE GEN-

UINE USABLE ONES; IT HAS AT LEAST THE DORMANT FACULTIES FOR AN APPETITE OF RIGHTNESS. And all this world story is but a record of the struggle for rightness. All human progress is but its fruitage. In every age there have been glorious souls who have made this passion a thing that glowed in their lives and be came a light to their day. In every man the divine discontent that divides him from the animal is the sign of this desire in some form; it shows. man seeking to find more perfect, more near-ly right relations with the things about him. AS THE THINGS ABOUT HIM COME TO INCLUDE GOD AND HEAV-EN AND THINGS UNSEEN SO WILL HIS SEARCH FOR RIGHTNESS BE-

GOME WIDER AND DEEPER AND MORE SPIRITUAL, EVERY FORM OF SPIRITUAL ASPIRATION, EVERY RELIGION, NO MATTER HOW UN COUTH AND STRANGE. IS STILL THE SOUL OF MAN SEEKING RIGHT **RELATIONS TO THE INFINITE.**

What a glorious thing is this passion for the right; what visions it has seen what strength it has given to their real zation. It is the great tide that, mov ing restless and resistless in our bos oms, has carried us on toward God. We cannot but believe it is born of him. It does not originate it man, for it dis-turbs his peace, it stirs him from sloth, it spurs him to new and often unwelcome endeavors. It ever holds before

The Theosophical Society was founded by Mme. H. P. Blavatsky and Col: H. S. Olcott, Nov. 17, 1875, in New York City. Its objects are: To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or, color.

A FEW DIVERGENT POINTS ONLY.

Spiritualism and Theosophy Are Closely

Allied.

To encourage the study of comparative religion, philosophy and science. To investigate unexplained laws of The society is described by C. W. Leadbeater as follows:

. It is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to comove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search for and aspiration for truth,

They hold that truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard truth as a prize to be striven for, not as a dogma to be imposed by au thority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all

even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ig-norance, not to punish it. They see every religion as an expression of the divine wisdom, and prefer its study to its condemnation, and its practice to pros-elytism. Peace is their watchword, as truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible and which demonstrates the justice and the love which guide its evolu-tion. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meaning, thus justifying them at the bar of intelligence so they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths and theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and to work perseveringly is welcomed as a member, and it rests with the member to become a true theosophist.

Rests on Three Propositions.

Theosophy rests broadly upon the fol-

lowing three great truths: 1. God exists and He is good. He is the great lifegiver who dwells within us and without us, is undying and eternally beneficent. He is not heard nor seen, nor touched, yet is perceived by the man who desires perception.

2. Man is immortal, and his future is one whose glory and splendor have no limit. 3. A divine law of absolute justice-

[Karma]-rules the world, so that each

is first made." If this subject, which is one of the most important to everyone, were properly and thoroughly studied and managed very many of the evils of this earthly life would be obviated, and very much happiness ensue therefrom. ALFRED ANDREWS. Yonkers, N. Y.

the apparition of Katie King. I wish modern Spiritualists were better readers, or that they had not discarded the profound teachers they once had for amateurs, so that they should know more about these evidences. Prof. Crookes says:

lies down upon the floor, with her head on a pillow, and is soon entranced.

her face

may have taken several months for it to grow or materialize, but who shall say that there may not be a process in nature of which, as yet we know nothing by which that material may not be produced more rapidly?

May not some of those who have gone into the higher life have discovered this process, and may they not thus have discovered the possibility of clothing themselves, outwardly at least, with physical flesh and blood? I cannot tell how it may be done, but that doesn't disprove anything. It was this thought that came to me early in the seventies, that convinced me of the sibility of materialization, of which I made a public explanation to an audience in Boston. Since that, although I have seen but very little materialization that I could be any ways certain was genuine, but I have never doubted the possibility of such a process.

It has been the reading of W. H. Burr's article in The Progressive Thinker that occasioned this article. There are a few men and women in the world in whose judgment I have the utmost confidence-three of whom I that it actually grew there, is a rich will name are Brothers Hudson Tuttle, J. S. Loveland and W. H. Burr.

There are others, but I can't call their names here.

I do not mean that I surrender my judgment to them, but I have so often tried them before the bar of my own reason, that I have come to have confidence in them, and in all matters of Cook's heart when she allowed me to doubt I am inclined to be deferential to try a similar experiment after the set I can see, however, how easy it would be for men. if I were phlegmatis, to stop thinking and surrender my her medium's, for at the time I tried judgment to them entirely.

I mention this because I believe if Brother Burr has seen what has satisfied him as a genuine materialization, it is the best evidence to me that it was genuine. In fact, I believe that frauds would be chary of admitting him to their seances, as they are of others of us. I will not say that Brother Burr at one time in their mediumship had cannot be imposed upon, but think it very difficult to impose upon him, and where he would fail to detect fraud, I fear I would tail. It does me good to know of this, for it satisfies me that there is one honest medium for materialization in the world, providing he is always as honest as when in Brother Burr's presence.

I also had a sitting with a young man named Kanouse, of Seattle, in whom I had confidence, but he had associated with him, a manager in whom I could put no faith. I saw this medium, when his coat sleeves were sewed to his pants so that the pants were torn in releasing him, and his pants sewn to the carpet and otherwise fastened. I was called up to the cabinet, and there I met a man whom I could not recognize, and he could not make me understand who he was till he shrank down to a babe, and then grew up in my presence, first a boy, then every size till he reached manhood. Then I understood it was a son who had died in infancy. This man in a few weeks lost the wift, one of the best evidences that he vas genuine, and I suspect that it was because his manager wanted to sub-

titute fraud. Another careful witness is the foremost scientist of the world, Professor Wm. Crookes. Certainly no one will. Latiampt to impeach his capability of t's investigating any phenomena oc-Transferration

as' the imagination of the medium beally see the face of the medium, because of the shawl, but we saw her hands and her feet; we saw her move comes' still more fantastic. "M. Sardou had cut the paper he was

using into a certain shape. When he uneasily under the influence of the incame to place himself under the influtense light, and we heard her moan ocence his pencil was twice broken. casionally. "I HAVE ONE PHOTOGRAPH OF 'What is the matter?' asks Sardou

'I must have a larger kind of paper.' THE TWO TOGETHER, BUT KATIE have none.' 'Go and get some.' IS SEATED IN FRONT OF MISS the Influence directs him to a certain COOK'S HEAD."-Crookes' Researchstationer's shop that he had never noes, p. 47. On the next nage he states

ticed, but before which he had often assed. The strange power was quick-"I have the most absolute certainty that Miss Cook and Katie are two sepy drawn from the 'dramatist. arate individuals so far as their bodies hat you are convinced,' the spirit said to him, 'you have better things to do.'concerned. Several little marks And Victorien Sardou was no longer a on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a medium."

are

How did M. Sardou do it? His hand brown as to almost appear black. A jumped here and there, everywhere, busy, but uncertain, a confused worker, lock of Katie's which she allowed me to cut, and which is now before me, and which she allowed me to cut from her which did not allow one to foresee its purpose. luxuriant tresses, having first traced it "When one sees him work," states an up to the scalp, and satisfied myself

Review. 1858.)

ım.

account in the first number of "Mozart's House," "one perceives at once. golden auburn. the lack of all premeditation and pur-"One evening I timed Katie's pulse It was steadily at 75, while Miss Cook's pose: his hand, impelled by an occult

pulse a little time after was going at its force in the most irregular and confused way; usual rate of 90. On applying my ear to Katie's chest I could hear a heart going with unexampled rapidity from beating rhythmically inside and pulsatplace parts of the drawing at the same time, ing even more steadily than did Miss. without any method or system. From this there results at first an incoherent composition, the sense of which cannot ance. Tested in the same way Katie's be understood until it is quite completlungs were found to be sounder than gular proceeding is not M. Sardou's own my experiment Miss Cook was under

medical treatment for a severe cold." This establishes the point I wanted to make, that notwithstanding all the fraud we have in materialization, nevertheless it is a possibility. I will say further, that in my opinion a large percentage of the fraudulent mediums have genuine manifestations. But somehow in this materializing business as in the physical manifestations, the lower class of spirits are nearer to materiality, and too often they take charge of the spiritual side of the seances, and either control the medium or influence him or her to supplement fraud where conditions are unfavorable for genuine manifestations."

Although Mrs. Beynolds talks to her confidante as if she never had anything but fraudulent manifestations, I am of the opinion from what has been told the method he uses while under the me by men and women capable of close observation that at one time in her life she had genuine manifestations. due to the spirit influence, and which

are signed by Astarte, Old Master, and The manifestations in the presence of W. W. Aber have usually been genu-Instructor, are finished with a rapidity ine, especially those at Spring Hill I such (from twenty-five to forty minsat with him in 1892, and I think evutes) that M. Desmoulin could not in the same space of time cover the same space even with the slightest sketch. erything was all right, but one wants more than one sitting with a medium. And then, his hand does this work un-I had always hoped that Winans was genuine, though I never had a sitting with him. What gave me the most conconsciously, for he does not know what he is doing; he works in the dark, and often with his eyes blindfolded. Of the fidence in him was a report by H. W. Boozer, some years ago, of a seance at Grand Rapids; Mich., in which he was tacked in with mosquito netting. But one doesn't carry toggery around with him "just for his health.", No honest man will be caught with burglar's tools. neither will an honest medium carry with him a lot of theatrical goods. DANIEL W. HULL

there is a disturbing and haunting beauty in these manifestations of a mysterious art. It is a radiant demonstration of unknown energies of which we are the unconscious depositaries." The power which came so suddenly

and unexpectedly to M. Desmoulin has documents.

And ever before, with cadence clear,

This beautiful song I hear and hear! It has the most enchanting rhymes.

As bright as waves of the golden 17% 2 light, And as sweet as echoing evening

chimes, The eldquence pure of better times. Of a day so dear beyond our night; And it drives afar the thought of care

Like a child's sweet laugh or a maiden's And prayer! It comes to me as morn to the sky, While hidden in mist soft croons the

sea; And it startles my soul with wonders why-

To give it a voice, I ever should try, For naught could equal its witchery; Tis the music of the inner heart,

The Dream Came True.

In No. 820, the question was asked "Do Dreams Come True?" I say some do, as the following will show. I had a friend living in England, and he dreamed of a brother who had emifollows the pencil or the burin grated to America two or three years before. He dreamed that his brother was ill; and that he was dying. The to place, and working over all room was square, whitewashed, and the only means of admitting light and air was by a grating over the head of the bed and door. The room was very poorly furnished. On the bed lay his brother, and a young man half WAY And the writer adds: "This sinfrom the head of the bed watching Then the dreamer awoke and thought work; we have seen all medium artists nothing more about the dream.

proceed in the same manner." (Spirit In two weeks after a letter arrived in England telling him that his brother M. Bois relates that the painter and had died and that he had sent his trunk ngraver, Fernand Desmoulin, the home, and the trunk arrived with the friend of Emile Sola, several years ago brother's effects and it letter giving parsuddenly found out that he was a mediticulars of death. 'In about two years Under an influence, which he himafter my friend took it into his head to self persists in believing to be extra-huvisit America, and on arriving went to man, if not super-human, he drew, paintthe young man's house to thank him for ed and engraved strange figures, unsushis kindness to his brother. In the pected landscapes, and even authentic course of conversation, my friend portraits of dead people-all totally difasked, "Could I see the room in which ferent from any of his previous works.

M. Bois claims that the aesthetic character of these inspired works has They went to thes house and my no semblance of relationship with M. friend had no sooner entered the house Desmoulin's normal productions. Morewhen he recognized the turns, landing, over, M. Desmoulin uses an entirely and bed-room, everything was as plain to him as though he had lived there all different technique, and he says that he could not do anything consciously with his life. (1;

I could give three or four such in spirit's influence. In the first place, the stances of dreams coming true, but I drawings, dry-points and water colors am old, my hand is shaky and memory had, so must be content with this one instance of dreams coming true. But was it a dream or did he in his sleep leave his body, come to America, and after seeing his brother, go back again into his body? Fi GARDENER. Far Rockaway, N. Y

departed, and he is no longer capable departed, that he issue tonger capable of producing those invisions depresent the has returned to his provide condition, and is now a normal ind conscious art-ist again. He is not increaging con vinced, however, that those prodigies of his pencil or his brush are foreign to himself, and intended to leave them to works produced after this odd fashion, M. Bois says: "It must be admitted that a museum, as so many phychological surely wisely put in our prayer.

fort. Drones never get to the front an where.

Yes, give us a heaven of progress and activity, where the labors commenced on earth may be continued; and where the immortal soul may have full opportunity of mastering the vast problems with which it will be confronted in the world to come, CARL C. POPE.

THE DAWNING OF THE LIGHT.

Day is dawning! Oh my brother! Lift thine eves to catch the ray: Though we're on the storm-tossed bil-

This is Day! Eternal Day! Though we've been by friends forsaken Left to struggle through the night, Lift thine eyes! behold the gleaming Of the dawning of the light.

Though its glimmer shines but faintly O'er the wave and blinding spray, Falter not, nor he despondent. It will guide us on our way. Lift thy head though faint and weary Pull with all thy strength and might We shall reach the shore beyond us In the dawning of the light.

Come, arise! Oh, drooping brother, Think not of thyself alone There are thousands 'mid the breakers. Listen! hear that shrick! that moan! Up! he quick! his bark is sinking! Raise him! help him through the fight Point him to the hallowed radiance Of the dawning of the light.

Stretch thy helping hand, Oh, brother O'er the gulph where night holds

Let old "Isms" pass away,

Superstition's galling blight-Teaching thou the glorious freedom

Lighter, brighter grows our pathway," As we guide the weak along, Wafting songs of love and sunshine

They will catch them and re-echo: Making darkest hours bright-When they realize the blessing Of the dawning of the Light:

Light is now dispelling darkness.

Till 'tis heard from sea to land!

Shout the joyful tidings gladly, Of the "winning of the right."

It will make our Earth our Heaven In the dawning of the Light.

Light is dawning for the millions

And the angels stand united With the "Brotherhood of Man."

'One with God." and with each other

which we make in imploring to be re lieved from hunger and temptation ia

him the shining possibility of a perfect being in a perfect world. No wonder Christ used the figure of

climate of lofty ethical ideals, who are

fruits of paradise on the sterile, rocky

soil of the human heart. This is the

life that Jesus shows, the life that seeks

and finds the truth, that with passion

with his fellows and with his Father

Out of the fullness of experience, in the

ages all who strive; they shall be satis-

fied. No ideal, no noble passion, no glo-

rious sacrifice, no honest endeavor for

finds itself in seeking the supreme

YOUR MOTHER WILL BE THERE.

You may have a doubtful future, you

You may have your foolish notions and

You may have your many failings and

But please don't forget to notice, your

You may be too busy counting your in

To be mindful of the beggar who is sit

You may lose your all tomorrow in a

But when you become a beggar your

You may lie upon a sick-bed with a

You may fall into the gutter and a help

You may be a hopeless victim of the

While the world around deserts you-

your old mother will be there.

You may cast her out-a pauper-in

this cold, unfeeling world, With your banners of false "goodness

You may curse her in your anger if

But when you have cooled a little, your

to the public eye unfurled;

your callous conscience dare,

old mother will be there.

deepest, darkest kind,

old mother will be there.

DR. T WILKINS.

and the second second

A forced match between a man and

his religion sours his temper and leaves a barren bed.-Landor.

calibre of mind; .

of troubles have your share,

old mother will be there.

creasing wealth today,

great financial snare,

fever running high;

liquor démon's glare.

less being lie;

old mother will be there.

ting by the way:

may have a checkered now:

to evil make your bow;

the right was ever in vain; the soul

HENRY F. COPE.

midst of his own struggle he

good.

ardor seeks right relations both

man is in truth his own judge, the dispenser of glory or gloom to himself, the hunger and thirst. Literal appetites have been the motives back, of the decreer of his life, his reward, his punshment. world's struggle for physical rightness; To each of these truths are attached vet these cravings have not been more others, subsidiary and explanatory. general or more forceful than those of From the first truth it follows that: the soul. But for hunger and thirst In spite of appearances, all things man would have lived in perfect conare definitely and intelligently moving tent with the form and facts of life as together for good; that all circumhe found them; progress, all that we

encour

stances, however untoward they may call civilization, would not have been. seem, are in reality exactly what are Man is happy in proportion as neces-sity compels him to heed these cravneeded; that everything around us tends, not to hinder us, but to help us, ngs. So is it in the moral world; the if it is only understood. struggle has been our salvation. To That, since the whole scheme thus cease to strive for rightness is to cease tends to man's benefit, clearly it is his to live. Individually and nationally duty to learn to understand it. they are happy who accept the rigorous

That when he thus understands it, it is also his duty intelligently to co-opernot content to take life as they find it. but who seek to cultivate flowers and ate in this scheme.

From the second truth it follows:

That the true man is a soul, and the body is only an appanage.

That he must, therefore, regard everything from the standpoint of the soul, and that in every case when an internal struggle takes place he must realize his identity with the higher and not with the lower.

That what is commonly called his life is only one day in his true larger life. That death is a matter of far less im-

portance than is usually supposed, since it is by no means the end of life, but merely the passage from one stage of it to another.

That man has also an immense evolution behind him, the study of which is most fascinating and instructive.

That there is an absolute certainty of final attainment for every human soul, no matter how far he may seem to have strayed from the path of evolution. KATE C. HAVENS.

PASSED TO THE REALM OF SOULS.

Mrs. Neil Burgess, Wife of the Actor,

Mrs. Neil Burgess, wife of the actor, and a great believer in the philosophy of Spiritualism passed to the Great Beyond, Sept. 17, where she was wel-

comed by many dear ones. Mrs. Nellie Temple Brigham (a friend for many years) officiated at the house and grave. Many came from

all parts, who had not heard a spiritual service before. They were entranced by the grand and inspirational words of Mrs. Brigham.

. Mrs. Neil Burgess was one of the most spiritual women this world has ever produced, and during her travels from Maine to California she made life long friends by the score. The Golden Rule was her religion. She was a member of Mrs. Brigham's society. Her husband, mother and son thirteen years of age are left, but they have the great satisfaction of knowing that one of the weetest, truest and most spiritual lives has passed on across the great border-line of the unseen. In the words of Longfellow:

"There is no death! What seems so is transition.

This life of mortal breath s but the suburb of the life Elvaian Whose portal we call death.

J. OSBORNE LUNT. Highlands of Navcsink, N. J.

You may make yourself a demon of the MRS. EVA McKINNON. And pass on to regions fitted to your Santa Rosa, Call. But before you in her glory, with her No opportunity should be lost to in mother love and prayer, To uplift your soul from darkness, your culcate a spirit of honor and respect for faithful work in every useful vocation .- Lewis G. Janes.

Thackeray.

Hand in hand upon the main-land With our faces hopeful, bright In the dawning of the Light.

The acknowledgment of weakness

sway, Lead the new and hopeful nations.

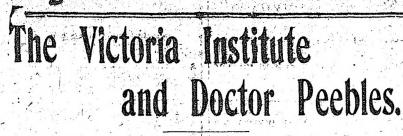
Dealing death to ignorance, vices,

Of the dawning of the Light.

Out upon the countless throng.

"Tis the "Kingdom" now "at hand." Shout the message o'er the breakers,

Who will then the distance span,



- - - Total Cargon St. Warm down - + + + + +

EVEN IN ITS LATER YEARS, THE VICTORIA INSTITUTE IS A RETROGRESSIVE SOCIETY, LARGELY COMMITTED TO THE MAINTENANCE OF THAT WHICH THE BEST SCHOLARSHIP, BOTH IN AND OUT OF THE CHURCH, HAS DISCARDED, -IS AN ORGANIZATION DEVOTED PRINCIPALLY TO THE PROPAGA-TION AND FURTHERANCE OF ERROR, FALSEHOOD AND DELU-SION, AN ENEMY TO TRUTH AND TO THE BEST INTERESTS OF MANKIND,-HONESTLY AND BIGOTEDLY IN ERROR, COM-POSED OF "BLIND LEADERS OF THE BLIND." IT WAS TOO SUCH TO EXPECT FROM A SOCIETY OF THIS · CHARACTER THAT IT WOULD HAVE READ BEFORE IT. AND . HAVE IN-CLUDED IN ITS "JOURNAL," A PAPER IN WHICH THE TRUTH OF SO GREAT A HERESY AS SPIRITUALISM WAS MAINTAINED. THE TREATMENT AWARDED DR. PEEBLES' PAPER BY IT WAS IN KEEPING WITH THE ENTIRE RECORD OF THE SAYINGS AND DOINGS OF THIS CHAMPION OF EXTREME ORTHODOXY.

In 1866 there was founded a society the building of the tower of Babel, all called "The Victoria Institute and Phil-the earth was of one language, and that osophical Society of Great Britain." the differing languages arose from the Many years ago I obtained an almost miraculous confounding of the speech complete set of the "Journal of Transof the builders of the tower, by God, in actions" of this society, and at a later order to prevent the tower from reachdate, after Dr. J. M. Peebles had being heaven,-this fairy tale is chamcome a member thereof, I obtained, pioned as true. (pp. 151, et seq.). through his kindness, the subsequent Taking up, now, the last volume of the "Journal" that I have received, the numbers of the "Journal" up to time of this procurement, I am, there-28th what do we find? Instead of overfore, enabled to write understandingly throwing the facts of "established science" (it denied the existence of any of this society and its literature. 'established science"), and instead of

Objects of the Society.

crushing the "oppositions of science; As stated in its original "Objects, falsely so-called," the "pseudo-science," as it was called by the society, has, Constitution and By-Laws," the primary object of the society was to investigate partly at least, overcome the society the most important questions of philos-It was, no doubt, owing to the establishophy and science, "especially those that ment of so many scientific truths in the bear upon the great truths revealed in world, that caused the society prudent-Holy Scripture, with the view of dely to modify its great primary "Object." fending them against the opposition of As it now reads, these words so importfor and illustration of this "Object" of entirely omitted; "with the view of dethe society, as found in the first volume fending them against the oppositions of science, falsely so-called." This belligof the "Journal" will now be given. In It we are told that it is impossible for erent society, that started out with a the Word of God in nature and the flourish of trumpets about its work in Word of God in Holy Scripture to concrushing pseudo-science, science falsely tradict each other; that if Science and so-called, has been forced to haul in its Scripture are at issue, one of them is horns, and now no longer attempts to wrong, untrue; and that to maintain berate, criticise, and expose the truths the integrity of God's revealed word, of "established science." but declares what appears to be science, if it contraits primary object simply to be the indicts the Bible, must be regarded as vestigation of the questions of Philosopseudo-science,-the "rash deductions phy and Science that bear upon the of false or pseudo science." (pp. vi., ruths of "Holy Scripture.

6. 7. 9). It is declared the duty of the society to hear and encourage all who are willstill regnant in the society, bigoted, naring to battle with the "oppositions of row-minded conservatism of the Biblescience." "in order to reduce its pretenworshipers is still manifest in its prosions to their real value." It is to free-ly question what is called "Established ceedings, but not to so great a degree as in the olden time. The world has Science," and it will be its business to grown since 1867, and even the Victoria recognize no human science as "estabinstitute has made some progress in lished." (p. 30). At the first meeting liberal thought. Many of its members of the Society, its president said, that have been forced to accept the truth of just as rationalistic and scientific writevolution, and they speak of it as true, ers criticise and expose the defects of more or less, in their papers before the the Bible, so must the society criticise society: but all do not accept it. One and expose science. "Let science have its own way-it was a 'chartered liberspeaker says he is "convinced that the whole theory of evolution is unsound tine," he continued. Again he said that the society must refute "the deleand has no foundation whatever. Another says that the science of archaeol terious nonsense published under the ogy gives a "complete negative to the name of Science," and it "must watch evolutionist theory," and that the the the dishonest use of statements appearory of special creation is that which ing in scientific works, calculated to archaeology tends to confirm ((pp. 113) raise doubt as to the truth of the 118, 122, Vol. 28). A paper is devoted Bible." (pp. 80, 81). In a paper on "Geology and the Bible," the Book of by the Israelites, in which it is de-Nature is made to appear inferior to the clared that the "Bible narrative is * * a "Sacred Scripture is the word very graphic and correct acount of what really took place; and the author of God. a word which he speaks."-his express Word and Thought,-while asserts that he has "proved that the "The Book of Nature" is only "in a cer-Bible narrative is true to the very lettain sense, an expression of divine ter,"-this about that which, at the best (p. 337). thought."

hought." (p. 337). It is thus seen that the object of this mythical account of a possible historisociety was to antagonize and belittle cal event (in my opinion, the story has

society's meeting. At this meeting, where all were assembled to hear its reading by Dr. Peebles, the Doctor was summoned to the council room and informed that the council had decided, "for good and sufficient reasons," that the paper was not considered appropriate to be read. Becoming his property by this action of the council, Dr. Peebles delivered the rejected address at the London Spiritualist Alliance, May 25 last. It was then published in London Light, and is now on sale in

this country and England, As a large part of the paper, in that ection giving the "Proofs" of immortality, consists of the testimony of emi nent men to the reality of the phenomena of Modern Spiritualism, while said Spiritualism is warmly defended and extolled, it is readily seen why the Institute would not permit this paper to be read and made a part of its "Jour-nal." Although the phenomena of Spiritualism present the only proof the world has of a continued existence after physical dissolution, and although owing to the spread of materialistic ideas, fostered and taught by many men of science, the world demands that some tangible evidence be furnished that man survives the body's death, yet this Christian society, as well as the church in general (with some notable exceptions), refuses to even examine the alleged proofs of life after death

that Spiritualism claims to possess. One potent reason for this is that the nature of life after death, as taught by Spiritualism, is radically different from that which the caurch has so long indicated.' The testimony of the hosts of returning spirits as to the character of the spirit-world overthrows the puerile old time conceptions of that world, as taught by the Christian church. The heaven and hell of the old theologies are shown to be only chimeras of the imagination, irrational, not to say ab surd, and, in reality, blasphemous, em hodving low and mean ideas of the naure and being of the Supreme Being. What a pititul notion of God underlies the heaven and the hell of orthodox Christianity; and one of the greatest blessings that the world derives from Spiritualism is its demolition of crude, barbarous teachings of the churches about the other life. Dr. Peebles' pamphlet would be

good thing to circulate freely among he benighted orthodox, groping in the dark, and needing light upon the real nature of the immortal existence and of the evidences thereanent to be found in Modern Spiritualism.

WM. EMMETTE COLEMAN. San Francisco, Cal.

COMING EVENTS. They Often Cast a Shadow in the Fu ture-What Induced the Terrible

But, notwithstanding this change in its published "Object," the old virus is Dream Foreshadowing the Death of George Johnson?

After dreaming Friday night of fall ng long distances, and screaming in agony as he awakened. George Johnon, a mason, fell six stories to his death in the new Breitmeyer building at Miami and Gratiot avenues yester day noon.

Johnson was working on the fifth floor. When the noon whistle blew he ushed to the elevator, with many othto see him plunge into the shaft and go hurling downward to the basement The men say he placed one foot on the elevator, which was going up at the time, and then slipped. He was instantly killed.

The victim of the accident was an Englishman and came here from Lonion only a few months ago. His wife and four children have been here but to the alleged passage of the Red Sea a month. At their home at Hastings and Clinton streets this noon there was pitiful scene. The wife and little oys were waiting for the husband and tather to come to his dinner. The tale was set, and smoking meat and vegtables were ready. Mrs. Johnson was told the truth

gradually. After she recovered a little from her grief she told of the dream her husband had the night before.



THE PROGRESSIVE THINKER

As Noted and Pointed Out by Laura B. Payne.

"It is a lamentable fact that our old people, in the majority of cases those who have lived sober, honest moving by a few faithful members who are alive to the health and happiness lives, and served society many years, many times that it bestows. In my last letter to you through the come to the poor-house or prison. And so disgusting is our charity system, backed by braying priests and preachers and hypocritical cant, its millionaire donors on the one hand and pauperized recipients on the other, that our honest, self-respecting people plan of communication dependent the would prefer death rather than accept it."

I take some exceptions to the article. It is not because there is little work 'Work Fit For Mind," from the pen of French Hollinshead in No. 820 of The be done, much more than is at present Progressive Thinker: These are the being done, but under the present sys-opening lines of an article, "If a man will not work neither shall he eat," by Mary A. Tagalls, published in No. 825 of The Progressive Thinker. I take ex-ceptions to some of her statements in that article and here are some of them. Here and placed in school, and their She says in answer to Mr. Hollinshead's present places filled by the idle, rich, reference to the youth of our country non-producing class now hanging as growing up in tatters and rags without parasites upon the body politic. growing up in tatters and rags without This writer excuses the fact that, as

an education, "Qur government pro-vides compulsory education for chil-Mr. Hollinshead says: "Old age, too, iren, books are provided free of cost to has been kicked into the gutter, to end he parents, and truant officers see that earthly life in a poor-house, or prison, hey are kept in school " by explaining that people bring poverty The matter of compulsory education on themselves by making mistakes, and is lift with the states and many of gives for example a generous hearted them have no compulsory school law. man who made himself poor by going As to the government furnishing books free of cost to parents, nothing is farther from the facts. This also is a they were honest, or intended to be, but matter left with the states and the from force of circumstances under our state of New York (where Mrs. Ingalls murderous system, could do no better, lives) may furnish books to the poor, and the man who signed the notes did right under a right system, but few but in many of the states where I have

can afford to do right or be themselves lived and had personal experience as under the existing disordered order. teacher in our sublic schools. I know that books are not furnished free. Then we have but to look about us at the charity institutions, and listen Then Mr. Hollinshead may have had reference more particularly to that to the everlasting cry for help both old and young, to know that the above quoted words are true. vast class of children in the United States whose poverty-stricken condition either compels them to work or In the city of New York in a recent year nineteen per cent of the people, or who cannot afford books and clothing. 1,387,348 souls applied for relief from

My sister has not studied carefully charity: fourteen per cent of the famithe economic conditions of our country lies of Manhattan were evicted during if she does not know such a class ex-There are according to reliable sta- rent; ten per cent of those who died in

sta.

tistics more than a million children in the factories, work shops, mills and grave. What does this mean but pov-mines of our land: Not 30 per cent of erty and misery? 1 wonder if this vast the children of the working class finish army are willingly idle, or have they ward school, not 15 per cent enter high made mistakes through impulses school, and sless than 1 per cent enter product of the system that makes millcollege. Yetlithis is the country that coasts of itsattree school system. ionaires and paupers, "castles and caves, luxury and squalor, painted para-It is true we have a splendid free educational system, ibut we have not a sites on the boulevards, and painted free industrial system, and the child of poverty among the red lights?" Our charity, another product of the the industrial slave gets little benefit present capitalistic system, is a dis-grace to civilization. Our ministers from the system, from its lack of opportunity to intilize it. Few understand the rapidity with stand in their fine pulpits and beg for which the school room is being closed to money for charitable purposes, and in

the next breath condemn the only systhe children of the nation and the factem of government yet proposed that tory, department satores, workshops would forever stop the cause of paupermills and mines, like a yawning gulf opening to receivesthem. ism and the need for charity. It is a lamentable fact that our old I know we have truancy laws galore.

but since both the law-making and the who have lived sober, honest lives and law-enforceing powers of government are in the hands of the class to whose served society many years, many times interest it is that the children should come to the poor-house or prison. And e in the factory and not in the school, so disgusting is our charity system, the laws simply serve to boast of and backed by braying priests and preachers and hypocritical cant, its millionatre nothing more. She says it is sentimental nonsense donors on the one hand and pauperized recipients on the other, that our honest

his talk of young women being comcelled by conditions over which they have no control, to sell themselves for That the charge of overdrawbread. ing the picture be not incurred, let the any individual's mistake, but that is not following authoritative evidence be conthe question; neither can it be dis-

sidered: missed in such a way. -Our children

A SPIRITUAL MISSIVE To the Members of the Frances E. Willard Health and Developing Circle.

Dear Brothers and Sisters:-So many of your dear letters remain unanswered that I find it impossible to write direct to each one, so if you will accept of me in this way and the editor is willing, I will tell you through the columns of The Progressive Thinker, that our circle continues to revolve and is kept

columns of this paper I left it with you as individuals to keep your appointment Thursday evenings with Sister Frances E. Willard, and all who have done so write that they have been greatly blessed with improved health, which includes spiritual unfoldment.

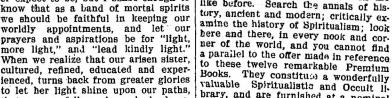
and her, she said that "the church doors needed to open and receive three trees within its fold, namely Spiritualism, Divine healing, and the Woman's Christ tian Temperance Union, and under the shelter of their spreading branches increase its usefulness a hundred fold." Dear souls, this great need is as urgent today as it was seven years ago, when I first perceived it, and what are e doing towards bringing it about? The message was given us to deliver. to pass on to others, who did not receive it from the same source that we

did. It is a sacred mission, and is one of the answers to the many aspirations of our souls, asking "what shall we do to be saved?" It means that we must work and develop ourselves more spirtually. We give too much time and strength to the material, and neglect the spiritual. Nature only asks of us one-seventh part of our time for our soul's development, on notes for those whom he deemed we become so engrossed with honest and wished to help. May be the physical world that we give to it the force and power that rightly belongs to the higher realms, and thus we be come fraudulent in our natures, and un

balanced, and health and happiness suf ter in consequence. Now, dear friends, we are still pegging away at Evanston, hoping to obtain recognition there as representatives of the Truth. It is a solid fort of from skepticism, comparatively speaking but If we keep on with our bombari-ment, we hope in time to capture it for the cause of freedom, and set each soul it contains free indeed, giving it the iberty which is its birthright. It is a terrible thing, my friends, to see the many souls languishing in their prisons the year of 1903 for non-payment of cn the earth plane. Some are embod ied, and many more, are disembodied Manhattan were buried in a pauper's all feeling the darkness that surrounds GANDIDLY them, but not knowing which way to turn to perceive the light that is to guide them out of it.

Naturally, we all turn to the church generosity, or are they one part of the for that light, but oh, how bitterly we are disappointed, although there are gleams of it here and there within the sacred portals, but they are so shaded by materialism that they do not bright-en our way as they should. So let us all unite and pound on the doors with all our might, that they may be opened to the three greatest elements of good that the world knows of today, and under the banners of Spirit Communion, Divine Healing, and a Temperate Living, march on to new and greater victories that will place the twentieth century inhabitants of earth far up the hill knowledge into the realm of health people, in the majority of cases those and bappiness.

My love goes out to each and every one of you inspired by the greater love of our arisen sister who is more alive to the needs of numanity than I can ev er expect to be, but I sense enough to know that as a band of mortal spirits we should be faithful in keeping our worldly appointments, and let ou self-respecting people would prefer death rather than accept it. prayers and aspirations be for "light, more light," and "lead kindly light." When we realize that our arisen sister, cultured refined, educated and experienced, turns back from greater glories



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expense. One dollar is little to pay if

Oct. 7, 1905.

ience, in order that the literal and infallible truth of the teaching of the Bible on scientific as well as other matters might be sustained. Anything that

science taught that was not in agreeable confirmation of "Holy Scripture" ment with the Bible was necessarily by discoveries in the East, in which the false. The society was a continuance, historical accuracy in detail and minuon the same old principles and in the tiae of the Biblical statements is said same old manner, of the tactics and to have been confirmed by discoveries methods of the cnurch, Catholic and in Palestine and other Oriental lands. Protestant, which had from the begin- The author says, "We may implicitly ning opposed and anathematized every rely on the historic accuracy of the acnew discovery in science regarded as counts from the time of the call in any way, impairing the truth of any Abraham downwards;" while the chair man speaks of the "chain of evidence of its theological dogmas, or inconsistent with the words of its Holy Book. which has accumulated of the marvel

It sought to maintain the absolute ous historical accuracy of the Old ruth of the Books of Genesis, Exodus, Testament" (p. 142). How far from truth of the Books of Genesis, Exodus, Testament" (p. 142). and the other so-called Mosaic books, in the truth all this is! It is true that the their accounts of the creation and fall general truth of the accounts of certain of man, the antediluvian history, the evints in the Bible has been confirmed deluge, the tower of Babel, the origin of by the archaeological discoveries of the language, the lives of the patriarchs, past fifty years; but nothing prior to the sojourn in and exodus from Egypt, the time of Rehoboam, son of Solomon with all the miracles,-the truth of all has been confirmed thereby, so far as of which as historic verities has now genuine history is concerned been given up by the ablest and most Nothing in the mythical lives of the competent Christian scholars. What patriarchs, in the Mosaic period, the pethis society tried to conserve by attackriod of the Judges, and those of Samuel ing science and scientists is now ac-Saul, David and Solomon, has been conknowledged to be a myth and legend, firmed. But a good deal has been coninstead of true history, by the best firmed by the Assyrian and Babylonian scholarship of the world, Christian monuments in cuneiform inscriptions, non-Christian. "The Higher of the times of the monarchies of Israel and Griticism" has forever demolished the and Judah. Some details have been istorical accuracy of the Books of confirmed; but a great many inaccuracies, mistakes, etc. in the Biblical books of Kings and Chronicles have Moses, of which Moses wrote nothing.

Geology and Genesis.

been indicated by the Assyro-Babylon As is now well known, the impossibilian records. The confused, conflicting ity of reconciling geology and the Book chronology in the Biblical books has of Genesis, the fact that geology is corbeen in many cases corrected by the rect and Genesis is wrong, is now genmore accurate chronology of the Assyricrally acknowledged by the Christian ans and Babylonians. The Hebrew recworld. What shall be thought, then, of ords, while embodying much genuine the preposterous statement, in the first history, are very tragmentary, confused, in the first volume of the inaccurate in detail, and sometimes mis-'Journal" of this Society, that no geololeading. Great light has been thrown gist can point to a single geological fact, or even to any respectable theory upon the Bible narratives by the discoveries in the East, and they have largely taught in any geological-work extant, supplemented and corrected the very than can in the least be considered as imperfect accounts of the Bible. contradictory to the Mosaic account of the creation? (p. 15). This statement

It is thus seen that, even in its later illustrates the character of this society. as also does this assertion made in a years, the Victoria Institute is a retropaper on Geology and the Bible by Rev. gressive society, largely committed to John Kirk, author of books on the the maintenance of that which the best Bible and Geology. "This idea of the scholarship, both in and out of the coexistence of men with mammoths is church, has discarded,—is an organizanot a fact, even if perfectly true. It is tion devoted principally to the propagaonly an inference, at best, perhaps a tion and furtherance of error, falsehood theory by which certain facts are par- and delusion; an enemy to truth and (p.378). This tially explained." rev- to the best interests of mankind .-- hon that a certain thing, even if it was "per-fectly true," was not "a fact." Mirable to much to expect from a society of dictu! The Standard Dictionary defines this character that it would have read 'fact" as "anything strictly true." Yet before it, and have included in its this sapient reverendissimo and assail- "Journal," a paper in which the truth er of scientific "facts" says that some of so great a heresy as Spiritualism thing "perfectly true" is not "a fact."

Opposed to Darwinism.

Of course, this society would oppose Darwinism. In the inengural address orthodoxy. of the vice-president (the chairman) it

s said that "confessedly the majority Dr. Peebles, being asked to prepare of known facts in nature are irreconcil-(able" with Darwin's theory of the origin of species; also, that Darwin's ar institute, of which he had been a memguments on the evolution of the eye ber for a number of years, wrote one on "are founded on monstrous assumptions" "Immortality, Its Naturalness, Its Pos-utterly unsupported by fact" (pp. 52, sibilities, and Proofs." As is custom 62). In this volume the exploded myth ary, the paper was printed and sent to and unscientific absurdity that prior to the members prior to its reading at the

A SAC HARRIST STA

a historical basis). See pp. 276, 280) Discoveries in the East. . Another paper treats of the remark-

one here and the other in London. He went to London to see me and they told him I was dead. Then he said in his dream: 'Why did you bury her so

soon, before I could see her? "Then just before he awakened he thought he was falling, falling, and he gave a scream and reached to see if I was really there. I knew something was going to happen today, and asked him to be careful when he kissed me goodbye this morning." Then she broke into passionate sobs.

"Oh George," she cried, "Why didn't your dream come true? Why did it have to be you?'

The little boy stood around, wondering what awful thing had happened, but hardly understanding.

The couple had four sons, Charlie, aged 14, a messenger in the Bank of Toronto; Albert, 10 years; Walter, and John. 2. Mrs. Johnson's only other living relative is her mother, who lives in Toronto.

Coroner Toepel will hold an inquest. Not yet recovered from the shock of her husband's horrible death, Mrs. Geo. Johnson visited Coroner Toepel after the accident without a penny, and appealed to him for assistance for herself and her three children: one of the most pitiful cases which ever came to attention of the coroner .- Detroit, Mich-

igan, Tribune. Under Hypnotic Spell.

Los Angeles, Cal-Miss Ruby Castleman, the pretty 22-year old orphan Sunday School teacher, who is held at the Polk Station on charges of forgery of checks in excess of \$1,000, is becom ing a deeper mystery to the police, and now declares she knows nothing of what she has dong in the last two months, but has been acting under an hypnotic spell imposed by some one unknown to her.

Poor Property.

man can possess. He cannot sell it for a cent nor give it to another. It will not buy bread or meat, or clothes. It will not pay the doctor or the undertaker. It will not give life, or save from death. A person cannot prove that he has religion. He cannot produce it. When a man says that he has religion, no one can say that he lies or tells the truth. Religion is not a claim upon anything, or anybody. A pawnbroker would not lend a nickel on the best religion in the world. It costs a lot to get it, but when one has it one cannot mortgage it for a meal of vict uals. It is more expensive to keep

than a trotting horse, a yacht, or an automobile .- Truth Seeker.

TO WOMEN WHO DREAD MOTHERHOOD Information How They May Cive Birth to Happy, Healthy Children Absolutely With-

out Pain-Sent Free.

out Pain-Sent Free. No woman noed any longer dread the pains of child-birth, or romain childless. Dr. J. H. Dyo has devoted. his life to relieving the sorrows of women. He has proved thatkill paint a childbirth may be obtirely banished, and he will sindly tell you how it may be done absolutely free of charre-sond your name and addreas to Dr. J.H. Dyo. 164 Lewis Riock, Buthalo, N.Y., and he will sendy ou postpaid, his wonderful book which iolis how to give birth to happ, healthy ohligron, absolutely without years also, how to our sterility. Do not get with the start of the sterility.

and the second secon

The New York Sun of February 8. re growing up in "He dreamed that we had two homes 1901, describes the opening of a factory in New York City, by the American Tobacco Company. Cheroots were to be made in this factory in competition with other factories which refused to people are coming with grey hairs in sorrow to the grave.

be absorbed by the trusts. The trust. advertised for girls. The crowd of men and boys who' wanted work was so great in front of the building that the - police were forced with their clubs to clear them away The wages paid the girls was \$2.50

per week, sixty cents of which went for car fare. Miss Nellie Mason Auten, a graduate

duction and transportation, and into student of the department of Sociology at the University of Chicago, recently whose coffers flow constantly immense made a thorough investigation of the profits making the millions that are aferwards used for exploitation, charity garment trades of Chicago. Her figand in sumptuous living. While the ures were published in the American Journal of Sociology and commented producer out of whose pockets the profupon by the Literary Digest. ts have flown because he owned noth-

She found women working ten hours day, six days a week, for forty cents per week (a rate of two-thirds of a cent

an hour). Many women earned less than a dollar a week, and none of them worked every week. The following table will best sum-

marize Miss Auten's investigations among a portion of the garment workers: and good will among men.

\$37.00 idea and has no place in the contention Pants finishers 1.31 27.58 42.41 of intelligent sociologists for a change Housewives and pants finishers 1.58 30.21 47.49

Seamstresses 2.03 Pants makers....... 2.13 32.78 30.77

General average : 21\$2.48 31.18 \$76.74 She goes on to say that for all the

She goes on to say that for all the idle and hungry mmong womankind the farm offers a panacea, and one would think that farm life in America was a verifible Utopia, where every farm house with its musical instrument, its cows, etc., stood with wide open doors inviting the weary and hungry to come in and rest and be fed. Good wages!

Religion is the poorest property that

Can say, "Baby, go to bed"; But how many can enforce it When a little tousle-head I wonder if she, like some other wri Perks his head up sort of sideways

ters on the 3Midus(ThI question thinks \$2.50 and \$3.00 a week good wages? In the way we daddles know And says, half a smile, half tearful, I was reared on's farm, and know outside of my experience there some And pleads: "Me ain't s'eepy, papa, thing of the fate dt hired help on the

Me don't 'ants to doe to bed. en :: .y . . farm. And you see the curls a-tumble On the little baby head; As a general thill it is long hours of hardest thill for small pay, and when night comes the hired girl or And you look up at his mother In a deprecating way, And you hide behind your paper man is too tired to even listen to sweet strains of music, much less to learn to 'And you let the baby play. play, but feels' likel crawling away and falling to sleep with utter weariness. Yes. 'most any dad can say it,

Then, even if the farm could give Can say, "Haby, go to bed.' But how many can enforce it employment to all, that the millions of When a little tousle-head struggling women and girls in cities without a home or a cent can immediately transport themselves to the farms to engage in the hard drudgery there without first having prepared for it, is absurd in the extreme.

Statistics given by the United States Commissioner of Labor , show that w. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passizes, showing great inthere are a million and a half of the unemployed, a gigantic army of the disinherited, for whom there are no jobs of any kind. congruities. Price 25 cents "Spiritual Songs for the Use of Cir-

Of course the same ones are not idle Of course the same ones are not idle all the time; but that is the average above the number of places to be filled all the time; but that is the average

orance and wage that we may follow where she leads us clavery, our middle-aged men and have we confidence in her? youths are standing idle and empty- I have—have you? If so, ask her any handed while women and children at question you will, that the answering starvation wages do the work. Our old of will have a tendency to lead us into

The government is not to blame for

train of evils.

lectively used.

Fort Worth, Texas.

Almost any man can say it,

"Papa, me don't 'ants to doe.

Yours for the new dispensation,

"BABY, GO TO BED."

greater light, and I will try to write as hest I can and send them to the editor What is the remedy? A co-operative of The Progressive Thinker, who will commonwealth where the laboring man or will not publish them at his own diswill own the means of production and cretion. Now, brothers and sisters. let distribution. Abolition of wage slavery. me hear from you all, and as the long Abolition of the capitalistic system of winter evenings are approaching, again let us resume our sittings as an ungovernment where a few individuals own the land, the machinery, mills, facbroken circle, not forgetting to be tories, railroads and mines, the forests

thankful to the dear ones who have kept it alive, chief among them is Belle and fields and all other means of 'nro-Bush, whose faith is greater than a grain of mustard seed, and who writes 'Life, life divine is thrilling

All the pulses of the earth; Lo! it changes but to brighten, And death is but a birth .--ing except his power to work, is recasting off of garments Made to be thrown away, duced to penury with all its attendant flitting from a dwelling That's crumbling to decay. Place the children in schools, make women economically independent, pen-'Tis a rest, a joyous transit,sion the old and make it possible for all "Tis change that we call death; Then why should we seek to flee it, who are able and willing to earn an honest living, and soon the cry of want Or fear its chilling breath? and suffering will cease to be heard in Tis rising like the eagle our land, and peace will reign on earth

When it soars toward the sun; Tis the spirit flitting homeward It is not a question of a division of When its earthly task is done. Henceforth I'll sing with gladness,

Death was, but is no more; While my heart takes up the music in our system of government to fit the tide of evolution that has swept us on Of childhood's happy lore. 64.10 from a competitive and industrial sys-For life is all about me. 75.61 tem to a co-operative or collective in-And love, the deep and strong, dustrial system. We have already col-Holds me fast in her embraces. And soothes me with her song, collective ownership of all things col-While with joy my heart is singing, 'Neath the banner Love unfurled. Lo! Death hath fled to darkness, LAURA B. PAYNE.

And life is in the world." Yours Lovingly ELSA HORNBECK. 442 Lincoln Ave., Chicago, Ill.

A LITTLE SKETCH.

What this troubled old world needs Is less quibbling over creeds. Fewer words and better deeds.

Less of "Thus and so shall you Think and act and say and do." More of "How may I be true?"

Less of wrangling over text: Less of creed and code perplexed; More of charity unvexed.

Less of shouting: "I alone Have the right to hurl the stone;" More of heart that will condone.

Less of ruling: "Hear: you must Hold this tenet, wrong or just;" More of patient, hopeful trust.

Says: "I'ms busy now a p'ayin"; Less of microscopic scan Whispers soft, "Don't papa know?" Of the faults of fellow-man; Saying, "I'ms ain't s'eepy, papa," More of brave, uplitting plan. Pleading, "I'ms don't 'ants to doe.'

Less of dogmas, less pretence, -Houston Post. Less of trust in providence. More belief in common sense. "The Commandments Analyzed." By

More of chords of kindness blent O'er the discords of dissent-Then will come the great content.

"To be good, and to do good"-Simple, plain, for him who would. A creed that may be understood.

brary, 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

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English medium. -The Religion of Man and Ethtos of Science, by Hudson Tuttle.

Science, by Huason 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.

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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 Thinken,

-Adapted and a state of the st

was maintained. The treatment award ed Dr. Peebles' paper by it was in keeping with the entire record of the sayings

and doings of this champion of extreme Doctor Peebles' Paper.

A Retrogressive Society.

THE FROGRESSIVE THINKER

"WAR IS HELL." It is Vividly Depicted by One Who Had Experience as a Boldier.

Peebles' article on war, in No. 825 of The Progressive Thinker, I was stirred to the very depths of my soul, to reflect on that subject, on account of the long experience I had with the demon of the ages, during the Great Rebellion. When a war breaks out in a nation, or with suggests a Symposium on an exceedingly importother nations, it always causes great excitement among the people conant subject. It will be inaugurated in his special cerned, and arouses their feelings and sentiments to the highest degree. honor as a leading and highly respected Spiritualist should add, their passions are awak ened also. I can distinctly remember of the Old Bay State, one who is constantly workthe magnetic influence that aroused the people of the loyal states of our great Union when Fort Sumpter was fired upon by the enemy. Where are the Gods that could stop

That savagery in human nature when stirred up by the leaders of the people, by eloquence of the speakers and the agitation of the press in civil-ized countries, must result in the shedding of blood to satisfy the ravenous and vengeful natures of men. Among barbarians and savages war is the nat ural result of quarrels and disputes; and education and the so-called refinement and culture of the most enlightened society, have so far, been unable to erase that savage disposition from the human breast, when aroused by par-

I hate war, but how can it be stopped, while human nature runs mad under he least provocation? Even soldiers from what is called called civilized governments, will kill men, women and children, of an enemy, when frenzied by the sight of blood and battle.

A minister said to me once in the presence of another man, who had een a soldier, that he thought soldiers went into battle praying. I told him, that I had seen soldiers charging their enemies, while cursing and swearing on account of being crowded in the

suffering and crucifies, the carnage and death of human beings, the cost and exenses in money, caused by the wars of he world.

blood of millions of men in every gen eration of mankind. The human kind is filled, at times, to

their energies and force must be spent with war, before they are satisfied. The common people furnish the soldiers for the armies, and bear the burdens of unjust taxation, to pay the vast

expenses of wars. Millions of beings are expecting Jesus to come the second time, and set up the millennial period, when nations shall learn war no more.

Is it possible that Japan is more Christian than the United States?

proven themselves humanitarians in

True Mediumship. To the Editor:-In reading Dr. J. M.

Inspirational Advice on its Guitivation. "Wise and advanced spirits never arbitrarily control whom they are seeking to unfold; all they do is to prepare and fit them so that they will understand how to use their own powers. Contact with the spheres by the developing psychic will always, invariably leave the psychic in a better condition physically, mentally, and spiritually,"

Mediumship and its development is, with them for the emancipation of hu-

fast becoming a question of world-wide manity. importance, and the minds of investi- In the first place we would like to gators into the realms psychical are particularly emphasize the fact that adbeing constantly exercised as to the vanced beings from the inner spheres practicable benefits obtainable through of life do not return for commercial the cultivation of mediumship. So purposes. Their mission is a pure and much has already been written anent unselfish one, and the knowledge they the development of mediumship that give or the powers they aid to develop one might be inclined to ask, can any are wholly for the upliftment and bet thing new or useful be written further terment of the people of the earth. Fortune-telling, finding gold mines, or The reply can be made with truth prognosticating generally about mate that so vast and complex is the problem | rial affairs is not the work of advanced of the psychic nature of man that we intelligences. They have developed beare only now beginning to find out yond such conditions, and return for a something substantial relative to that much higher and nobler work. Those problem, and therefore the final dictum spirits who are earth-bound or confined has not yet been given, if ever it will within the immediate radius of the earth's atmosphere, though not neces

When one moves among the people sarily bad, are nevertheless still bound a worker and finds the darkness exwithin their limitations and conditions, isting in their souls regarding the whole and it is these who always control and question of psychic unfoldment, a longsometimes obsess the psychics who deng comes over us to review the subvote their powers to money-making ject and write something which will and other selfish commercial ends. be of such a practical nature that a clear understanding will be the result. This is the class of psychics that we want to get rid of, for there is no price

on the real gifts of the spirit-its So much that has already appeared in periodicals and Spiritualist papers is of such a hysterical and superficial fits are neither bought nor sold-and those who live in such an atmosphere type that we don't blame people for attract spirits of a like kind whose mo being scared and walking in darkness. tives are not always unmixed or un-We do not question the honesty or selfish

We have never yet met one noble to enlighten the people, but we do sin-cerely wish that they would take pains ood and wholly unselfish medium who sold themselves out to those who could pay for the knowledge received. What ignorance and shame, for a to be better informed about what they write, as the result is anything but of

an edifying character. We have our spiritual worker to be at the beck and call of the Tom, Dick and Harry of the earth plane, that for the gaining of a highly esteemed and respected co-worker. Ella Wheeler Wilcox, writing recently in the Chicago American anent few dollars, the impure, the selfish and psychic phenomena; and whilst she unspiritual can command their powers makes many good points, yet she does That these things have existed, do ex-not sufficiently elaborate on the subject ist, and will exist until a nobler class of to leave on the minds of her readers workers enter and purify conditions, a clear impression as to the utility and we haven't the shadow of a doubt. So blessing of the gift of true medium-ship. The hysterical scare is over her, we affirm the first essential to the cul tivation of the true psychic state is too, a good deal, and obsession, control, clear knowledge of what it engenders Learn all you can from those who are etc., are bogeys which effectually keep her and many others out of the real recognized as true lights in the cause knowledge and experience of proper Cultivate a good physical body. Exer osychic unfoldment. cise self-control. Master your fears Fear is the dominant character of all which are the heritage of animality those who deny the powersland benefits and ignorance, and do not belong to of mediumship, though stillefirmly conhuman proper, and live purely and unselfishly for the good of the whole, put-ting into daily practice the exercise of vinced of the truth of what it demonstrates. The fearful neople who are spiritually weak, with negative dispopositive goodness. To such an one the kingdom of truth is widely open and the sitions, better leave off investigating or rying to develop suntil sthey have very truest, wisest and purest of the gained full self-mastery Jeover themspirit spheres will co-operate with them selves. Having developed a strong in their work, assisting to unfold their positive will force, through the pracipsychic powers and also to individual ositive will force, through the prac-lice of pure, unselfish geodness in ize their whole being. Remember we said co-operate with

their lives. To the nure and fearless soul we say you, not control you. Wise and ad Come, learn and unfold, therearth needs vanced spirits never arbitrarily control such as you, and the advanced spirit those whom they are seeking to unual beings who have something to give fold; all they do is to prepare and fit to their fellows will welcome you into them so that they will understand how their ranks of trues works is with out to use their own powers. Contact with to use their own powers. . Contact with retched hands. To ablad shi at the spheres by the developing psychic A noble movement has been dragged will always, invariably leave the psystretched hands. to shaad say at n the mire, besmirphed) and become chic in a better condition physically mentally and spiritually. unholy through the ignorance of controlled, obsessed and uncultured me Please remember this, psychics dediums, who in their folly, undevelop-ment, and commercial greed, have selveloping under the co-operation of wise spirits are not injured, made insane, or fishly striven for personal ends to the obsessed, but we must first give the detriment of the cause which they esprimary considerations which will permit of such co-operation, and poused. Such as these will and must pay the penalty of their unholy prachave already been stated.

tices. Fortunately they are powerless The duties of life come first, and to permanently injure the beneficent in- when we neglect or despise these duties o not expect good conditions when yo entions of those who called these pow sit for development. Be convinced that ers into expression. A cleaning work has begun which you can wisely and harmoniously, con-will never end until from amongst the sistent with your present duties and re-ranks of spiritual workers all untrue, sponsibilities, cultivate mediumship, impure and unrighteous will have been and when so convinced through eliminated. A new era has begun for light from within, go forward with con-the Spiritualistic movement which will fidence, and taith in the unseen, for create cohesion and harmony in its ranks, spreading the pure knowledge of mediumship throughout the earth. Because of the silly, puerile, and ob-the presumptuous, ignorant and foolish ectionable demonstrations of medium- have no such protection, therefore get ship given to the world, educated, cul-understanding, pray for wisdom and foltured and spiritually-minded people low the pathway of the just. Obsession which has ranked promihave been driven away into other movements, thereby denuding the ranks of nently in recent discussions," is always the spiritualistic movement from a very the resultant of ignorance on the part in ecessary element in its constituency. of the one possessed. There is somewe see the claims made by the thing radically wrong somewhere, and When Theosophists in one of their books, as the adjustment must come through uno being the only true instructors of the derstanding. We affirm that the pos Western World in things occult. we sessor of an individualized will, a pure want to deny in the name of Truth, this and unselfish life, will never be false assumption, and point to the rev-sessed and has nothing to fear from the revelations and demonstrations given to cultivation of mediumship. We can he world through the organized effort guarantee no others. The question of diet is one which of Spiritualism Whilst we have no quarrel with The very often troubles the aspirant for psyosophists, numbering many of them chic development, and whilst we do not amongst our friends, we must emphat lay down any stringent rules to follow ically deny the assumptions of some we might mention that drinking alcoof their leaders. We will quote from holic liquors, smoking and chewing tothe book called Thought Forms, pub-lished jointly by Mrs. Besant and Mr. ment of any kind, are all very bad and through her admirably planned juvenil Leadbeater, in which is the objection-able statement which is referred to, edge of what to eat will gradually reand if they are as they profess to be, veal itself as we unfold, hard and fast lovers of truth, let them withdraw their rules cannot be laid down, as we all foolish claim and forever bury such differ constitutionally and temperaegotism in the mythical "bottomless mentally, therefore require the chemicals of different foods. Let every one

ANXIETY ANXIOUS. SOME PERTINENT REFLECTIONS

Wherein the Writer Seeks to Promote Honesty.

What a comment on human decency was the racing situation in St. Louis, a situation that had almost reached the riot stage.

In their wisdom the lawmakers of the state of Missouri, servants of the peo ple, made a law prohibiting race track gambling.

Legislatures are not as a usual thing overburdened with morals. An evil has to smell pretty hard to cause them to act.

Race track gambling is an undoubted evil, harmful to a community. For a good many weak men who have had the handling of other people's money it has been the halfway house to the penitentiary

The Missouri anti-gambling law found a quiet corner in the statute books and vent to sleep. Along came a real governor and de lared that the law should be enforced

to the letter. He didn't make the law. Perhaps he

doesn't approve it. But the law is the law. Gov. Folk says that there is just one thing to do with laws and that is to enforce them. If it requires grim-faced men armed with riot guns to make the people submit to being governed, the guns and the men will be forthcoming. And that is his business.

The race track at St. Louis is closed and gambling has been, at least temporarily, suspended.

Are the people cheering Folk? Not a bit of it. He is being cursed and traduced by thousands of sports and their friends. There are folks who call him "one of those reformers" and wish that he were dead.

And all he has done is his simple duty.

More power to him. This isn't a guestion of gambling or

lorse racing or of sport of any kind. It is a principle of government that s at stake, and right must win. The above is from the Chicago Daily

Journal and illustrates what one has to contend with in trying to promote honsty and morality.

When D. Edson Smith of California, exposed Elsie Reynolds with his flash light, revealing her as the "spirit", he was pounced upon by the worst set of insatiate gullibles that ever lived. Poor things, had they the wisdom and nerve to use the "grab process," they would expose Elsie every time, arrayed in a dress of earthly art, made by ordinary earthly hands, and I am not sure that the same results would not follow if any other materializing medium was grabbed. Up to date (and I am up-todate) every materializing medium grabbed has been dressed in art goods, hand-made articles, sometimes called artificial toggery. Now I, like Gov. Folk, will be cursed by some in conse quence of my opinion. But see what a fine work he has done in Missouri, in promoting honesty and morality, and I propose to do as equally fine a work in the ranks of Spiritualism. In the words of Col. Ingersoll, "Let us be honest." As I glance over the world, and see the dishonesty everywhere, do you wonder ANXIETY. that I manifest

A SEVERE BLOW ON THE HEAD.

Which Necessitated an Operation Upon His Skull, Resulting in a Radical Change in His Disposition-A Pe cullar Case, as Set Forth in the Chicago Evening Journal.

these

A play at one of the Chicago theaters presents in concrete form an instance of serious moral delinquency cured by purely physical means; by the setting f a bone or the reduction of a disloca tion.

Before the blow which caused the stones are moss-grown in the old physical disturbance, the young man was of good life and repute. After receiving it, he became a trader on the affections of his family, a cheap swin-

80 PAGE BOOK ON EYE DISEASES IF YOU ARE DEAF either partially or completely or if you have head-noises, ringing in the cars, discharging cars catarrh of the head, nose or throat, or any ca 64°PAGE BOOK ON DEAFNESS DR.W. O. COFFEE, 812 Century Bldg., Des Moines, la THE PSYCHOGRAPH Dial Planchette.

EITHER OF THESE

REE

IF YOU ARE

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than twelve years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

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Do you wish to develop Mediumship? Do you desire to receive communica-

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

FORMATION OF CIRCLES AND CUL-

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volime might be filled with commendatory, letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them-

selves, and became converts to Spirit ualism. Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave-

yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications ave given my h fort in the severest loss I have had of son, daughter, and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

ological conceptions might have been seen from the beginning. It is simply a case of history repeating itself. The inevitable is again taking place. When grand new truths, which are beyond the intellectual grasp of the masses, and at variance with prevalent ideas and conness and entirety, no matter how well

The grandeur and beauty of the Christian Science? logic. Let us have done with this foolish rew teaching will be appreciated by the dependence upon an outgrown book of few alone. The full significance, the fables, with this undignified truckling real import of the new truth will be prejudice of the masses. with its contradictions and errors, its hodge-podge of religious and ethical the old conceptions. teaching, its vagaries and insane phanscientific truth. be said in its favor, and equally as cy to fossilization can be avoided. But rites and ceremonies. it is a question today whether the cause regarded as a retrograde movement and one to be deplored. "nastor" to his "flock" is established, good is the result, whether growth and tian and one eighth Spiritualist.

ualists Believe in Common?) the numerous Gods to which men bow in worship, but such an addition is no part of the original structure, and to my mind adds nothing of beauty on

alue to the great edifice. Eliminating then, the extraneou features which are no part of the true philosophy of Spiritualism, what re-main which all Spiritualists believe in common?

Teach That Spiritualists Believe in The continuity of life after death. 1. The discussion of this question is 2. The possibility of communion betimely, for everywhere, in the press and tween the unseen world, and this, upon the rostrum, do we behold an -3. The fact that death makes no amazing conglomeration of ideas set forth in the name of Spiritualism. It is itual nature of the individual.

4. That happiness or misery in the drawn, for the benefit of the public future state depends upon the character of the life lived here,-upon the de gree of moral and mental unfoldment gained in this world.

brid monstrosities set forth in its name. Are the teachings of the Bible a part That evolution is the law of life б. of Spiritualism? Just as much as are and that every spirit must eventually the teachings of the Koran, the Zend pass out of its ignorant, benighted state Avesta, the Egyptian Book of the Dead, into one of light and knowledge and or any other ancient writing which conconsequent happiness. tains some truth and much error.

That there is no limit to growth Whatever truth the Bible contains is and progress, intellectual and spiritual, a part of Spiritualism, not because it is in the life beyond.

found between the lids of the so-called 7. That such growth and progress sacred volume, but because it is the are the result of conscious effort, of in-truth. Spiritualism is not founded upon dividual exertion, and are directly prothe teachings of the Bible, nor does it portioned to the degree of such effort draw its inspiration from an ignorant and exertion. And lastly, that the misand barbarous past; but rather is it sion of Spiritualism in this world is the based upon the solid foundation of natdemonstration of immortality, the inural law, and receives its inspiration culcation of humanitarian principles, through the loftiest minds of the presthe teaching of a lotty system of ethics, and the dissemination among men of ent age.

were

TEACHINGS OF SPIRITUALISM.

It is Based Upon the Solid Foundation

To the Editor :--- I am happy to com-

ply with your request for an article on the subject, "What Does Spiritualism

high time some distinctions

mind, between the genuine teachings of

philosophical Spiritualism and the hy-

Common?"

of Natural Law

A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hear-

ing. Alex. Caird, M. D., an influential Spiritualist,

The Bible, it is true, contains much of the truths of universal brotherhood. the phenomena of Spiritualism, that is, much spiritism; but the claim that the To these fundamental tenets no true Spiritualist will take exceptions. They Bible teaches the philosophy of Spiritmight be amplified and expanded to ualism is untrue, for the Spiritual Philmany times their present space, for inosophy, in its fulness and entirety, was leed to state the teachings of Spiritualown to the world until fifty years sm fully and completely would require ago. It is a product of the nineteenth century,—a product of the ripest cula volume; but to my mind the essential features are all included in the forego ture, the highest ethical development, ing. That the teachings of Spiritualism

and the latest and best thought of the would in time become mixed with and world. EFounded upon the Bible? No! Why corrupted by popular religious and thego to that ancient volume for proof of our theory? Why rehearse its foolish tales and recall the testimony of its unknown writers-dead and gone these centuries-mén of unknown character and unscientific mind, when we call upon the stand such living witnesses as [Jodge, Varley, Crockes, Wallace and ceptions, are given to the world, it is Flammarion? Prove our doctrine by not to be expected that they will gain the Bible? Yes, to be sure. But is immediate acceptance in all their fullthere anything under the shining heavens which we cannot prove by the Bi-founded upon demonstrable fact, nor ble from Mormonism to Dowleism and how strongly fortified by reason and

to public opinion, and the ignorance and grasped by a handful only. The major ejudice of the masses. Let us appeal rather to reason and will apprehend but a small fraction of common sense, to the enlightened un- the grand whole. To their little fragderstanding of thinking men and wo- ment of truth they will straightway atmen. Let us place our philosophy tach all of their previous misconcepwhere it belongs, upon the solid rock tions and errors, and go their way as of established fact, and leave the Bible before, all unmindful of the utter incongruity between the new teaching and As in the early days of Christianity, tasies to those who prefer the dead pagan Rome corrupted and polluted past to the living present, faith to the pure teachings of Christ, by the inknowledge, and authority to up-to-date fusion of pagan ideas, and the introduction of nagan rites and ceremonies, so In regard to organization, much can now the pure teachings of Modern Spir itualism are being corrupted and polmuch against it. Doubtless organiza- luted by an admixture of conventional tion is a good thing, where the tenden- Christianity, and the adoption of church This result is inevitable. No matter of Spiritualism has been advanced or how much the philosophical Spiritualretarded by organization. Certainly ist, who beholds Spiritualism as a grand the present tendency toward churchiza- system of naturalism, may deplore the tion, toward the adoption of set forms present tendency of our organization, of "religious service," the ordination of and the infusion into our philosophy of "pastors" and the blind following of timeworn religious and theological conself-appointed leaders, cannot but be ceptions, he knows that such a result is in the order of nature, and that no effort on his part or that of his co-labor-Organization is well, where independers can stem the tide of corrupting indence of thought, freedom of discussion, fluences now setting in upon every side. and a democratic form of management | He may go on teaching the truths of unis maintained; but where this fails, and adulterated Spiritualism, as he apprea one-man rule, with the relationship hends them, but he cannot put a stop to the utterances of the churchy spirit it is doubtful if any great and lasting ist who is seven eighths orthodox Chris-

ing for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind. the people under such thrilling events? Every person who reads history knows the dreadful consequences of war, but it does not stop the people in their mad rush to slaughter one an-The Important Question.

What Does Spiritualism Teach That Spirit-

tisanship or patriotism.

ranks by their own comrades, Hard marches, and short rations make soldiers ill-natured, and cross as fighting dogs, when going into battle after a long march.

To read about the wars of ancient and modern times, and the destruction of ives and perishable property, fills the nind of a thoughtfu! person with horror, in contemplation of the awful trage dies that have transpired among the

uman races. Word pictures cannot describe the

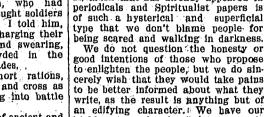
War has rendered incarnadine,, the

overflowing with fighting elements, and

On the other side, multitudes of peo ple are wondering why the great and happy period of peace and love is delayed through so many centuries. Why does not the supreme power that controls all things in our vast universe, stop wars and intemperance, sin and wickedness everywhere and set up the everlasting kingdom of righteousness Is the time not rine for the reign of

love and peace? Are not the people ready for such a kingdom? Has the bloody war between Russia and Japan set Christendom to thinking about it?

We did not read that they had any prisons, like Libby and Andersonville, in our civil war. The Japanese have



on this most subtle subject?

However, he may console himself with the thought that "half a loaf is betprogress are not thereby hindered raththan aide

In regard to the relative value of the ter than no bread," and that in all probhenomena and the philosophy of Spir- ability it is better that the great mass tualism, it seems to me a foolish thing of the people should receive a little of to attempt to foist one above the other the truth of Spiritualism, than that the in importance. Both are equally nec-essary. Those who care for the phe-and perfection,-better for the multinomena alone will never pass out of tude to rise a few inches above the the kindergarten of Spiritualism. Those level of past ignorance and superstiwho believe in the presentation of the tion, than for the few to scale the philosophy alone, will never reach the heights. He may also console himself great mass of the people, will never with the hope that, although Spiritual-touch the great hungering heart of hu- ism to-day is undergoing great trans-For no matter how philo- formations, and becoming polluted by manity. sophical we are, we all demand , the the admixture of prevailing religious proof of spirit return, and the consola- ideas, yet in the course of a thousand tion which comes of spirit communion or two of years, some Martin Luther may arise who will cast off these im-

and spirit ministration. Touching Theosophy, Spiritualism purities and restore the philosophy to has some truths in common with that somewhat of us original simplicity and system of thought, but the doctrine of beauty.

and the state

re-embodiment is no part of the teach- With the great majority, intellectual ings of Spiritualism. It is distinctly a development is a slow process. The creation of the Theosophic mind, and masses of the people require years to for my part I am quite willing it should assimilate that which the great mind remain under its parent roof, and never grasps in a day. Give them time,— be introduced upon the rostrum as the these slow-moving people who are not

ator, it seems to me that the Spiritual You of quicker mind need not stop at Philosophy neither affirms nor denics. their snail's pace. Your life and your Many of the loftiest minds and most work lies not with them. Go on and exalted souls among us believe in the scale the heights. Enjoy your broader existence of a Supreme Intelligence. vision and your higher truth. Give Others equally great in mind and beau- freely of the inspiration which comes Others equally great in mind and beau-ifful in spirit see no place for any such Being or Power in a universe that is governed by immutable law. It fol-lows, therefore, that the belief in a God is no part of Spiritualism. To the grand structure of the Spiritual Philos orby you may build if you choose an both your appreciation of the Spiritual Philos ophy you may build if you choose, an hath ears to hear, let him hear." Truth once uttered can gever be lost | lustrated, \$1.25. addition, in which to house any one of

aking care of Russian prisoners. Yes, Brother Peebles, I can say with you and General Sherman, "War Is Hell!'

I did not miss a day's duty on that Atlanta campaign, where Sherman left so many brave soldiers upon the battlefield and in the hospitals.

I have been with the veterans, when they marched to death upon the gory battlefields of that Southland, and heard the deafening roar of cannon, and the rattle of musketry until the very earth trembled with the fury of

battle, and its terrible vibrations. I have heard the groans and agonies of the wounded and dying soldiers, in skirmishes and battles, and have seen thousands that were slain to death upon the battle ground, silent as the grave, who a few moments or hours before, were active and living forms of humanity.

Such is war, cutting down manhood in the prime of life. I cannot describe which of the two scenes was the most orrible to behold and endure, yet we had become accustomed to the work. and it was common to soldiers' duties.

After the battles, the dead lay upon the contested territory, and the work of burial would begin, as soon as circumstances would allow, by details of men, who escaped unhurt, the awful tragedy of battle and carnage.

Large and wide ditches were dug in which hundreds of dead bodies. Swere piled, one upon another, in many instances, and covered with a few inches of earth. Sometimes soldiers were buried more humanely, when condi-

tions would permit. Ex-veterans ought to agree with Dr. Peebles that wars are a curse to the nations, and they should cease as soon as the military spirit of the rulers and law-

nakers of governments, is ended. War is intemperance, with all of its woes, and the cause of want and pov-

to a large degree, in the nations of erty the earth plane. Excesses, in drinking intoxicating liquors, is a monster evil but it will not compare with the cost and curse of wars.

The honest and moral forces of this iower sphere, need the help and mighty power, of the invisible agencies, of light and wisdom, to drive away the curses of this world, with love, mercy and kindness, instead of the sword, big armies and navies.

Surely, war has been a failure in con quering peace in the nations. W. S. FRANKLIN.

Bedford, Iowa.

to the world. To the multitude it may become clouded and obscured by error, mixed with and adulterated by false hood, but to the few it will continue to shine with all its original splendor, and these will carry it on from age to age. NORA BATCHELOR HENSLEY.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth 560 pages, il-S. N. S. C. P.

Here is the paragraph; we do not discover for themselves what food is best adapted to their requirements, and quote it all, to save space:

"It is well for us ever to bear in mind that there is a hidden side to life that each act and word and thought has its each act and word and thought has its consequence in the unseen world which is always so near to us for the unseen world which is always so near to us for the use of the use of

of Theosophy." of Theosophy." Not the least bit swell-headed or conceited, is it? Well, we will leave them to chew the cud of their, own innocent sults. We could say a lot more, but minds. we refrain, there is time jyet for their repentance, and when they do, wuy, "repentance, and when they do, wuy, "them to come in close contact with them to come in close contact with their subject." Be careful of the mediums you con-

With the preceding digression, which was given as an object leggon, showing less you are recommended by some one how the ignorant, spurious and uncul who knows a good spiritual psychic. tured workers in our ranks make it This is the stone on possible for such statements to be prospective workers and aspirants after made, we will proceed with the main truth are hard hit by namely-obsessed object of our article; the cultivation psychics, some of whom carry in their of mediumship.

> 1.11 15 Pert Day

In the front ranks of the Spiritualists to injure the best intentioned inquirers. Go forward prayerfully, conscienthere is lots of room for fearless, truehearted, noble and righteous workers, tiously and slowly, sit at the same time the back seats are all filled up (chock- and day always if possible, about half full). We are easer for those who will an hour to begin with, and increase as elevate, educate and uplift the whole you feel the conditions grow stronger movement generally. Therefore to that an better. Never strain or inharmod class we particularly address our arti- nize yourself by sitting too long. Alcle, for to such will the highest in the ways go to your sitting as bright and spiritual spheres come and co-operate observed as possible. If you are musical |

dler, a forger, and a lying thiel restored to his normal condition by a comparatively flight operation, his morals, too, became normal, and he

was no longer criminal in his tendencies and ideas. He was reformed, but by a surgeon, not a physician.

The annals of forensic medicine teem with similar instances. A young man of national reputation, reared in an adjoining city, was relieved of tenlencies criminal and worse than criminal hy a blow in the head which neces sitated an operation upon his skull,

Before the blow he was a curse to any community which had the misfortune to harbor him. Since, he has been of great usefulness to his country, to his family, and to himself. Scores of simi-lar incidents could be brought forward. Such facts put our previous concep-

tions of morality more or less upon inquiry. Are there not now in our jails and penitentiaries, in our reformatories and schools for youthful delinquents, young men and women that can be

saved from a life of criminality and restored to full civic usefulness by the uses of surgery and a fine knowledge of

anatomy? Chicago has set the world an example in dealing with boys and girls that were on the point of taking steps downward. court. Is there not an opportunity given to lead the world once more by lemonstrating that in certain instances, at least, the surgeon can be made the

instrument of salvation? The clergy and the courts have had a monopoly of dealing with such cases for many a century, and there is yet

much to be hoped for. May not the third of the three ancient and learned when they make that discovery, learn professions now be called in aid? Whatever the result, the experiment to eat slowly, judiciously and moder is worth the trial. It is for the medical men of Chicago-men who contribute mightily to the individual welfare of its inhabitants, but comparatively little to the city's civic life-to take the necessary steps to make their knowledge serve a great public end.

and remember all good things come slowly, so do not be impatient for reand can play or sing do so, but at any rate have music in your soul, for this The chosen worker will not h will create those harmonious vibrations long in receiving results, for usually his which will permit the highest and the best to come within your aura. All that we have given could be elabband is already formed and it only re quires the necessary receptivity of mind orated and more extensively dealt with, but we think enough has been given to help the aspirant after spiritual devel-

which so

Anna anti-

opment, and later on, if our editor will sult, and also of their predictions, unpermit us, we shall be pleased to write again and give further help. We should like to add that we will

be pleased to answer any question, or telp so far as it lies in our power any one desiring further information regardatmosphere enough of the lower world | ing their development. Please enclose stamped and addressed 'envelope for reply. Those who do not fulfil our re quirements or who are not seeking after the pure and the good in psychic

development, kindly do not trouble us with your applications for further knowledge, as we will be forced to take no notice of your letters.

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SATURDAY, OCTOBER 7, 1905.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirituglist Association

Mr. Tuttle has been engaged to anthe crowd: nwer all attacks in the secular or religtous press on Spiritualism. Send him clippings when a r attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio. done right. But the Devil has him in his coils, having taken entire posses

IMPORTANT NOTICE.

6

Any person donating one dollar to the Mediums' Relief Fund of the N. S. will, if desired, receive one set of spiritual tracts and one copy of "Violets," 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.

A Glimpse of Barbarian Thought. In reading an obituary the other day detailing the exit of a good man from mortal life, with incidents of his burial,

and his being lowered by loving bands into the grave, the narration concluded with, "there to await the call that summons the dead to life."

The expression, so common in the past, has almost disappeared from funereal literature. Its reading awakened a train of thought pertaining to a belief we seldom hear of to-day. In fact it carried us back in history thousands of years, when the Egyptians mummified their worthy dead, with the belief that those bodies which should remain intact for three thousand years would be reincarnated, and live again, Osiris acting as judge, who would award them endless happiness on the one hand, or eternal misery on the other, according the new departure is based on popular to the life lived on earth.

This old Egyptian belief became an inheritance by Christians, and was common to all denominations which ac-

cented the Christian faith.

To the Memory of Servetue. Some Christian Views. A correspondent of the Springfield, From the Rochester, N. Y., Demo-Mass., Republican makes the following crat and Chronicle we learn that a convention of the deepening of spirit "Only a little more than a year ago val life" was recently held in the old iwiss Protestants crected a memorial auditorium of the Presbyterian church to Servetus, whom they slew by slow in that city. It was largely attended torture, and the visitor to Geneva to-day reads thereon a sad but wholesome con-

dius of five hundred miles. This is news to The Progressive Thinker, but it is a very worthy act, and came from a proper source. John Calvin, the father of Presbyterianism, was responsible for the death of Michael Servetus. Mosheim, the author of

our best Ecclesiastical History, left the world the fullest account published of that terrible crime against humanity. Servetus published in Strasburg in of Brooklyn, N. Y.

1531 a work entitled "Errors of - the Dr. Pierson discussed the biblical Trinity." It was written from a philospassage in which Christ is represented opher's standpoint, and would meet with little opposition from the Trinitarians of to-day; but they who had just come out from Roman Catholicism. still clinging to most of its brutal dogmas, were violently bitter against all who were more liberal in thought than they. Bucer, one of the early Reform-"The heretic, Servetus, should be dis-Space will not admit of even an outine sketch of the discussion and incidents which led to the burning of Servotus with a slow fire of green wood to prolong his torture. Sufficient the fact, that on the way to the stake Servetus carried there by the tormented souls themselves. Christ alone, said Dr. aised his hands, with eyes aloft, and

"O God, save my soul! O Jesus, thou Son of the Eternal God, have mercy "Mend thy last words if thou wouldst save thyself. Call on Jesus, the eternal Son of God," demanded his attendant. When Servetus reached the fatal est in creation. spot and saw the stake, with fagots piled around, he fell on his face, praythe air being populated with spirits.

ing in silence. Then Farell harangued phere. He sustained his belief "You see how mighty is the power of Satan. This wretch, who is about to suffer death, is a very learned man; and, perhaps, even he may think he has

said sion. Take heed a similar calamity At last, when in the executioner's hands, Farell said: "The Eternal Son of God, say but that!" Servetus remained silent. He was fastened to the stake by a strong chain, and the book which he had submitted to John Calvin for criticism, was bound to his loins, the torch was applied to the fagots, and for a full half hour this first victim of Protestantism writed in agony before his spirit fled. Enough. contending in this room at this very

Four hundred and seventy-two years of later time, and the successors of John Calvin express their regrets for the act of the great reformer, by erecting a monument to the memory of his victim. Verily, Mackay was correct:

"Thou wert born five hundred years too soon

For the comfort of thy days."

mboweled and torn to pieces."

Another New Religious Sect. It is especially interesting to read of the founding of a new religious sect when the principles on which it is based indicate a distinct advance beyond the stereotyped editions of formulated religious beliefs as observed in the petrified creeds of orthodoxy.

It will be seen that the elements of progression are clearly apparent in the foundation of a new denomination, in Broken Bow, Nebraska, by the Rev. L. F. Harman, who recently parted with his pastorate in the Christian church. Acording to the New York Herald, discontent with creed and formula. The new denomination will be bound by no written creed.

Mr. Harman, leader of the new move-In this state the disembodied spirits ment makes this statement: "those who are asleep in Jesus" are cerned. I think above all things a man should be honest in his deliveraance upon any subject whatever, religious topics along with others. The man who has a private belief that differs from his public utterances is too much like the priests of ancient Egypt, who helieved in the essential unity of the deity while allowing the people to think their belief was something entirely different. The man who forms for the sake of peace and power, who pronounces the shibboleth of the majority for popularity or 'for his stam-ach's sake,' is essentially a hypocrite, and the condition of many churches today is the penalty exacted for that sort Through these few ideas my of thing. own motives may be seen. "I believe in God, who is the father of all life. That he is everywhere in this universe, and the fact of his omnipresence eliminates a personal devil and a devil's hell. It is so easy to trace the devil's history in the religious literature of the world that every thoughtful man comes sooner or later to see its mythical character. "Sin punishes its victims always! It is a Shylock that invariably demands its 'pound of flesh,' and it always gets assertion, they have done so. full weight, and for that pound there is no substitute; human experience being witness. But that is vastly different from the dogma of a God made devil and a God made man and a God made hell, and their combination. The one is myth, the other fact. The one is theory without proof; the other has

by delegates from points within a ra

The convention dealt with spiritual life from a purely Christian point of view, and did not consider the spiritual life from the viewpoint of psychic re search or deal with the metaphysical aspects of spiritual experience.

To give our readers a taste of the spiritual pabulum dispensed at the convention, we quote from a synopsis of an address by Rev. Dr. A. T. Pierson

as descending into hell. He said it was as impossible to measure the humiliaion of Christ as to comprehend his exaltation. Dr. Pierson declared that Christ went to hell to show that He was Lord of it and could release himself from its dominion. Dr. Pierson announced that, while it is not fashion-the to speak of hell even from an orthodox pulpit, he believed in it, and hinks that man has all the capabilities of hell in himself, Some men, Pierson asserted, have had a foretaste of hell on earth, and the reason is that memory, conscience and reason are the ngredients of hell. Dr. Pferson said that a certain bishop was right in declaring that the brimstone of hell is

Pierson, holds the keys of the pit of perdition and he alone can deliver from t. Dr. Pierson stated that in his beief Christ went to the lowest depths of hell and there mingled with the lost souls, so that he might show his lordship over the lowest as well as the high-Dr. Pierson advanced the theory of

He said that Satan was in the atmosnuotations from Matthew xiil and cited he reference to the devil as "Prince of he powers of the air." Dr. Pierson

"I do not doubt but that at this mo ment the air of this room in which I m speaking is filled with demoniac spirits. If you find yourself inclined to loubt and question the truths preached here tonight, you may be under the influence of an evil spirit; and if your mind is eager to grasp the truths, it is not unlikely that an angelic spirit has been helping you. If your eyes could only be opened, I have not the least houbt but that we would see the spirits of Satan and the hosts of heaven

moment. But we need have no fear Christ assended through the air to show his mastery of it and of its spirits, and he can conquer them.'

Dr. Pierson declared that Satan was the greatest being that God had created and cited Ezekiel xxviii as his thority. This chapter has been interpreted to mean the monarch of Tyre, but Dr. Pierson denies this and believes that the person described is none other than Satan, the tutelary deity of the Tyrians, whom Dr. Pierson says were devil-worshipers. In Dr. Pierson's opinion there were originally three archangels, Satan, Gabriel, messenger of the redemption, and Michael, angel guardian of the bodies of God's saints. Rev. Dr. Winchester spoke briefly on Revelations iv and v. He said that Revelations ii and iii dealt with the history of the Christian church from the ascension of Christ to his return, and the following chapters were prophetical of the glory of the new dispensa tion. Dr. Winchester condemned cur rent ideas of heaven as tawdry and gross, and said that they were "scarce ly less sensuous than a Mahometan par

adise, or an Indian's happy hunting ground." The real picture of Paradise is in Revelation. Dr. Winchester deground ' clared his belief in an intermediate state, entirely different from the Ro-Catholic conception of purgatory.

Her Wonderful Tests at a Meeting in Pittsburg, Pa.

MESSAGES JFROM SPIRIT WORLD. as the result of an accident- a lady. also see the spirit of a man who stoops

Many Persons Hear Through the Lips a little. They tell yor to be slow in of a Medium From Relatives and affect you physically and say that you Friends Who Are Dead-Mrs. Marga- are going to accomplish what you deret Gaul-Reldinger Explains Some of sire in the closing satisfactorily of perthe Principles Behind the Doctrine of sonal affairs." Spiritualism-Are Searchers After Two yellow datales the together. Two yellow datales the together were picked up. Mrs. Gaule Reidinger Two yellow daisies tied together next

said: "I see the spirit of a little boy Messages from the loved relatives looking into my face, and a tall, slender and friends 'who have passed into the woman. I hear the word "Courage.' spirit world were given to many per- Does it mean that you should be cour sons by Mrs. Margaret Gaul-Reidinger, ageous in some crisis you are facing a celebrated test medium of New York now? The sister of the little spirit

at a benefit seance held in the First child is with you tonight. You Church of Spiritualism. Bouquet St., nothing to bring, but when you got off says the Pittsburg, Pa., Chronicle. Al- the car the little girl saw the flowers most 200 persons were present. and asked you to get some for her. After a short preliminary song and You thought you would lay them on the rayer service Mrs Gaule-Reidinger was table to see if you could get a message,

introduced by President C. L. Stevens, and the dead sister knew what you of the church. Before beginning the wanted." reading the medium made an address. The man who had brought the flow-She said there were many persons in ers admitted that she had stated the The man who had brought the flow-

the audience who did not believe in case correctly.

Spiritualism, she said, brings the as is trying to touch this article. I feel surance that life is evenlasting, that the love between a mother and her friends who have left this world are child. In this package is something tafriends who have left this world are not gone forever. Some persons are ken from a braid of long hair-a bow under the impression that Spiritualists of ribbon perhaps. The owner of whatdo not believe in a God, but she said ever it is was a psychic, and you also that it had never even occurred to her are psychic. The spirit of the owner to deny the existence of the Delty. of this article is named 'Schwartz." and she told of the way in which Spiritualism formerly was regarded, but said "I am in another country; a "I am in another country; a strange

place, where customs and people are very different from what they are here," Spiritualism is not so different from other creeds, and that Spiritualists now said the medium, when she handled a are respected for their determination to find the truth. "It will be a happy who owned this box. It holds a great Gay," said Mrs. Gaule-Reidinger, deal of association. An old gentleman "when other denominations feel toward who walked with a some was the first who walked with a cane was the first the Spiritualists as Spiritualists feel owner." toward them." The woman who had placed the box

"Spirit return," she said, "does not on the table admitted this to be true. date back only to the Rochester rap-The organist sang a solo. At the pings, 56 years ago. It has always been. close of the composition the medium The Old Testament is full of references turned toward the organist and said: to spirit return. Mediumship is a gift Your father died lately. His spirit is from God. I did not seek for medium-here and bids you be cheerful. He has ship. It was born with me. From my been met in the spirit world by one that earliest days I HEARD SOUNDS AS loved him, and both are guarding you." loved him, and both are guarding you." OF THE HEAVENLY CHOIR, AND Approaching a woman in the audi-SAW STRANGE SPIRITUALISTIC ence, Mrs. Gaule-Reidinger said:, "I see FACES.

a lady much like you in appearance "Millions have been converted by and a tall, determined man, who seems Spiritualism. We have nothing uncan to be your brother. He says it doesn't ny-no darkened rooms. Nobody is make so much difference what one bemore sincere than we are. We are lieves on earth, so long as he does what truth-lovers, searchers for light, light, is right. more light." "Now I see the spirit of a tall lady

On a table in front of Mrs. Gaule with brown eyes and kind face. She is Reldinger were many objects which be- holding out her hands to that gentle-longed to or were associated with dead man there," pointing out the man to ersons, from whom those who left the whom she referred. "She says, bjects wished to receive messages, came here to see somebody else, but I The medium said that by handling want to speak to you. I promised that these objects she could practice psy- if I should leave this world first I chometry, of soul reading. "When I would come back if I could."

hold one of these objects in my hands," "I see a spirit in a dazed condition," she said, "I see glairvoyantly the one said the medium, approaching another to whom it belonged, but I cannot tell man. "He says to you: 'I could not peforehand what the manifestations have regained consciousness. It was will be." , too much of a blow.' The body to which The first object which she picked up the spirit belonged may not be buried work, there is as well a firmer was a daguerreotype case. Then the yet. It left the body only yesterday, medium said, "I see the kind face of This man was killed in an accident, an old lady." Her hair is streaked with You wondered whether it was too soon gray and is heatly arranged. I cannot to get a message from your dead

see the features very well. I also see friend." a little child reaching out her hands." The man to whom Mrs. Gaule-Reid-She aşked who, had placed the arti-she aşked who, had placed the arti-cle on the table and a man in the audi-been killed in a train accident on Mon-ence staid if was he. Turning to him, day. the medium said: "Your spirit friends Mrs.-Gaule-Reidinger conveyed other

set this current at work in its system-Mrs.-Gaule-Reidinger conveyed other atic form as it is that city that has the are going to help you in the plans you messages and at the conclusion of the honor of being the home of The Progressive Thinker and the Chicago Spirare undecided about. There is someseance said: "There are persons in this thing in this daguerreotype case which audience who did not have faith in Spiritualists League. was closely associated with one of your itualism when they came here. You It was my friends who has passed into the spirit said: "There's nothing in Spiritualism." world. It seems to me that it is a coin, But you took no pains to find out. Pera pocket-piece, perhaps, which was car-ried for years. Am I right?" haps you still think that Spiritualists are deluded because you don't see the are deluded becauce you don't see the The owner of the case said that she spirits that inspire me and give unto

as, and upon' opening the case the me w

Mrs. Maggie Gaule-Reidinger. "The Light Among the Hills."-

Oct. 7, 1905.

In a few weeks we shall commence publishing, from the pen of Mrs. I. L. Lewis of Bethel, Vermont. a thrilling narrative entitled "The Light Among the Hills." It will prove highly interesting and instructive, and every Spiritualist should read it. Mrs. Lewis is an indefatigable worker in the ranks of Spiritualism, and is making a deep impression for good on the Cause she loves so well. Now is the time to send in your subscription for The Progressive Thinker.

Mrs. Carlyle Petersilea.

We have several interesting Spirit Communications from Mrs. Petersilea which we will publish during our Fall and Winter Campaign. Her spirit messages are always interesting and instructive.

Send in Your Subscriptions.

NOW IS THE TIME TO SEND IN YOUR YEARLY SUBSORIP. TIONS. THE PROGRESSIVE THINKER IS NOW UNUSUALLY IN-TERESTING. IT IS EDUCATIONAL ALL ALONG THE LINE. THE SPIRITUALIST WHO READS IT REGULARLY BECOMES WELL EQUIPPED IN EVERYTHING THAT PERTAINS TO SPIR-ITUALISM AND OCCULT SCIENCE, FOR NO OTHER SPIRITUAL-IST PAPER HAS EVER DARED TO DISCUSS THE IMPORTANT PSYCHIC OUESTIONS NOW CONSIDERED CAREFULLY AND CRITICALLY IN ITS COLUMNS FROM WEEK TO WEEK. JUST THINK, TOO, OF THE 12 VALUABLE PREMIUM BOOKS. FLE. GANTLY BOUND IN CLOTH, WHICH WE ARE SENDING OUT FOR A NOMINAL PRICE, CONSTITUTING OUR DIVINE PLAN. YOU CANNOT FULLY REALIZE THE GRAND WORK WE ARE DOING WITHOUT SEEING AND READING THE BOOKS. SEND IN YOUR SUBSCRIPTION NOW, AND GET YOUR NEIGHBOR TO JOIN WITH YOU.

A WORKER'S NOTES.

Elizabeth Harlow Writes of Her Work and Visits.

more practical systematic opportuni

proud and claim the honor of having

And I feel that Chicago may feel

'you

ties.

good you can do.

many coming eight and ten. This was one of the choisest visits of my summer's work. Here was character and love in all its innocence. It did me great good to be there. But, alas! I must say farewell there,

and now I am located for the winter, Again is the summer's work over, and I find myself back in Columbus, Ohio, ready to take up the winter's work. to work with the Sixth Street Church f this city.

This has been a season filled with What we shall accomplish remains to things. As I visited dear old New Engbe seen. I want all the good thoughts of the friends, and all workers and laymen passing this way to call and see

Columbus, Ohio, where you will find me. ELIZABETH HARLOW.

To St. Paul

Minneapolis

extreme good fortune to The service on Burstop for a while with these workers on my return trip from Clinton camp. While there I heard the question asked, lington trains is so thor-What has the League accomplished so oughly good that you viewed by an outsider: It stands as a friend and co-worker with The Pro-Will enjoy every hour of gressive Thinker that has been battling so continuously for honor and liberty. the trip. gent, honest, conscientious body of men

land first of the summer, and worked with the old friends. I found everything and everybody just moving and all to-Please remember, 345 E. Long Street, wards a greater effort and power in this cause, for the enlightenment of man's mind and freedom of body. While there is a current of close in vestigation going on as to the methods ****** of some individuals, and their suppose and more pronounced stand being taken by both societies and the public that this is really the one great especial truth of the age and must therefore be better protected and cared for, by giving it

and

Another feature of that faith was, the world had been destroyed by a flood; that 4,000 years after creation a Messiah appeared to redeem the world from original sin, provided he was be-lieved in and accepted as the Savior; that at the expiration of 6,000 years from creation that Messiah would reappear in the clouds with all his holy angels; and that for a thousand years he would reign on earth as king over the saints; then the great trumpet would sound; the dead would come forth, (the 2,000 Egyptian years, it will be noted, would expire,) then the end, a general conflagration closing the scene, when a general judgment would ensue, Jesus acting as judge, when the saint and sinner would be separated for eternity; the one taking the place with the great Father in heaven; the other doomed to endless woe in nell, with Satan.

That faith has been gradually chang-ing since the advent of Spiritualism fifty-seven years ago, until it is mostly limited to the Talmagean orators of the Billy Sunday and Sam Small stripe. The uneducated, those who place implicit trust in Bible narration, may still accept this old-time teaching; but the educated clergy very generally reject it, and hold that there is no death, no long sleep of the soul, no general judgment; and the best informed agree the late Col. Ingersoll, and the Spiritualists, in "kicking a sulphurous hell into smithereens." And it seems proper the soul-sleepers shall disappear with them.

The Supernumeraries.

The Methodist Conference for southeastern Iowa, late in session, refused to provide a super-numscull fund for the clergy they have in excess, by a special tax on members. They probably saw the approaching danger of an overwhelming increase of these functionaries, enough to swamp the church, so "stood from under" before the fall came with all its force.

The colleges turning out doctors enlarged their curriculum so as to requiré a four years' course, instead of its former two years, the object to lessen the number. Would it not be an excellent idea to extend the curriculum of candidates for the ministry in the same way so as to double the present requirement? and thus abridge their number. A study of comparative religions will be valuable. Familiarized with Chaldean. Persian, Babylonian and Assyrian mythology, followed by an acquaintance with that of Egypt, Greece and Rome, the student would then learn the source from whence Judaism and Christianity.

A little time could be profitably em-ployed in a study of the Catholic list of saints, and the multitude of them who were canonized originally lesse gods in the pantheons of those so-called pagan nations. They would be aston-ished to find the old statue of Janus, now doing service as the apostle Reter; while some of the statutes of for himself -- Brick Pomeroy. Venus are still adored as representatives of the Queen of Heaven, oth

been proved every day since man discovered his conscience. "I believe that Jesus was a divine

man and not a human God. I am sure he, of all persons, ought to be accepted as authority in regard to his own na ture and mission. It is not a question as to whether he is divine, but whether he is God! And of that he never hints even. He does not claim creative abil He attributes Godhood to his God and Father only.

"I believe in a religion for today and now; that can be taken into the market place; that will beautify this world and make it more civilized. A religion that actually insists in walking in the footsteps of Jesus and doing good to all men; recognizing the truth that all men have a common parentage and are therefore brethren also, that all have

common needs and should receive equal consideration. "Some people seem so anxious to raise a good crop in heaven that they don't cultivate their holdings in this world: hence all its sorrows and pains believe in making God's world what he intended it should be-a beautiful home where he ever dwells with his children. These are my views. They are sometimes misconstrued and misnnderstood."

Mr. Harman is a fluent talker and a literary man of ability. He has been before the public for twenty years.

There is no heaven attainable for a nan who does not protect his home and family and who does not live more for those who are dependent upon him than

He that does good for good's sake seeks neither praise nor reward, but he the dear Madonna, the Mother of Godt is sure of both in the end - Penn.

living a life such as no saint ever enjoyed, yet far less desirable than heaven. The full glory and reward was not received, maintained Dr. Winchester, until the bodies had been resurrected and had been joined to the spirits.

and 20, 1905.

to be present at every session.

and a host of others.

which none will care to miss.

Commendable.

Incompatible. The effort to engraft Spiritualism on

the dominant religion may be likened to an attempt to engraft the choicest apple on the pine. There is no affinity between them, and the labor will be lost. The pine rcot cannot supply the luscious fruitage of the apple or pear. Spiritualism is a philosophy, not a re-

ligion. It is founded on fact, not faith, nor mythology. If spirits, the survival of mortality, do

not exist after the decay of the body, then there is no continued life. If the spirit is immortal; if recollection and love of earth associates survive the tomh as refined matter, invisible-to ma terial senses, then is it not evident it can and has devised a method to accomplish that desire? Facts justify the

Honored at Last

The bust of Thomas Paine, tendered Philadelphia in 1876, for a place in Independence Hall, and rejected by the then city council because of his religious views, has at last reached its des-

tination, the recent council having accepted it, and given it a place among the worthy founders' of this nation. Washington, Jefferson, Franklin, Adams, could have been rejected for the same reason, and with as much propriety as was Paine's bust until the recent action, for they were all what are now known as Unitarians, denying the divinity of Jesus.



The Burlington Route has been selected for the delegates to take to the N. S. A. convention at Minneapolis, See advertisement next week. Office at 211 Clark street.

An Incontrovertible Proposition. The late powder-mill explosion, with such waste of property and life, near

Connellsville. Fa., was a disastrous affair. If at the moment of that occurrence every powder mill in the wide world had gone up in smoke, and with them every war vessel of every nation had been blown into smithereens, and

sunk, and every magazine of gunpowder had exploded, would not these facts have furnished evidence of an overruling Providence? And because it was not done, does it not furnish almost conclusive proof he does not intervene n human affairs?

Peace is the virtue of civilization; war is its crime .-- Victor Hugo.

terday coin was found inside. men were dreaming. Today they are The medium next picked up a bunch thinking. Pray for wisdom and don't of keys. She said: "I see the spirit of condemn that of which you are ignorone who has passed out of this world ant."

ANNUAL CONVENTION WOMEN AT THE FRONT. They Play an Important Part in the Of the National Spiritualists' Assoclation. Management of the Chicago Public Schools. The thirteenth annual convention of A remarkable event, says the Chicathe National Spiritualists' Association will be held in the First Unitarian go Record-Herald; in the history of the

Chicago public school system is the ap-Church, Eighth street and Mary Place, pointment of Miss Addams to the very Minneapolis, Minn., October 17, 18, 19 responsible and high position of chair This gathering will be one of the man of the school management committee. She has displayed administrative and executive abilities of a high order, grandest convocations ever held in the name of Spiritualism; no one, no mat-ter what his sect or faith, should fail to the admirable management of Hull attend, while Spiritualists can afford House, with its numberless educational and uplifting activities, having excited to sacrifice much, if necessary, in order admiration among all those that are familiar with the splendid institution. Note the fine array of platform talent To convictions and the courage of them expected to be present and participate in the exercises, none better in the she joins tact, practical sagacity and tolerance

ginning to work. And as I studied them each and all I feel and saw the During the fifteen years Miss Addams has been head of Hull House she has become internationally famous. In a quiet way the settlement has been conducting classes in which more than 1,000 men, women and children are encolled. The best educators have been obtained and the most advanced educa tional principles have been put into force. Few persons in Chicago are aware of this class-room work of the settlement, but is is noted the world over among students of sociology. Loomis street, will be gladly received

As chairman of the school manage ment committee Miss Addams will have

delegates. The lyceum movement will be explained to you by its enthusiast, John W. Ring, the general superintendent of lyceums; he has formething more than good to tell you of the children of the lyceum.

come one and an and give your influ-ence and encouragement to the N. S. A. later as a champion of the most ad-and its hardworking auxiliaries. Se vanced nedagogical tice

the hotel. Be sure and get certificate paid a warm tribute to Miss Addams tickets at your home railroad office and and "nominated" her for Mayor of Chiby it secure your return trip for one-third regular fare; bring those certificago. We cannot make Miss Addams mayor in the present state of the law of cate tickets to convention with you. Illinois, but the people of the city can All sessions, day and evening, open to congratulate the school board the public, FREETO AARY T. LONGLEY, MARY T. LONGLEY, N. S. A. Secretary, DI

"Beyond the Vall." A Sequel to "Rending the Vall." Being a compila-tion, with notes and explanations, of narrations and illustrations of spirit ex-"To devote time to rhansodies on the weet summerland) and useless sophis periences, spoken, written and made by full-form materializations; setting up a tries in the name of philosophy, is to my mind impracticable and a waste of scientific and personal verification of "What We Shall Be," and a code of nergy. "Spiritualism should teach that the human mind is incapable of grasping ethics, requisite to the most speedy rethe immensity of creation, much less alisation of the highest and purest fo the Creator; that natural laws must be Brity attainable in the future life. A followed for our physical well being: very remarkable book. Large, octavo, "The Jesuita." By Rev. B. F. Austin, moral laws for our mental contentment.

We are all creatures of emotions and desires, differing in degree and should A. M., B. D. An excellent pamphlet. be so understood." Price 15 cents.

and women, so that the newspapers and The Limited train for the courts and churches are beginning to see that there really may yet be some Twin Cities (no extra fare) good come out of Nazareth. It has called together the Spiritualists of the those the spiritualists of the leaves Chicago daily at 6:30 mass meetings, which are bound to do p. m., arriving early next city once a month, and held those good in a myriad of ways. It has set the pace so that other localities are morning. Compartment waking up and commencing to agitate waking up and commencing to aguate at least a more intelligent standing for and standard sleeping cars the cause in their cities and towns. And is this not quite enough for a (electric lights in every child so young to have done? It seems child so young to have done? It seems so to me. I want to say to all its officers berth), buffet-library car, and members, be patient, be firm, be diligent and always just, and you have chair cars, and Burkington no conception of the great and lasting dining car, serving splen-And I do want to just refer to the did meals a la carte. Sunflower Club, an auxiliary of the Illi-

> Tickets, 211 Clark St., Burlington Chicago, 'Phone, Central 3117. F. A, BELL, City Pas-Route senger Agent.

The N.S. A, has selected the Burlington Route for transportation to the Convention at Minneapolis, to be held October 17, 18, 19

INDUCE

Now is the time to extend the circula-

tion of The Progressive Thinker. It

news with which every one should be

familiar. No other paper published on this earth contains such a vast amount

of matter so well adapted to enrich the

"Right Living." By Susan H. Wixon.

The author shows a wise practicality in her method of teaching the principle of

ethics. She illustrates her subject with

many brief narratives and anecdotes,

which render the book more interesting

and more easily comprehended. It is

especially adapted for use in Children's

Lyceum. In the hands of mothers and

teachers it may be made very useful. Young and old will be benefited by it.

"How to Train Children and Pa-rents." Mrs. Elizabeth Towne takes

the position that in many cases it is the

parents that need the training more

han 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.

mind. Send in a subscription now.

1.1

and 20, 1905. and used for the purpose. She is one of the more silent workers in this great cause, but of great power because of her sweet, persistent effort. I feel she is the invisible fountain from which the Editor of The Progressive Thinker constantly draws, and thus his extreme Your Neighbor to Subscribe for The Progressive Thinker.

justness, for she is the embodiment of love and service. It nearly made me homesick to leave the city after having mingled with these women. I did so wish to stay will contain Occult and Spiritualistic

nois State Association. Here are a few

poble, earnest women that are just be-

and become one of them. They have strong minds, energetic ones, loving ones, and those that are touched by the spirit world in an invisible manner. But I realize that the workers cannot be all in one place. So after a two week's sojourn in the summer home of that tireless worker, Laura G. Fixen, wound about me the blanket of power that was woven from the messages of the Great Lake, the sighing trees, the

twitter of birds and squirrels, and the pathetic eyes of Neehalls (the dear dog), and that strong, tender, love of Mrs. Fixen herself, and I said good-bye to all. I stopped on my way here at Balbec,

Ind., for some work. Here to my great surprise I found, away out in the country, a society that has been organized and holding meetings ever since 1868. They own their hall, which is commodious, and run their meetings purely by subscription. This being the first place ever was where no door fee or collection was taken. It was a great lesson to me. It shows what can be done

Price 25 cents. when we just will. We had excellent "Discovery of a Lost Trail." By Chas, nudiences both Sundays, and everyone B. Newcomb. Excellent in spiritual had to drive at least two miles, and suggestiveness. Cloth, \$1.50.

ad market states and the second

Se | vanced pedagogical idea. otel, It will be recalled that Justice Brewcure your rooms at the Nicollet Hotel, It will be recalled that Justice Brew-one dollar a day for good accommoda-tions—a first class cafe is attached to men in the poiltical and social subcreations. themselves on her appointment to a public position bardly less useful and

distinguished, and this they are un doubtedly doing in their hearts. Dr. Caird said well, when he wrote:

world: Prof. W. F. Peck, Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, nucleus from which may come great Mr. and Mrs. Sprague, Mrs. Ressegue, Oscar Edgefly, Mrs. Lillie, Mrs. Fixen, Eva McCoy, Margaret Gaule-Redinger, power and good not only for the Illinois State Association, but the Cause in general. These ladies are planning to have a Bazaar in December, and I hope The musical program, under the aus some, if not all who may read this will pices, for one-haif of the convention, of feel to send some little thing for this the well known artiste. Mme. Ida Mav Bazaar. It will not only help in dollars Poulson, and for the other half, of Prof. and cents, but will more firmly link the efforts of all, and be for good. Any-thing sent to Mrs. J. R. Francis, 40 Paul Zumbach; will be a rare treat

The business sessions will be of the utmost importance and interest; come and listen to them even if you are not

as aides Dr. Cornelia B. DeBey and Mrs. Emmons Blaine, both of whom for years have taken a prominent part in educational affairs. Mrs. Blaine has contributed more than \$1,000,000 to the cause of education, while Dr. DeBey has been associated with the schools as

THE PROORDOON'S THINKER

Spiritualism: Its Import to Mankind

A Lecture Delivered by Mrs. H. L. P. Russegue, at the man of passion is the man who modifies the attributes of human na-Queen City Park, South Burlington, Vt.,

1044 7. 18CR

Invocation.

Beloved angels, who are the ministers of Divine truth, we invoke your presence; we ask that you may come so near unto us, that the words of wisdom you may bring, may become the rod and staff of all who are in need. Come so near to us, that the light and warmth of your presence may be experienced, and that the glory of Divine truth may shine out over all souls, until the spiritual outreaching may become so real, and so insistent in human nature, that men and women may be looking higher, aspiring more, loving better, knowing kindness, and charity, and mercy, the attributes of a higher life.

Oh, Thou Father of all, we thank Thee for the manifold gifts Thou hast given us; we thank Thee for the bright day, for the glorious sunlight that illumines the earth, and makes glad the heart of man. We thank Thee for all the blessings that are shimmering down from on high, and those that are coming up out of human hearts. We thank Thee that the door of communication is opening more and more day by day, by which those who are out of the mortal life, and enjoying the fruits of the spiritual world, may come more closely to earth, until the world may know that Thou art the living Spirit, and that Thy children are eternal with Thee, that Thy breath, Thy heart throbbings, Thy spirit, inheres all that live, and that Thy love enshrouds all. We thank Thee, our Father, for every good and perfect gift, we thank Thee for every experience, even if it be thwart with sorrow and pain. We thank Thee that the shadows fall across our ways, for we are brought more closely to Thy Divine love.

Poem by Lizzie Doten, Entitled "Labor and Wait."

All green, and bitter, and hard and sour, The fruit on the Tree of Life is growing; But the genial sunshine, with quickening power, Will sweeten its juices like nectar flowing For the full, fair growth of its perfect state There is only needed the right condition. Then labor and wait, both early and late, Till the ripening shall bring fruition.

Far out in the harvest fields of Time,

- The grain for the reaper is standing ready, And they who come to the work sublime Must toil with a patience calm and steady
- Truth never was subject to Chance or Fate-Its sickle, so sharp, cuts clean and even .--
- Then labor and wait, both early and late, For the seed-field of earth yields the harvest of heaven.

In their quiet graves, on the green hill-side, The sacred dust of your loved is sleeping ;

'And the homes where the light of their smile has died Are filled with the sorrowful sounds of weeping,

- But over the gloomy clouds of Fate, The light of the better land is shining;
- Then labor and wait, both early and late, For the cloud of Death has a silver lining.
- There are fair, sweet faces, and gentle eyes, That look through the shadows and mists above you; And the fond affection that never dies,
- Still speaks from the lips of the blest who love you.
- They call you up from your low estate, To the boundless bliss of the life supernal.
- Then labor and wait, both early and late,
- -Lizzie Doten. For time is short, but Life is Eternal.

I shall read a part of the second chapter of Acts: 'And when the day of Pentecost was fully come, they were all with one accord in one place.

'And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled the house where they were sitting.

'And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.'

From Genesis to Revelation, the Bible is filled with a history of visions; it is filled with a history of what men have seen, and heard; of what they have come to know through the avenues of their own spirit ual sensations and senses. So from the history upon which the Christian church is based, we find that the foundation stones have been reared of the experiences of men; of what their eyes have seen; of what their ears have heard; of what their mouths, their spirits, have spoken, then revelation is becoming we are hearing better things, we are seeing more brightly, we are cast ing away limitations, we are breaking down the barriers of the olden time, and we are climbing the eternal heights of God's glory. The spirit world is never idle; it has never yet reached the time that it has found nothing to do. The angels have come to us; they have labored, and waited; they know that the future is a fruition of the present; that to-morrow is the fulfilling of the prophecy of to-day; that the eternity before us is the culmination of this great eternity of which we are a common part, and they will labor and wait, and they will teach us to labor and wait, doing our duty, living our best lives, thinking our best thoughts, aspiring to the greater heights of which we catch glimpses, reaching out into this yast universe to grasp truth wherever it may be found, from whatever source it may come, through whatever avenue it may express itself, and from whatever height it may descend to us. There is one thing that Spiritualism has given to the world, that cannot be claimed of any other formulated religious belief, or knowledge, and that is to discern for ourselves spiritual things, that we have not to cast into the hold of the brains belonging to priestcraft the thoughts, the hopes, the aspirations, the great Divine truths that surround us, but we are to open the temples of God, and find therein enshrined His divinity, His holiness, His glory, and His righteousness. We have the key in our own lives to these temples, and they are the kingdom of desire. If we would see spiritually we must become spiritually minded. If we would hear the voices of the angel world we must attune our souls to the realm of spirit and to the rhythm of angelic truths, If we would touch angelic beings, we must purify the temples in which we live, that we may become worthy to touch the hem of angelic garments. -It is or Methodist, it makes no difference, if you are spiritually unfolded. time that we were making ourselves worthy of greater spiritual gifts neither one of these formulated faiths can compass your lives, and your than have ever before come to mankind. . It is time that we divest ourselves of the narrow prejudices, the dogmas and creeds that enshroud us, and that have fettered us-to the state of human bigotry. It is time that we attain to a greater height than we have ever reached before. It is time that we should have opened our hearts to the influx of a diviner truth, and we are not to depend upon what has come to them, but we are to open our souls to what may come to man. Spiritualism belongs to no one phase of belief, to no one era of time, to no one class of minds, to no one great intelligence, but it is the ism of human nature, of the spiritual nature of humanity. It is the ism of human want, the longing of human souls, the uplift to human nature. end the light that guides us to a diviner inspiration. Too long we have groped in the dark; too long we have been grap pling with the impossibilities; too long we have been asking that God might vouchsafe to us gifts, and that angels should come to us, bringing to our sight things that we could not perceive, and to our hearing things that we could not understand.

ture.

The world, the world everywhere, is clothed with a richer beauty, it is sweeter and holier, and nobler, and the world has in it today more charity, more brotherly kindness, more human sympathy, more Godlike attributes, than at any period that is known to mun.

We may build beautiful temples, we may rear handsome hospitals, we may give of our substance more generously, all these tliftings are only a part of human nature. We have separated the spiritial from the human, we have made the spiritual world a thing to be hoped for, when it is right here, and we are in it, and of it. We have made Heaven so far away from us, that we forget even that it is, and yet it abides within, its lights shine out through the windows of our souls, its beauty comes out like sweet waters from our tongues. It is going from our hands in noble deeds, it forgets scandal, it hearkens not to slander, it only knows that "love ye one another" is the highest command, and the noblest attribute of the spiritual natures of the world,

Spiritualism is doing so much for mankind, whether we call it by that name or not. Spiritualism is only the ism of the Spirit, it is only the the manifestation of the spirituality of man.

Religion along the way has only been the manifestation of the higher spiritual perceptions. If I go to Syria, and wrest from the altars there the Gods of stone, that have been molded by human hands, and bring them to you as objects before which you prostrate your bodies, and utter prayers, if I bring them to you, what are they ? They are the attributes of the spiritual nature of the man who made them.' They are the noblest God those men could create. They are the highest formulation of his spiritual perception. If I bring to you from the Roman Catholic Church its flaming candles, its crosses, its holy water, and its bread, what are they all? They are but the highest attributes of the conception of those men who have received them, and made them the basis of their religious belief. If I go into the Protestant church, and I bring out of it a belief.in a spiritual God, who is angry, who is ready to judge man, who is ready to wield an influence over the earth to punish the unrighteous, and to save the same, then I am bringing to you the highest perception of a spiritual ideal the Protestant church contains.

If I bring you a religion that tells you of a universal spirit, of a spirit of universal love, that is symbolized, in that love for the sinner, the vilest, and lowest type of human nature, who lives, that loves enough, and is strong enough, and high enough, to lift that sinner up to greater heights, and to loftier standards of activity, then I have brought you an idol, that is a great deal stronger, and higher, and sweeter, and more divine, than any other religion that has ever been uttered to the world, and friends, this is Spiritualism. This is what Spiritualism teaches, this is what it brings to the world; it brings something that makes every word that passes through your lips one of love and kindness, one that is uplifting.

The lower the man, the stronger the effort to redeem; the more ignorant and sinful, the greater the effort to save; the worse he may act, the deeper the endeavor on your part to help him up the heights; and such is the religion of Spiritualism; such is the religion that has been brought from the angel world, to reach the angels in human nature, to come down to the angelic nature of humanity, and find there the God-like attributes of mankind, and is it not time that these were discovered by you? Is it not time that the veil was rent that has hidden you from them? Is it not time that you should have come into the open door that opens the way to the brighter Heaven that inlies yourself?

More than this, Spiritualism has accomplished, it has taught you that labor means growth, means enlarging, expanding. It does not imply license, when it teaches you to love one another; it does not teach you to go down into the degradation of lust, when it teaches you'to help one enother; it does not teach you to brand each other as evil doers, but it teaches you that there is enough of divinity in every human being that entitles every soul to salvation from sin. .ín

Spiritualism has accomplished more than all this too; it lias brought to the world the knowledge of a diviner communion; that you are not only communing with those whom you love, whom you know, with whom you walked, and talked, and thought, but it has taught you that the doors of eternal life are wide open, and that your are tommuning with those who can help you; that your every need is a prayer, and it is going out into this great world, and it is to be answered by those who are in harmony with you, to help you, to make for yourself the best possible results of what may be vouchsafed to you!

Spiritualism has brought to you the knowledge that the spiritual world is everywhere; that there is nothing real that is not spiritual; that there is nothing material that is not the manifestation of a spiritual law; that even though there may be imperfections, yet there is nothing in nature that has attained to perfection.

You look upon the beautiful sky, upon the gleaming waters, you look upon the glad world, with the air washed clean, and you exclaim, Perfection ! whence comest thou. You are here, everywhere, and yet there is no such thing as perfection. Thank God there is nothing in divinity that has attained to perfection, and the world is opening to a diviner greatness, a diviner perfectness, a diviner divinity. Science is con stantly revealing her mysteries; she is telling the glad story that you know only a tithe of the wonders that inhere the kingdom of life. It is that shone around there came a choral telling you the wonderful history of the past and it is building a clorid shout, 'End there is none!' 'End there telling you the wonderful history of the past, and it is building a glorified foundation for the future. Science is modeling the mind to receive a higher manifestation; she is unfolding the mysterious paths; she is clearing away the debris of unbelief; she is making glad the skies that overcast, that overshadow you; she is making more beautiful this wonderful universe to which you belong. Science is the hand-maiden of divinity, and she is bringing to you its wonders and beauty. Frothingham once said, "If Spiritualists would divest their minds of the belief in the lower order of things, and would accept the lessons taught by common sense, then their religion would be based upon eternal truth. Tyndall, said, "I believe there is enough in Spiritualism, according to its modern manifestations, to teach mankind to investigate its laws, and to find therein a wonderful truth," but it is to the world simply a phe-nomenon, it is not a law, and it is time Spiritualists begin to recognize the fact that there is not a single manifestation that is presented from the higher life, that is not based upon law, and is but the fulfilling of the mandate of the law, and it comes within the realm of common sense, of good judgment, of intelligent investigation, of spiritual perception, and the answer to the soul's prayer. It is to the world the answer to the question, and the solving of the problem, if man dies, shall he live? and it is not only affirms that he does live after what you call death, but it proves his identity, until faith and belief is lost in the noonday sun of eternal knowledge. Spiritualism is to the world what food is to the hungry body; it is to the soul what the soul most needs, and I care not whether you are Roman Catholic, Episcopalian, Congregationalist, Baptist, Presbyterian, spiritual nature is growing day by day, until creeds fall away into decay, and dogma is merging into wisdom, and you know that you have found eternal goodness. Spiritualism is the highway upon which your souls are ascending itsadder; upon which angels are climbing to higher possibilities, and upon which they are descending to the lowest realms of nature to lift up the fallen. I would not give anything for any religion, or any ism, or any belief, that is simply housed in fine temples, and as only belonging to respectable society. I want a religion that can go down into the mire, down into the deeps of human sin, and ignorance, I want a religion so great, so holy, so divine, so good, that it can go where it is needed; that it shall be bread to the hungry, light to those in darkness; strength to those who are morally weak, and health fir soul and body to the morally and physically diseased. I want Spiritualism to be this kind of a remedy for the ills of earth, and if it is not, it is good for nothing, and ought or hetter be cast aside. It means something that the doors of the kingdom of heaven have been opened unto man; it means something that has thrown into this life a brighter illumination than you have ever before observed; it means something that angels have knocked at the doors of your souls, and you can let them in, if you will; it means something that the voice of God has sounded throughout the universe, if it has found a response in your lives; it means something when a man or woman can say in their souls. I have something better; something purer, and the house into which it shall come shall be made clean and pure to receive it; it means something when a man or woman is better because of his or her religion, more helpful, more loving, more charitable, more everlastingly loving in that way, that lives to do, and be, and think, and grow, and who has not found perfection? The vision that comes to us is the vision of more glorified day, of something that brings to the world a higher truth. Spiritualism has by any beverage; the gourmand is no longer drunken by over-cating; life for a sinful one. Spiritualism has not accomplished its work until

Religion has not come to seek and to save the world, until it becomes the active spirit that prevails in the land. I tell you, it has been a dead letter too long, and the man who is so much of a coward, that he will even ask to be saved through the blood of the Nazarene, and will not work out his own salvation, and wait for the ultimate, is a coward, and a sneak. I want a religion that is not afraid of work; is not afraid of sin; is not afraid of crime; is not afraid of ignorance; is not afraid of the darkness; but will carry its torch to illumine the dark places, and make the world brighter; and that is what my Spiritualism must mean, what yours must mean, when you receive it, as it is; it must mean the

there is a universal brotherhood, until we see in the fallen woman, and

in the fallen man, the spark that makes a man our brother, and a woman

best of nature; the truest of love; and the divinest of Godlike humanity. WE SHALL LIVE AND GROW. AN INVESTIGATOR'S EXPERIENCE.

					WHINYEOU	
A Sp	irit Mes	age Which	is Addressed	He	Meets W	
		ta All.	2.41		earching	
.My the jo	spirit f	lend, Georg	e, says: "Oh No more sick	. c	ourse of T ircle, and	

ness, sorrow, nor death; but we are all to live and grow in God's beautiful uni-

our sister.

all to enjoy it with me. It does not say a chosen few only, are to be saved, but all, each and every one of God's children are to live. And how sweet it is to live, and think, and act, and enjoy. Yes, it is a beautiful conscious life for us all, stretching out and away into

the great future. Not only are we all to live, but we are to grow.

I hope this message will reach all who are sick in body or mind; those who are disappointed in life, and have failed in their high aims for culture Earth-bound spirits are willing to adand growth. Do not give up, do not Let every true Spiritualist take the grand words of our noble president crush those longings, but reach out higher than ever for knowledge and (Mr. Barrett) to heart and forever try truth. Your chance will surely come. to get away from the sensational, the Every opportunity for advancement will fanatical, and the commercial elements, yet he yours. Like the plant that has outgrown its tiny pot of clay, we shall and aim for the good, the pure, the consoling and loving forces that are always be transplanted to better conditions, to ready to help you to be happier, better, richer soil and sunnier clime, and there and live upright, honest lives, teaching we shall thrive and grow, and develop all our powers to perfection.

you to be good and do good. In the '90s I had experiences with most of the so-called mediums that Hugo had a grand idea of the possi bilities of man, when he said, "I feel the were then located in Chicago. Finally little God within me-I know I am tow-I went to San Francisco and the fraud ering to the skies."

practiced there at that time was even what a wonderful thing is meenough for the blind to see, After I had taken a course there with one of diumship! Unfolding our spiritual powers, and developing our spiritual the fakes and knew how the credulous senses while yet in the physical body. were duped, I came away thoroughly went as far into the spiritual life as disgusted, and bordering on the cold person can go and continue to live and dismal see of materialism, a here. At one time the spiritual part of wretched and miscrable mortal. me was so highly developed that Thanks to the few genuine mediums

seemed to stand out, above the world that had thrown a ray of light into my saw it all at a glance, the boundless soul, and are still doing grand work universe-the great future for man, and Infinite Intelligence over all. and I hope to grasp them by the hand some day and say: "God bless you for I said, "And this is for man! This is his inheritance! How grand! How This

the rays of light you bestowed upon me. glorious!" My soul was filled with awe Those few rays kept the star of hope and wonder, and I could bear no more. above the black sea of materialism and

I felt as man did in the wild dream of now the dark clouds have parted and rays of sunshine are pouring into my the German poet, "God called man in dreams into the vestibule of heaven, plessed and happy home. saying, 'Come up hither, and I will show thee the wonders of my house.' Eight months ago my dear wife had an odd dream which I interpreted as a And to his angels who stood about his call from the spirit world, and I sugthrone, he said, 'Take him, strip him of gested to sit. To our surprise her hand his robes of flesh; cleanse his affec-tions; put a new breath into his noswas controlled at the first sitting and

her development has been gradual ever trils, but touch not his human heartsince the heart that fears and hopes and Now she receives beautiful messages trembles.' A moment and it was done, daily and we hope some day she will and the man stood ready for his un-

known voyage. Under the guidance of a mighty angel, with sound of flying be able to throw rays of light into the souls of those that are seeking truth, pinions, they sped away from the bat-tlements of heaven. Some time on the mighty angel's wings they fied through happiness and contentment, the same as I have after wandering around for fifteen years. Saharas of darkness, wilderness of death. At length, from a distance not So. Bethlehem, Pa. counted save in the arithmetic of LORD TO INHERIT SECRET. heaven, light beamed upon them—a sleepy flame as seen through a hazy cloud. They sped on in their terrible alamis Will Learn of "Haunted Room" speed to meet the light; the light with in a Few Days-On Attaining Major-

lesser speed came to meet them. In a moment the blazing of suns around ity Each Heir of Earl of Strathmore is Told About Specter of Ancestral them-a moment the wheeling of plants; then came long eternities of twi-Home. light; then again on the right hand and London, Eng.-When Lord Glamis the left appeared other constellations. comes of age, in a few days' time, the secret of the "haunted room" at his an-At last the man sank down, crying, Angel, I can go no further; let me,lie down in the grave and hide myself shire, will be communicated to him by from the infinitude of the universe, for his father, the Earl of Strathmore. At

ith Rotten Fakes While for Truth, and in the PAL WE BALLTI "ime Drifts Into the Home His- Wife is Developed Into an Excellent Medium.

I am very glad to see The Progressive Thinker trying to separate the golden This is a message for all, and I want grain from the chaff, and hope the good work has just begun, and some day the passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slight-set vibration of sound. Actina has hever failed true medium can stand upon the rostrum as an angel of light, while the fakers, impostors and scoundrels will be excluded by all societies as well as Spiritualists.

to oure ringing noises in the head. We have known people troubled with this distressing Why seek advice regarding business simploin for years to be completely cured in only three weeks use of Actual. Acting also cures asthma, brouchitis, sore throat, weak affairs from a good and pure spirit, who has no interest whatever in earthly affairs and will not direct you?

lungs, colds and headache; all of which are disectly or indirectly due to catarrh. Actina is vise, but their judgment is far worse sent on trial postpaid. Write us about your than your own in most cases.

D. E. KNORR.

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The lady was accompanied by her child,

who slept in a dressing room adjoining

the apartment occupied by the mother.

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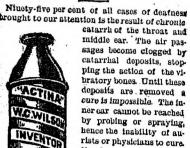
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ENCYCLOPEDIA ... OF ... **BIBLICAL SPIRITUALISM**





CATARRH CURED

Ear drums are worse than

useless. That there is a

scientific cure for deafness

and catarrh is domonstrat-

ed every day by the use of

Actina. The vapor current

asses through the Eustachian tubes into the

BY NO METHOD UNTIL "AC.

TINA" WAS DISCOVERED.

It is time that we make ourselves ready for these inspirations; it is time that we prepared the soil of our intellects, that the seeds of divine truth may be sown therein; and if we lift our eyes, and behold a heavenly vision let down from on high, then it is that vision shall strike down deep into our natures, and become a part of our lives, and that what our eyes see shall only cause a broader, richer, stronger life than any we have held before.

Spiritualism has come to the world a benediction, it has not come to prepare us to die; we know nothing of death, it has only come to make ife sweeter, truer, more divine. It has taught us that the rungs in the ladder which we are elimbing to a broader life and a richer world belong to our spiritual natures, belong to ourselves; we are forming them by our deeds, we are creating the ladders upon which we climb not performed its mission, has not accomplished its work, until capital to higher truths, and to greater peace, and holier happiness. We are punishment shall have died, and been consigned to its abiding resting making the world better, if we are true to its teachings. The profane place, when it is no longer a life for a life, but a better life for a wicked man is no longer profane, the drunkard no longer becomes intoxicated lone, arither life for a poorer one, a truer life for a false one, a holier

"End is there none?" demanded the been an invariable practice on such ocast that is locally angel. And from the glittering stars casions from time immemorial. What secret the "haunted room" con-

shout, 'End there is none!' End there is none?' demanded the angel again; 'and is it this that'awes thy soul?' I answer, 'End there is none to the uni-sion of never more than two persons at verse of God! Lo, also, there is no bethe same time. Conjecture and tradiginning!'"

tion say, however, that in the long ago, when the Lindsays and the Ogilvies Dear readers, I, too, could go no further. I asked my father (spirit) if were at feud, a number of the latter what the Bible said was true, that the clan were imprisoned and died in that world was made in six days. He reparticular champer. plied, "No, Emma, it has been great cy-Room Has Uncanny Peculiarities.

cles of time in its formation and growth, but it is the result of just one thought of God."

cullarities appears to be beyond doubt, How marvelous! God thinks a world, for the late Lord Strathmore had it and lo! it swings in space; and life moves, and law governs, and man walled up after visiting the apartment one night to determine the origin of reigns. I have no creeds or dogmas in certain weird noises which, it is said, my religion. I have outgrown them had for a long time disturbed and puzall. Simply knowledge of God's love, power and wisdom; that is enough for zled him. "The earl opened the door with a

me. Spifitualism has swept away all key," wrote a correspondent to a Dr. Lee, "and dropped back in a dead doint and fear, and light, peace and joy has come to gladden the earth. swoon into the arms of his companions;

Now, we know there is no death, but ll is God-Life-and Love. nor could he ever be induced ll is God-Life his lips on the subject afterward." EMMA GLOVER BROOKS. Orient, N. Y. the castle are quoted in the book

A TELEPATHIC MESSAGE.

The Recipient, a Medium, Desires to Know Who Sent It.

blast stole into the lady's room, extinguishing the night light by her bedside. To the Editor:-At 1:20 p. m., on She saw a tall mailed figure pass into Sunday, Sept. 17, I was sitting in a pas-sive mood after eating my dinner, my the dressing room. Immediately thereafter there was a shriek from her child. husband having left the dining-room, I Her maternal instinct was aroused. seemed to sense telepathically a thought She rushed into the dressing-room and nessage from a lady and a reader of found the child in an agony of fear. It The Progressive Thinker. The mesdescribed what it has seen as 'a giant,' sage as I caught it was, that atter havwho came and leaned over its face." ing read the communication of my hus-band, B. G. Sweet, published in The

Progressive Thinker, some lady, a sensi-tive, desired to come in rapport with "Principles of Light and Color." E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one me, and she was wondering how she whom Spiritualists should delight to could reach me. Now, if there is any honor. The result of years of deep reader of this paper who sent out such a thought at that time and will write-me, I think she will receive a message thought and patient research into Na-ture's finer forces are here gathered and made amenable to the well-being of from the spirit world that will be very

humanity. Medical men especially, and satisfactory to her. For the first five or six years of my scientists, general readers and students of occult forces will find instruction of mediumistic development, my soul great value and interest. A large, fouryearned for encouragement and advice pound book, strongly bound, and confrom developed mediums, but no one taining beautiful illustrative plates. For sale at this office. Price, postnaid cemed able or willing to give me the

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gestive, intensely interesting, spiritual to help them is a comfort to me. Fully books. It is laden with rich, thoughtthree-fourths of men and women who ful spirituality. Price \$1. "Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. come for readings are seeking for material benefits, and my guides do not care person is in spiritual trouble, it is a Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosoph-ical Society of Great Britain, with Inpleasure to help them.

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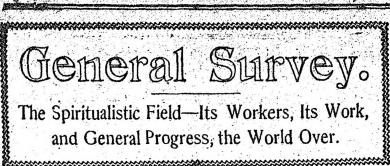
women better able to understand and enjoy it. "Discovery of a Lost Trail" is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. If will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at Gibt mice.

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This is a new "Catechism" in the full sense of the stpaid word. There has as yet appeared in the world of 11b eral literature nothing like this most wonderful little book or reason. E. P. Powell, the well-known author, book or reason. E. P. Powell, the well-known author, the reviewer and critic, says: "The remarkable thing about the 'Catechian' is that it tells the truth." It deals with the questions of God. Immortality-the Creeds, the Ciergy, the Church, Prayer and Salvation, Jesus and his Teaching, the Growth of the Chiristian Scriptures, and many other philosophical scientific and ethical questions with the utmost candor, corr age and clearness. 183 pages. Cloth 76c; paper, 50:

> Talleurand's Letter to the Pope. This work will be found especially interesting to all who would dusire to make a study of Ro-manism and the Bible. The historic facts stat-ed, and the keen, icn hing review of Homisic, ideas and practices should be read by all. Price

THE GOSPEL OF BUDDHA, coording to Old Records. By Dr. Patt Carus, translation made from Japanese, under the aspices of the Rev. Shaku Soyer, delegate to to Parliament of Religions. Was published Price, \$1.



WASTE BASKET.

children's choir till they sing like birds

know she is innocent. Dr. Beverly is

instruction. The Doctor is very origi

'Human Aura and Its Philosophical Im

Messages were given by the speaker

and Mrs. Wagner, a good medium ton

stitution and By-laws adapted, and offi-

cers elected. We are but nine in num-

ber, but our influence is reaching out

to other towns, and we have occasional

visitors at our semi-monthly meetings.

The third Friday afternoon of each

month is given to a developing circle, at

which only members of the society are

who are mediumistic, Mrs. Rozetta Gott

being an automatic writer, also clair-voyant. Mrs. Gott has been giving aid

to the society financially .by giving

clairvoyant readings. This we expect

to use in the work of the society, to ob-tain a speaker occasionally, for litera-

say a word about the passing to spirit

life of Henry Slade. I attended his fu-

neral. He was at Dr. Spinney's sanita-

rium. He was tenderly cared for and

hearse and carriage, and a Spiritualist

speaker. He gave slate-writings with-

Hanna Wall writes from Victoria. B.

toward the close were also excellent.

We anticipate a spiritual treat, but

am sorry to say we will not be able to keep her very long as she intends go-

ing East shorily to continue her work

Notice to Indiana Spiritualists: The

officers of the Indiana State Association

are arranging a circuit and will send a

this collection defrays her hall ex-

penses, but she has won the hearts of

in a wider field."

dressed

avenue.

doors

CONTRIBUTORS .- Each contributor ALWAYS GIVE YOUR FULL NAME is alone responsible for any assertions AND ADDRESS WHEN SENDING NO-or statements he may make. The editor | TICES AND COMMUNICATIONS FOR allows this freedom of expression, be-PUBLICATION, OTHERWISE THEY lieving that the cause of truth can be WILL FIND THEIR WAY TO THE best subserved thereby. Many of the sentiments uttered in an article may be

6

diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

nal in his work and throws the WRITE PLAINLY .-- We would like to impress upon the minds of our correspondents that The Progressive Thinker great work."

by oncents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in-sure insertion in the paper, all other re-nuirements being favorable should be written plainly with lnk on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind in mind.

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

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

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

THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS admitted, unless by especial request of a member. There are three members AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT

PURPOSE.

ture, etc. The second meeting of the AS A GENERAL RULE, IN THIS month, the third Friday, is given over OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. to the aid department, and study of the ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE philosophy; science and religion of Spiritualism. The Progressive Thinker WRITER SHOULD ACCOMPANY ALL is doing a good work all along the MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE. ine. Conrad Bock writes from St. Louis, Mo.: "The Advanced Spiritual Society

meets at Schuette's Hall, 19th and THE CHICAGO SPIRITUALISTS Wright street, every Sunday evening at LEAGUE.—H. F. Arnold writes: "The next public meeting of the Chicago o'clock, and Friday afternoons at 2 o'clock. On last Sunday evening a very impressive floral service was held at Spiritualists League will be held in Handel Hall, 40 East Randolph street, the reception of ten new members into speaker for the evening is Mr. John W. the services by reading an inspired Ring, of Galveston, Texas, one of the poem, followed by Mrs. Effa Danelson most eloquent and forcible speakers who gave a flower to every member of on Saturday evening, October 7. Our upon the Spiritualistic platform. The the audience, with an appropriate verse. message bearers will be Mrs. Isa Cleves, Rev. Laura M. Jones gave a fine trance land, Mrs. C. Schwahn, Mrs. Dr. Caird, lecture on the 'Nearness of God,' foland Dr. Burgess. An excellent musical lowed by many beautiful messages, program is being arranged. Let every which were promptly recognized. The Spiritualist in Chicago be present and society has adopted the plan of taking enjoy the good things in store for only voluntary offering instead of the usual tell cents taken at the door of spiritual societies, and would advise all.

Mrs. Frances Wheeler writes: "I to try the same. Rev. Laura M. Jones wish to notify my many friends in the is one of the speakers and mediums states of Wisconsin and Illinois that who proclaim to the world that 'Spirit-I have changed my residence to Minne- ualism is their religion.' She has ocen

use a nen or typewriter. We go to press early Monday morn-ing, hence communications intended for that current issue should reach this

office not later than the previous Batur-day morning. Bear this in mind.

GEORGIA GLADYS COOLEY opene her meetings at Grand Bouleyard Hall, corner Grand Bouleyard and Forty-seventh street, Sunday evening, Oct. 8, at 7:30 o'clock sharp, A fine program will be arranged for the evening, and a hearty invitation is extended to all seekers after truth. Messages will be given at all meetings by Mrs. Cooley and her guides. Don't forget the hour of opening the services-7:30 o'clock sharp. Give this lady a grand recep-

tion at her first meeting. She is well worthy of it. The Child Wonder is one of the chief attractions. All trust in her for they Dr. Peebles is coming to Chicago to speak for the League, Saturday evengiving a series of lectures, illustrated ing, Nov. 4, and he will speak for the by the blackboard, and many come for Rising Sun Mission, Sunday afternoon Nov. 5, and in the evening for the Ait ken Society, 4308 Cottage Grove ave-

open wide without any fee for the bennue. efit of the hungry people. We welcome all who will come and help on in this John Jones writes: "Dr. J. M. Peebles' article in The Progressive Thinker, No. 825, 'War Is Hell,' should be published in pamphlet form, and a W. Hassmann writes: "The regular Sunday spiritual meeting held by the copy placed in every family throughout North Star Spiritual Union at its hall, the land." 1546 Milwaukee avenue, was greeted by a large audience, nearly all strangers

G. W. Roberts writes from Jackson ville, Fla.: "Mrs. Buchanan works hard to help the cause along. She is a grand medium. Our society is scattered; some are in California, but they take your paper."

pressions,' was very fine, and it pleased D. Feast writes from Baltimore, Md.: the intellectual audience, and held them "Dr. Peebles has been with us for four weeks and lectured to fair audiences. The First Church will present to the people of our city during the season the spirit communications. The new con-cert organ was played by Hilda Hassbest talent available, and hope for good results along all lines. I am sorry that mann, a gifted musical worker; her father, the president of this society, did our people do not turn out better. The large class of test mediums and fakes his best to please the people. The Pro-gressive Thinker, our only friend, was in our midst has much to do with the smallness of our congregation each lso sold at large. Please come and at-Sunday." tend our meetings. All are welcome.

Maurgerite Mac writes: "On Thurs-Sundays, 8 p. m., sharp, Perls Hall, day evening, Mrs. M. A. Burland held near Western avenue, 1546 Milwaukee her regular monthly social in her par-Mrs. Mary Skogland writes: "The Metaphysic Aid Society of Wellington, lors. She had a very select gathering. The other psychics present were Mrs. Marion Hunt Davenport and Mrs. Mag-Ohio, has been duly organized, a Con-

evening. Violet, Mrs. Burland's little Indian control, was at her-best, and gave a message to each one. Then we had ice cream and cake, and an excellent cup of coffee. We hope to attend many more of such sociable gatherings.' Maggie Henry writes: "At (old 77)

Spiritual Mission Chapel on Sunday evening, Sept. 24, our speaker, Prof. F. M. Stoller, read a portion of the 7th chapter of St. Matthew for the scripture lesson, beginning with the first verse: Judge not that ye be not judged. After answering all the philosophical questions he answered the personal We had psychometric readjuestions. ings. We had with us our regular me dium, Madame Lucile DeLoux. Straners and investigators welcome at our meetings, which begin promptly at 8 o'clock."

Mrs. Kirchner writes: "At the afternoon services on Sunday, September 24, of the Rising Sun Mission, we had a rare treat. Our brother, Dr, Tisdell, gave a very inspiring lecture. His guide being an ancient Greek, entrances the brother, and gives out spiritual thoughts which are uplifting. We will have him with us now for some time. Brother Thompson gave some grand demonstrations of spirit return, which caused quite a few to think. In the evening, Dr. L. Rowell delivered, a dis course which held the attention of the large audience which filled our hall Mrs. Dr. Caird of Lynn, Mass., and Mrs. Kirchner, gave some demonstrations of spirit return. Our Choir, as usual, rendered some very fine selections. We are pleased to note so many strangers are attending our services. which speaks well of the excellence of our speakers and mediums. We wel-come all to our services Sunday after-

When writing for this paper TOPIC FOR THE PROGRESSIVE LYGEUM. Sunday, Oct. 8, 1905, "Charity to All,

Malice to None."

Gem of Thought:----Think of the good and you will surely

Beneath the rubbish of your censure, good; i Hold that somewhere, in the vast eternity,

ull grow the"strue and lasting brothermond, ovi Shall For every soul is part of that Great

Life That thinks and moves through Nature everywhere:

And underneath the painful calm and strife; 1, 20 The soul moves on, to heights that

are most fair. J. W. R. For information concerning The Pro-

gressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spirit ualist Temple, Galveston, Texas.

Carrie F. Loring, Miss Susie C. Clark, Mrs. C. Fanule Allyn, Mrs. N. J. Willis, Mrs. A. M. Whall, Mr. Jas. S. Scarlett Mr. Osgood F. Stiles and others. Miss Jennie Milton, piànist. All the friends are cordially invited to be present and help to make this a banner day. It is only a five-cent car ride to this hall, and therefore the place should be crowded. Louise Hall, 138 Pleasant street, Malden, Mass.; time, 2:30 and 7:45 p. m. Supper, 6 p. m. Come and interest yourselves in the work of the state association."

Mrs. Powderly writes: "The Engle wood Spiritual Union will hold its first meeting of the season, October 15, at the new Grand Army Hall, just north of 63rd street, on Princeton avenue. No. 6236, one block west of Wentworth avenue. The location is all that could be desired, being removed from public trafic. The hall is inspiring in its beauty. All mediums as well as others are welcome. Services every Sunday at 2:30 and 7:30. Ladies' Aid Thurs-day afternoon of each week. Speakers will be announced in the next issue of

The Progressive Thinker." Alice M. Sexsmith writes: "On Sun day, Sept. 24, at the meeting of the Golden Rule Spiritualist Society, both

afternoon and evening proved very interesting. The afternoon meeting consisted as usual of short talks and mes-sages by different ones. We were glad with us our Sister McIntyre, who has just returned to the city after

being away on account of her health. She gave some very fine messages as did also the writer. In the evening we were entertained by our Dr. J. W. Mc-Farland, who gave us some fine thoughts for consideration. The mes-sages given by Brother Chas. Thompson and Alice M. Sexsmith seemed to awaken an interest in the hearts of hose present. We are sorry to say that our sister. MrsoNors Hill, was not able to be with usilas she was confined to her bed through sickness. Don't forget that on Sunday; Oct. 8, John W. Ring of Galveston, Tegas, will be our speaker.

Don't fail to attend or you will miss a great treat. On Saturday evening, Oct. 14. we will hold in ohr hall the first of our winter dandes. Don't fail to attend Tickets will be on sate. Everyone wel Open door: At O'Donnell's Colcome. lege Building, Baulina street, between Washington Blvd and Park avenue."

CAMP PROGRESS.

Reply to an Outsider's Unjust Crifficism. KDONY 1

This useduation the "Just closed a uccessful seesod." With the exception f one or two unpledsant Sundays, the successful season. audience has largely overflowed the seating capacity and packed closely about the speaker's stand, eagerly lis-tening to the beautiful truths given forth by the many grand workers for the cause. We have had so many fine speakers and mediums that it is impos-sible and impracticable to name them all. We have made a large amount of names to

Few scholars care to dispute its acuracy. The old bible records and that of modern psychical researchers are often quite harmonious. Now, how shall the masses develop

their "hearing" to receive these "angel songs" "from dreamland," or the spirit world, by their own organism? Spirits say that people must develop their "psy-chic," "spiritual," or occuit - "talents," "gifts," clairaudience, clairvoyance, etc. To do so, they must have pure, clear ensitive, delicate brains. Anything which injures the brain should be avoided, such as tobacco, liquor, beer, etc., meat, etc. "Rum, - and tobacco and have injured the spiritual talmeat" ents of more people than any other four vices. If people want to hear the angels they must adopt a natural vegetable diet. The ears, nerves, etc., must be clear of "animal atoms" to respond to the higher rate of angelic vibration. If Christ had been soaked in beer, liquor, meat, etc., he never would have been able to perform the "miracles" which occurred in his presence

GEO E. LOTAROP, JR.

THE PSYCHIC CIRCLE.

Important Communication from Mrs. A. A. Averill.

Dear Sisters and Brothers:-Our cirle is growing. Members are being added every day. Names are being received from all over the world, one hav-

ing arrived recently from far-away Turkey. Requests for thought concentration are so numerous that it would be almost impossible for our kind editor to publish them all. One sister has a dearly loved boy,

who is being led astray through the influence of cheap novels; another, an old lady, wishes that strength may be given her to care for the small child of her daughter who has passed to spirit life; a young couple have two small children whom they desire to bring up with a knowledge of the spiritual phil-osophy; a brother in Ohio who has been married fifty years, desires that his wife may be brought to receive the truths of Spiritualism, that they may walk the remaining years of their lives hand in hand; and also, that a grandson, who is not walking in the path of goodness, may be led to see the error of

is ways, and be started towards right living; a brother in Kansas who is fast losing his hearing, wishes relief; a sis-ter is troubled with what she thinks is an obsessing spirit, and very many have asked for help toward the devel opment of their psychic gifts.

If it were in our power, we would bring every request to the attention of every other member of the circle, but it is impossible. If the requests were sent direct to The Progressive Thinker,

many more could be reached. Accounts of benefits received are also coming in. One very old lady in Vermont, in gratitude for the good she has received from it in causing her to sleep well, and in other ways, has sent us a very nice handkerchief, with the most delicate and beautiful drawn work border, on which she has spent many weeks of labor, which she wishes sold for the expenses of the circle. One sister who has had an almost unbearable mental trouble, has found her sufferings perceptibly lightened since joining the circle and asking the assistance of her spirit friends. Some have received marked help in their spiritual development, while others have seen the beneficial effect upon the lives of loved ones concerning whom they were anxious.

Quite a large number of circles have been formed, sitting at the same time with the larger circle. This is a line of work that can be made of great help and we urge members to try and induce their friends to form circles and co-op erate with us. Please send us word if you are a member of such a circle, with names of the others if they are not al-ready enrolled. One brother has a family circle, himself, wife and six children, even the very smallest being brought under its influence. And so the good work goes on. Please remember that membership is absolutely free and sit every Friday evening by the time of the place where you live. Send

the justice of the measure would enable legislatures to dispose of bills looking toward humanitarian ends with a saving of time, while a greater regard for truth would materially improve almost any public or private enterprise.

ALC: A

There are, grave questions confront-ing this generation of men and women who have grown up since the war, re-quiring high thinking and moral courage to settle; for instance, regulation of public utilities, enforcement of present and passage of better laws relating to rights of children; the problem of converting shiploads of immigrants to our ideal of citizenship; the negro; the treason of Utah-to say nothing of nice points of diplomacy in the relations of foreign countries. Now if our chivalrous brothers think woman so capable and worthy, why do they re-fuse her assistance? Where is the consistency in attributing ability and deny any play for its exercise? Why not utilize this reserve of moral and intel-

lectual power? The ordinary, matter-of-fact woman fails to comprehend. IVA G. WOODEN.

IN THE FIELD.

Notes of Wonewoc and Ottawa Camp-

Meetings.

Since the Wonewoo camp-meeting, a report of which hes been given in a former issue, the writer has had some very pleasant experiences, meeting old friends, and getting acquainted with some new ones. Three very pleasant days were spent at the Minnesota State Convention in Minneapolis, Sept. 8, 9 and 10. It is always a pleasure to visit the Twin Cities-there are tender memories there for the writer, as it was in St. Paul that he made his first real successes in the work of Spiritualism, and while he had been endowed with mediumship for some years, and had used the same in the cause, it was not until he arrived at St. Paul five years ago that the work took tangible shape of recent years. Consequently it is good to visit among the friends who spoke encouraging words in the time when all

were strangers. You have already had an extensive eport of the convention, so it is unnecessary to add to that. I simply wish to say that our veteran worker, Hull, was there and treated the audience to some of the finest thoughts ever uttered from the Spiritualist platform. The vast audience that greeted him on the last evening of the convention, and the rapt attention accorded him, spoke

very forcefully of the esteem in which this truly great man is held by those who know him best. In the election of officers, the convention did the right thing; many tried and true workers were kept in the har-ness, some new blood was infused into their ranks, and take it all in all, the Minnesota State Association has a good year ahead. Frank Irvine, of St. Paul, in former years very active in the work of the Twin Cities, has again swung into line, and is now the secretary of the State Association. I am greatly mistaken in my estimate of the man, if

this fact does not put a good deal of life in the work After the Minnesota state convention, answered the call that came from Macedonia" and took my way to the Ottawa, Kansas, camp-meeting. Here I found that the elements had tried their best to put the camp out of busi-

seekers assembled, and, we had one of the most enjoyable camps I have visited this year. For two days the building in which

we were domiciled was entirely surrounded by water, but even this could not dampen the ardor of the Spiritual ists and investigators, and many there were who literally "walked the plank" that they might enter the "ark" of truth, and listen to the thoughts and the messages given out. The citizens of Ottawa attended in vast numbers, and the night meetings are events to be remembered.

As you will probably get a detailed report of the meetings, it will not be necessary for me to mention the nite

RHEUMATISM CURED BY ABSORPTION

The Foot Pores Now Made to Yield Up Acid Poisons Brow the Blood by Remarkable Discovery Which All Can

TRY FREE-PAY WHEN SATISFIED. Send your name to-day; you will get by return mail, postpaid—FREE To Try -a pair of Magic Foot Drafts, the great Michigan Discovery, which has proven such a remarkably safe and sure cure for rheumatism of all kinds that they are now being extensively imitated abroad as well as in this country. In England infringement against Magic Foot drafts has recently been enjoined by the courts, thus protecting rheumatic sufferers against imitations liable SRADE MARK

to be injurious. Magic Foot Drafts are worn inside the stock-MAGIS ing (without the

least Inconvenience), and they cure rheumatism, chronic or acute, in every part of the body, by absorbing uric acid and other impurities from the blood through the large foot pores. Thousands of letters from cured rheumatics-some of them the toughest old chronics in the country, can be seen by anyone calling at our offices. If the Drafts cure all these people, why shouldn't they cure you? Write to-day to Magic Foot Draft Co., X07 Oliver Bldg., Jackson, Mich. You will get the Drafts by return mail. If .you are satisfied with the relief they give, send us one dollar. If not, send nothing. You Decide. A valuable new book (in colors) on rheumatism comes free with the Drafts. Send no money,

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ers for \$3.75 (postage prepaid)-a price never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you ness, but without success. Despite the high water a goodly number of Truth accomplished by the Progressive Thinker-a miracle in modern business enterprise!

The above is the number of the pres-

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

date. Keep watch of the number on the tag of your wrapper.

Oct. 7, 1905.

PROGREGOIVE THINKER THE

rota. To reach them all I could think chosen delegate and will represent the of no better way than to ask you to society at the N. S. A. convention." kindly place this notice in your paper, Elizabeth Harlow, the noted lecturer, as we all know how extensively it is is now located at 345 E. Long street, read. I wish to thank my Wisconsin friends for the many kindly expressions will attend funerals, conventions, and friends for the many kindly expressions of their regard and the great help they do some week evening work, at a nomhave always been to me in the develop- inal price. Mrs. E. R. Weter writes: "I wish to

ment of my mediumship. I hope to neet them often, and shall be glad to hear from them at any time. My present address is 222 Harvard street S. E., Minneanolis, Minn."

respectfully laid away-good enough for any one; nice casket, nice flowers, Anna Throndsen, the lecturer and test medium, has a month's engagement in Indianapolis, Ind.

n a few weeks of his demise. The N. F. D. Dunakin, of Cecil, Ohio, passed through the city last week on his way S. A. cared for him. I saw him several years ago, and I have copies of his to his home. He is president of the slate-writings to some of my intimate Ohio State Spiritualist Association. He iriends. They are grand and true. had been lecturing for some time in have heard his noble wife, Mrs. Lucinda Montana, and did a most excellent work Wilhelm Slade, lecture. I heard a there. He is an able speaker, and a minister say who heard her at that time, most worthy representative of Spirit. 'It was the best talk I ever heard.' The Doctor has been fortunate, also unforualism. tunate, but he has gone, and will have

J. D. S. writes from Columbus, Ohio: "Barcus Temple opened its doors again to right the wrongs he has done." for the season on Sunday evening, Sept. 17, with Mrs. Marian Carpenter of De C.: "We have engaged for a short time troit as speaker and test medium. The the talented Helen Stuart-Richings, an large congregation that gathered was old worker in the field, yet I believe she is not waning has not spoken for some time on Spiritevidence that the cause the Buckeye' capital. Beginning ualism. Her subject, Sept. 17, Sunday, Oct. 1, and for the entire sea-"The Higher Aspects of Spiritualism:" if son, Miss Elizabeth Harlow will diswas very fine and her psychic readings pense the spiritual food and a very successful season is expected."

Mrs. C. Schwahn writes: "Mr. John W. Ring of Galveston, Texas, will, on October 5, at 8 p. m., lecture in the hall at 523 Belmont avenue. I am sure those who had the opportunity to hear Mr. Ring last year will be glad to hear him 'again, and will with us join in making the welcome to our dear brother in truth as sunny and harmonious as possible."

Benson Gray writes: "On Sunday, Sept. 24, Oscar A. Edgerly concluded his engagement with the First Society of Progressive Spiritualists of Jackson, Mich. His work, both as lecturer and tost medium, was most excellent, and that our people were pleased is best indicated by the fact that we have secured his services for a return engageent in November. He will be with us for the entire month."

E. R. Fielding writes from Washington, D. C.: "Dr. J. M, Peebles of Battle Crock, Mich., spoke at the Spanish Vet-Creek, Mich., spoke at the optics of the ated in this city. Her lectures are not Temple League. He took for his theme, only inspiring, but decidedly instruct-Temple League. He took for his theme, "The People of India; Their Religion and Customs." He will speak again the 29th of this month. Prof. W. J. Colville ive. Her appeals to the people to come into the spiritual ranks are given ive. with so much earnestness, that they then and there begin to study into the will speak for the First Spiritualist Society in Masonic Temple for the month nhilosophy. Mrs. Jaquet is holding an independent meeting, wholly under the of October. He also announces a course of lectures to be held at 402 A street S. direction of her masterful guides, and at Mr. F. A. Woods', and at Dr. A. merely takes up a collection and out of H. Harvey's, 1402 L street N. W., Deginning October 2.

Dr. Beverly writes: "The meetings at all by so doing, and not by running a Arlington Hall 31st street and Indiana 10-cent-circus-side-show-affair. Again, avenue, are crowded every Sunday af-ternoon and evening. Mrs. Kayner daily walks and talks. On the whole ternoon and evening. Mrs. Rayner daily walks and taiks. On the whole gave us one of her lovely talks and she is just what Wichita Spiritualists some fine tests, and all were very much need. Long may she live to guide the plensed. Our music can not be excelled, way faring traveler after truth, into for Madame Holton has trained the spiritual paths of peace."

Star Lodge Hall, 378 So. Western ave. Our speaker for Sunday, October 8, will be Mr. H. M. French. Don't forget our

Harvest Hop, October 21." Eva L. Stewart writes: "The Hyde

Park Occult Society was entertained on Sept. 24, by Dr. White, followed by Mrs. M. McIntyre, Mrs. Jennie Staner Adams, and Mr. Elmo with messages Mr. T. D. Jones spoke in regard to Mrs. Dora Kennedy's passing away. The passing out came very sudden and many regret that one who has only lately commenced to give to the public her messages should be called so soon. On October 1, we have Dr. Randall to speak for us. Oct. 8, Mrs-Amelia Marguerite Forwerg will speak. Her sub-ject will be on 'Palmistry,' which all should hear. Our social and dance was well enjoyed by those present. At a subsequent meeting our society elected Mr. Otto E. Kropp to represent us as our delegate to the National Association and Mrs. O. B. Wilson as alternate Allen Noxon writes: "Mrs. Alice Geh-

ring and husband who have been holding services in Ohio during the past past month, will be in Chicago for the first two weeks of October. They will be located in Englewood, where they will conduct hall meetings on Sunday

evenings, and hold seances on week nights. For place and date of meeting, see later notice. After this engage ment they will leave for their home in Denver where they will work in connec-tion with the Psychical Research So ciety

Nellie Gouthrop writes: Chas. J. Barnes, the tried and true trumpet medium, has just finished a week's work at Camden. Mich. This makes the third time he has been with us within a year. He is loved more and more each time for his honesty. Every night there was

competent worker in the field as misa full house of honest investigators, which made good conditions. Each persionary. We wish the co-operation of son received some word of greeting all societies, thereby strengthening the from two to four of their friends. Mr. object in view, and assisting in the much-needed work in this state. Get in much-needed work in this state. Get in Squires (a spirit) came nearly every line for the winter's work. Write the evening, playing a fife; it was as natusecretary, Mrs. Carrie H. Mong, 415 S. ral as the material. He was known in Franklin street, Muncie, Ind., at once. this section at all public gatherings of soldiers, always having his fife F. E. Irvine, secretary of the Minnehim. A well known conductor of the sota State Spiritualist Association, has Lake Shore road came as a train changed his address to 904 Hastings evenue, St. Paul, where he can be adcars. Last winter while here, Mr. Barnes told a neighbor where he would and the paper he had been looking for. Truth Seeker writes from Wichita, He saw it clairvoyantly. He said it Kans .: "I feel it a duty I owe to the was in a tin box at a private house. He spirit world and also to Mrs. Elizabeth had left it at the bank in Camden. The J. Jaquet for the great interest that this worthy and gifted instrument has cretwo old members of the bank had passed on. Before going he took some

papers home, put them in a tin box; mong them, through a mistake, was a neighbor's paper. By finding it, it saved him \$500. He had inquired at the bank several times but it could not be found. After Mr. Barnes told himwhere it was, he informed the banker where it was, and sure enough it was there. Charlie is a small man in flesh but a giant spiritually. Anyone wanting a medium of rare powers can do no better than send for Mr. Barnes, of Warsaw, Ind."

Carrie L. Hatch writes: "The Massachusetts State Association will hold a Mass Meeting, in conjunction with the Malden Spiritual Society, on Thursday, The following talent is ex-Oct. 12. pected: President Geo. A. Fuller, Mrs.

repairs and improvements, and many more are contemplated for another season

In the Light of Truth for August 5, an article was published by one who con-fessed to being an outsider, which is full of errors and mistakes, being evi dently nicked up from those who knew but little of the work of the association in the past. 'As my husband (now gone

higher) and myself were the founders of the social Sunday gatherings from which the association sprang, and I had the honor of naming it, I think I can write whereof I know. The article speaks of our being content to come out about square at the end of the year During our fourteen vears we have had buildings built, roads made and a large amount of grading done, which has cost about a thousand dollars, all paid for some seven years ago. We have given money to spiritual societies amounting to some hundreds of dollars. As for being jealous, we have ever since we became an organized body been willing to admit any whom we thought were desirable as harmonious workers.

'To build these buildings it was necessary for some of the old-time members to dive deeper in their pockets than the present members have kindly done, and t was done just as willingly, I am glad to sav.

Useless and expensive attaches are spoken of. I do not know what is meant, as we have never had any salaried or paid officers, and the employed about the restaurant have had more lib eral wages than ever in the past Would it not be well for any outsider to find out the facts in any case before accusing those whom they do not know

of jealousy and lack of ambition. We have paid for all repairs now, and look forward to a sticcessful season in 1906. ELLA B. MERRILL.

SONGS IN THE DOMAIN OF DREAMS

Do Angels or Spirits, Give Their Divine Music to Composets, Authors, Etc., When They Are Asleep?

Many people have direamed that they heard the most gloridus music while they lay asleed others have seen the with angelic hosts singing.⁶ Modern spirit re-search proves that dreams were often not 'dreams, bill realities. My grandmother "dreamed" that her son was sick and dying in' England. People laughed away her fears, but the old lady "got it right" Again she dreamed her second son¹ was dying far away from home Folks tried to laugh it off again, but the old lady "dreamed" it correctly, as future fetters proved. The old bible saints often heard angels' both when they were asleep and awake. This phase by modern experts is classfied as "clairvoyance.".

Some of our spirit mediums have dereloped this sensitiveness or delicacy. of the "hearing organs" to a phenomenal extent. Generally speaking, these "angel voices" are at a superhuman rate of vibration, and therefore are inaudible to common ears. Many people have heard these "angels' songs' awake, and other modern experts have actually caught them in a phonograph. The evidence is guite scientific and con-

1.9.0

clusive.

MRS.: A. A. AVERILL. 42 Smith street, Lynn, Mass. A CONTEMPLATED TRIP. Moses and Mattle E. Hull Going South and West.

-Circumstances over which we have little control seem to have converged to send Mrs. Hull and myself south and west in the very near future. We shall start not far from the first of Novem ber, and our route, it is supposed, will be via St. Louis, and the southwest, through Texas to Southern California: thence up the coast via San 'Francisco and Portland as far as Seattle, and nos sibly as far as Vancouver and British Columbia, and thence via some of the northern routes to Milwaukee and Whitewater. We want appointments wherever

they can be made along this route. We want to be guaranteed at least our expenses, wherever we may go. Besides this the privilege of advertising the Morris Pratt School and taking subscriptions to aid it in its work.

The principal object of this journey is to acquaint the Spiritualists whom we come in contact with the fact that they have a school all their own. This school, while it needs their support, can render to its students greater educational advantages than can be obtained elsewhere for a like outlay of money and work.

Spiritualists south and west of Chicago, please do yourselves, the institute and us the favor to afford us the opportunity to do a work in your towns and cities.

As Mrs. Hull and I will fully occupy the time of the meetings with our invo-cations, songs, poems and discourses ve do not particularity desire that any so-called tests or readings shall follow

ur services. Hoping that these conditions are understood we invite correspondence from all who wish such service as will aid them in bullous ... healthful Spiritualism. MOSES HULL. aid them in building up an integral and

RIGHT AND WRONG.

American men very generally accord womankind all the virtues of the race. They say women are endowed with a er perception of right and wrong quicker intuition of justice, greater egard for truth and call attention to he fact that the larger per cent of high school graduates year after year are fris.

Now these same men are in Congress State Legislatures and city councils where they can endow all degrees of executive power on women, and why is it that they accord so much ability in theory and grant so little exercise of it in the practical affairs of government? A keener perception of right and wrong brought to bear on questions of corporate as against individual inter-ests would be of great value in many quarters; and a quicker intuition of

orkorg thow general satisfaction. As at all campneetings there were mediums for different phases of phenomena. I believe hese mediums, Mr. Dunakin and Mr. Burroughs were quite well patronized. The writer did not have the privilege of visiting their seances, therefore cannot give a description of their work. Mrs. Bessie Bellman, of Howard, Kansas, was present for several days and gave some soul-stirring addresses.

This little lady will certainly be heard from, for she always "says something" when she talks. We need more Bessie Bellmans in our ranks. Then we had with us that good old-time worker, who is still active in the interest of the good cause, Mrs. A. L. Lull. Though well advanced in years, Mrs. Lull is still young in mind, and gives out thought well calculated to induce thinking. She is good anywhere she is put, either as test medium or speaker. With all due respect to the other mediums the writer thinks Mrs. Lull gave some of the best and most soul-satisfying messages

given during the camp. Another one who did good work was Mrs. Ella Baldwin of Kansas City, Kans. Mrs. Baldwin is deeply versed in metaphysics, and excels in class work. Sincerity and aspiration is very manifest in Mrs. Baldwin's work. She was a very welcome acquisition to the camp. I said I would not mention the workers, but as I have gone so far I may as well say that the others took part were Max Hoffmann, W. P. Sailing, and Judge Walser and wife of Liberal, Mo., also Rev. Collins of Kentucky. Space will not permit of a more

complete report from me. In closing this account of the Ottawa camp, I would say, Forest Park is one of the prettiest spots in the country. It is the home of the Ottawa Chautauqua Assembly, which has erected a very fine class of buildings, all of which were placed at the disposal of the camp association. This camp is a permanent thing, and blds fair to be one of the camps of the country. Mr. H. W. Henderson is president; to say that he is the right man in the right place is

putting it mild. The fact that he has several times succeeded himself is evidence of the esteem in which he is held.

The writer is more than pleased with the treatment accorded him; he leaves Ottawa Camp with many pleasant mem ories of the days spent there. After visiting several other points in the state among which are Lawrence, Bur-lington, Wichita and Kansas City, Kanwell as Kansas City, Mo., he sas, as

leaves this section for the winter work in Wisconsin. A strenuous campaign has been outlined in that state, of which there will be more later. WILL J. ERWOOD.

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WORDS THAT ARE TRUE.

words that are subject to the meds of songs. "These songs are adapted to the needs of soci-eties and to the home; they are spiritual, and breathe a tender sentiment to the cultured soul. -Lyman C. Howe. "This collection of songs breathes a pure spiritual harmony, and has an uplifting tend-ency."-Dawning Light. "The songs and music are of a nature to in-spire those who hear them with now and higher resolves." D. W. Hull. "There are some things in our personal histo-ry that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer. Prof.S.B. Brittan, but I haveno recollection of a though the ad-vanced or a word uttered. But with him was a young man who sang, 'What shall be may angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest com-positions."-J. S. Loveland. Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

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concentrate your attention in prayerful communion with your spirit friends, asking for strength, health and self-

mastery. There is no hurry about your work in

the world. It will wait until you are ready. It has existed and got on very

well before any of the present genera-tion were horn, and will move smartly forward after it has passed. The opposition of your family should

be given due regard. The home life is not to be easily sacrificed, for there are

compensate for its loss. Those dear to

A. It is not true that they do not, as

The names of all religious de-

THE PROGRESSIVE THINKER

close of the day."

Billy?"

aches.

12.9

that long journey-the children!"

at a time when life should be happy

do work requiring a man's strength."

out homes, orphans, cold and hungry,'

not given me time to reach them.

should imagine, would be fitted

Billy's bright eyes as he said this.

them was stronger than the material;

they have suffered and are hopeless;

being mostly women, they travel me chanically, and it is this class the chil

indeed, make them joyous."

dren are going to benefit."

Little boys-"

"Prav explain."

age.

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NOTE-The Questions and Answers have called forth such a host of re-spondents, that to give all equal hearit, and their opposition is for your good. If you have not, the confidence of ing compels the answers to be made in friends, how can you expect to gain the most condensed form, and often that of strangers? clearness is perhaps sacrificed to this Henry Leimbacker: Q. Why do

forced brevity. Proofs have to be omitted, and the style becomes thereby as-servive, which of all things is to be dep-recated. Correspondents often weary not spirits, in their communications take cognizance of communications previously made through the same and other mediums?

with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always several weeks ahead of the space given. this question implies. Instances will recur to every one who has had expeand hence there is unavoidable delay. Every one has to wait his time and rience in this matter, where previous communications have been referred to, place, and all are treated with equal

the same as in incidents in the earthly NOTICE.--No attention will be given nonymous letters. Full name and ad dress must be given, or the letters will triends have failed in such cognizance? If the request be made, the name will not be published. The there has been no cause for their mak-correspondence of this department has ing such reference. Have you not had become excessively large, especially let-ters of inquiry requesting private an-swers, and while I freely give what mary courtesy of correspondents is ex-pected. HILDSON THITTLE HUDSON TUTTLE. nected. Student: Q. I notice you always write Spiritualism with a capital letter, while in many of the secular papers it is not. Which is correct?

Dr. Melrose: Q. Although the cause of the pains of woman at child-birth can be anatomically and physiologically accounted for, the question remains: Α. What is the object and the purpose of nominations are written with capitals, the excruciating pains which are not but it is noticeable that whenever Spirnecessarily pathological, but normal? itualism is mentioned by the religious All other physiological functions with this one exception are accompanied me of the practice of always writing with some kind of pleasure. Why God with a capital, and the devil with a small d! By what rule this is done is should woman alone suffer and man be

should woman alone suffer and mail be small d! By what rule this is doning absolutely free from such infliction? A. This question is put forth as an argument in proof of the "Fall of (Man." Eve, the first mother, was tempted and fell; she induced Adam to partake of the forbidden fruit, and press, in Spiritualism, show the for the workers of the workers. for this crime one was condemned to the pains of child-bearing. This is in evidence against her daughters even to large capital, for it is the one greatest the present, for the original sin. The of all subjects. Always write it with a myth was created to account for the capital as a matter of distinction. facts of observation, and these were taken to prove the myth.

Laken to prove the myth. Then the question presupposes that everything was created for "an object and purpose," an idea belonging to the old conception of a personal Creator, di-rectly creating the universe. This idea has given place to evolution, and what-ever object there may be it is for the and do know the thoughts, words and deeds of their brother spirits toward life. This means that after we have ever object there may be, it is for the thrown off the mortal body we at once become cognizant of most secret thoughts, words and deeds of both accomplishment of some overshadowing purpose and minor results come because of the necessities in the constitution of things. The same causes workas well as "seeing face to face" in the ing along the lines of the same laws, next life. Is this correct? diverted by varying conditions, product the slimy reptile, poison fanged, and the each other's thoughts there must be highest type of the human being. The likeness and sympathy, or they must be bealthy cell, fed by the blood, causes growth of normal tissue. Introduce a is the knowledge of each other's growth of normal tissue. Introduce cancer- cell, and the same blood multiplies and stimulates the growth of the latter to the destruction of life.

Indirectly they are a warning as all its thoughts by others.

pain is a danger signal. Wrought into religious belief and dogmatic theology, the belief died hard Man wanted to nold it as a menace over woman. He gloried in her suffering a an instance of divine displeasure. prided himself on his exemption. Whe ether was applied to relieve labor

A. That spirits or mortals may read thoughts. In this life the physical body and its

conditions prevent thought transmis-sion in a great measure. The spirit In the meaning conveyed to the hu-man understanding, there is no purpose freed from this impediment, transmits in the growth or accompanying pain of cancer, neither does travail pains nec-out limitations, and is able to set up a essarily have an object and purpose. barrier against the fall recognition of and receives thought, but is not with-

rd.	TWILIGHT MUSINGS.				
PP		Experiences, Thoughts Opinions.	and		
Hen		Opinions.			

pains, the clergy arose to a man, in opposition. They preached sermons against it, and bewailed the horrible in-To the Editor:-"As I sit in the twiiquity of the age which flew in the face of divine providence and sought to avert the just number food her are thoughts and feelings And just here I wish to mention slimy little sheet which has fallen into my hands of late, entitled "The Expositor," and it seems to me that I am thinking of the dear unostentamighty poor way to build one's self up tious John Whitiler, who said that when doubt like a dove flew over his and expect to be supported or elected to any office of public trust to indulge in head, he never allowed it to find lodga sly partnership to cast odium upon ment there. But unlike Whittier, my others Whatever Moses Hull's opinions are. doubts are not easily dispelled; for did I not know that there are trustful souls whether we agree with him or not, we must admit that he is honest in giving them expression. Perhaps it would whose organisms are used to convey intelligence from the beyond, I believe l should remain skeptical. I do not know have been wiser for him if he had spoken and written a little more conthat it is in order to eulogize people while living, but I sometimes think it is servative, but since he is not politic in Civilization awakens the mind, which creates a larger brain, protected by a who (I am informed) in her early life, his nature, we can not help acknowledging his integrity to truth as it aplike George Eliot, was a devout church peals to him. I believe, however, our grand Spiritualistic movement has member, and like her emerged from the limitations of the church into the broad much good material for official directorextra provision made for the birth of field of religion of humanity. All of her ship and that its, present officers have poetry that I ever read had a tendency done well, and my faith rests in the N. in that direction, and that is why I be S. A. as the great head of the body unl came interested in her. Strange to say versal in regard to the movement and I that I only hoped that she might have believe in its future unfoldment. evidence of a future life, when I was I am an optimist, I confess, and beunsettled on that question myself. lieve in the cause, and that by repeated Then imagine my delight when I efforts of any of its votaries they be learned that she had got the evidence come more competent to carry on their work from the N. S. A. to the by automatic writing through her own instrumentality; which evidence setstate officers and the M. P. Institute. tled the question with me. Then I May they live long and prosper is my wish to each and all, with loving greet-ings. CATHARINE MCFARLIN. longed to know the character or purport of those communications, when she kindly submitted one through the columns of your journal which reads: "Experience After Death.

SPIRITUALISM AND THEOSOPHY. A Medium Pointer Lesson From Her Own Experience.

Standing in a large $b \frac{dy}{dy}$ window of a eubstantial residence in the Capitol-City of the splendid state of Minnesota, I have just been reviewing Mrs. Annie Besant's article entitled, "Trayels in the Spirit Realms," in The Progresswere two young people looking out at the coral-red glow of a fading winter ive Thinker of August 12, copied from the Inter Ocean, in which she makes a statement proving her ignorance of sunset. "Billy," said the elder of the two, "if

those far-off hills away ever on the other side of the riven, where the sun-Spiritualism and its mediums. . I quote beams linger latest werquite 'Hills of Paradise,' where care is but a phantom, few things in earth or heaven that can as follows: "Observe the difference between asyou around the home circle see how tral phenomena and Spiritualism; they detrimental to you is your hallucina. are exactly the oppositet. In Spiritual-tion, and your constant brooding over ism the spirits return to this plane, in the other the astral spirit of the living man or woman goes out of his own free

will to meet the spirit that has passed." Some of the Theosophists, like some of the Christian Scientists, talk as though they had the patent right to the kingdom of heaven and its wisdom. Now any one who has been a medium, I think, can bear me out when I make this statement: Spiritualism long years ago, before I ever heard the term Theosophy or its teachings, unfolded my spirit to the extent where I could travel

by my own free will to other planes of consciousness where resided the spirit friends, and teachers, as well as to travel in many new departures of life beyond the realm of the senses; socalled. And Mrs. Besant should know that many mediums (psychios, I suppose I should say) are blessed with the power to go and come at their will, as well as Theosophists, and they did not receive this gift by studying the ancient masters either. * But should our friends return to

earth, I can't see why it should be conceded such a disgrace or detriment to either them or ourselves. We used to delight in each other's society when they were here, and since this little mother earth of all the planets in this universe is the select globe upon which to receive all the necessary education and unfoldment by repeated reincarna-tions as Theosophists teach. Fishered

think then it would be wise for souls in the body and out of the body to keep press it is with a small s. It reminds close in touch with mother earth. And to go and come in acts of mercy giving lessons to earth's children upon

their duties here and words of encouragement to the disheartened and heal-It is an exception to universal prac-tice in using capitals. The freeings to the sick both physically and mentally, to comfort the mourners by giving them the evidence of the contin-The use of a small s by the secular press, in Spiritualism, show the bigued existence of their loved ones, and the hope of their own continued spiritual awakening by cultivation along these lines, it seems to me is the very quintessence of divinity in mankind,

and alds in the unfoldment of the angel after death. We consider that the people here who Harry Brown: Q. I gather from the general teachings of The Progressive Thinker that all disembodied spirits see bave humanity so much at heart that they are willing to sacrifice their social

pleasure to go down into the slums and assist the unfortunate to lives of sobriety and purity are indeed, philaneach other, while they were in the earth thropists, and have the altruistic nature which evolutionists teach is next the angel. I have attended a good many Theo-

ophical meetings as well as Christian Science and read much of the literature of both, and received much good, but I must truthfully say, all that was consistent in either was familiar to me, the same teachings the spiritual teachers had imparted long before either of these cults were known to me. All that is not consistent with reason, seems, as Dr. Peebles has often said, "Blatherdash"—and that reminds me of the Doctor's splendid and masterly lecture in a late Progressive Thinker. To my mind it was one of the grandest contributions it has been my good fortune to read in a long time, and I only wish that the Doctor would find it advisable to have it published in pamph-let form for the purpose of missionary

work among societies and workers, to scatter broadcast, as there are scores of orthodox ministers who should be remembered with a copy and reminded of the "Prince of Peace" instead of Jehovah, whose character, I am sorry to say, was to inspire most of them in

their dissertations upon war.

LIGHT AT EVENTIDE. AN EXPLANATION. "There Shall Be Light at Eventide."

W. Yates on Madison Spiritualism.

In No. 827 of The Progressive Thinker, Mr. Yates deplores the ab-sence of Spiritualist meetings and mediums in Madison, Wisconsin. Also that one Spiritualist meeting here, which he attended, was disappointing. The meeting to which he refers was inaugurated by the Wisconsin Spiritual-

ist Association. As it was a hasty and unexpected affair with the association, Madison had not been notified. Rev. Nellie K. Baker, secretary, residing at Bortoge ung association the business and it required a tan years' search to reach them, what are and crass of peo-ple do you think would be found on the various paths leading to them?" Billy looked over to theme far away hills, listened a moment to the night meeting. She arrived promptly. She found a letter saying a guest at her house was dangerously ill and to come wind shrillingly heralding the coming

home immediately if possible. She left here at once, expecting to return by next train, The case, was so much cold, and then replied: "Well, I suppose it would be the lean and slippered age: people," who worse than supposed that she could not leave it. And so the meeting was not found life a failure and consequently a burden, many of them too old to expect advertised. It was to continue through three days and evenings. Will J. Erten years more, but L imagine they would be the most eager to start on Such a long journey." "Oh, that is because you are only twenty-two, Billy, and think people much older ought- not to anticipate walking for a decade even to reach "The Hills of Paradise." wood and Moses Hull were to be the principal speakers, and a Mr. Miller the platform test medium. Mr. Hull was called unexpectedly away to attend court, and Mr. Erwood found less num-bers in the hall than could be counted "No doubt you think fifty a prodigon the fingers of one hand. It so sur-No doubt you think hity a proug-ious age, unmindful of the fact that the desire for happiness is the same in all ages, because the heart never grows old." prised him that he looked more like a scared yellow fever patient. His usual most excellent inspiration took a tem-porary vacation. Mr. Hull got there "Well, Miss Peripatetic, what age and he last day. Despite the dismal opening circumstance, the closing found the class of people do you think would be found on this journey after light at

meeting grown to a good house. Several have told me later that they eventide?' for this is what those sunhoped the state association would retipped hills seem to presage, at the turn, that they wanted to hear it. Bad "I believe, Billy, we would find travas were the conditions, the meeting left a good impression. It will come again and next time there will be no complaint of the success.

I hope this explanation will cheer up Mr. Yates and give strength to his patience. All of the other association meetings in the state, so far as I have

learned, have been successful. The sweet, grave aspect of the face There are a great many Spiritualists raised to his was such a study the in Madison, of a very excellent class. young man forgot to answer. "Then," resumed the girl, "comes the They have not been fortunate in having good test mediums, and enthusiastic broken-hearted class by whose side sor-row ever sits waiting to claim her heri-tage. i think, Billy, there would be a public leaders. It is hoped these will yet be supplied. There have been meetings here in the past. The whole subject was so new and crude they great many of this class-mostly women, frail by nature, yet from .whom life exacts so much, they give their failed of permanent shaping. Many heart's holy trust and in many in other places besides Madison have sufother places besides Madison have suf-fered likewise. Test mediums have stances, meet with deception and heartbeen developed here, and have been at-"Oh, come, now," aried Billy, "whith-er are we drifting? You say that, just tracted elsewhere. Traveling test me-diums have come here and done great good.

because you are a woman-what do you There is another class of semi-Spirit know about such things, I would like to ualists in Madison. They have seen and heard enough to believe there is know? Heartaches-you! Ha! ha!" The declining sun made glorious the something in it, and are hungry for western sky and without 'removing her more proof. There is excellent Spiriteyes from the mountains of gold in the ualist soil here. There are those here who have passed through the trying distance, his companion continued: "Listen, Billy, there is another class days, never more to return. All of the -there is another class torbe found on Spiritualists here would much rather "Children!" exclaimed fBilly, "pray attend a good Sunday Spiritualist meetwhy should we find the children there?"

ing than any other kind. The camp-meetings are doing splen-"Ah," returned theiyoung girl, softly, did work. They attract the best medithe dear little children have a mission here as elsewhere.unLet atme explain. ums and speakers, thus largely recruit-

These children wouldcrange from ten to ing the ranks. I am acquainted with W. Yates. fourteen years of aga, and the majority is a genial and most loyal Spiritualist, and brimming with the milk of human of the little travelets boys, for they have real griefs and heartaches, too, for kindness. The trouble is he fattened it seems the world nbegins to buffet them at a very early age; they are so long on the inspiration of the many Chicago Spiritualist Sunday meetings, that he how feels starved; and the starpoked and punched, kicked and slapped, and laughed at, mostly by their own vation doesn't produce a delectable sen-E. W. BALDWIN.

sex, sometimes by heartless parents or guardians. Oh, you need not laugh; I've seen it and you know it, until finalsation. Madison, Wis. ly they learn to look upon it as the new essary thing and become hardened by the time they are called, to fill higher stations in life. My! what a sorry time

WAITING.

Dear one, when I lef. thee in sorrow, And the last parting words had been some of these little fellows have when they are sent out to learn a trade, and

said, And I knew that the coming to-morrow and gay they are placed shoulder to shoulder with men careless of their Would find me alone with my dead, In the home where all ties are now

language, and very often called upon to broken, With no welcoming step on the "But this applies equally to girls; you eem to have forgotten the girls withstair;

fancied I heard these words

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avert the just punishment God had ordained for woman's original crime.

It is not true that this exceeding pain is normal and not "pathological." Among savage races, living naturally and healthful, there is no fear of suffering, for it is brief and recovery rapid. Of course the function must be accompanied with a degree of pain but ninetenths of its danger is the result if the artificial methods of living, of food and dressing, of civilization.

Civilization awakens the mind, which larger skull. The infant of the savage a larger skull, proportionately, than any other animal. With cultivathis enlarged head. On the contrary the difficulties are increased by abnormal anatomy and reckless destruction of health. The mal-formation has become fixed in a degree, by heredity, and the altogether bearable, and scarcely heeded pains of the free savage have become crucial, and in many cases of extreme danger to life.

When the race forgets this dogma that God in his anger cursed the woman with such punishment; forgets the dogana that made man master and woman a slave, and excused his meanness and cowardly abuse of this slave, the better for human advancement. Had the race advanced in physical perfection, coincidentally with intellectual growth, there would remain no motive for this question-for pains not only this, but all ailments, would have been of the

past.

from earth life; what were your emo Mrs. McC---: Q. Twelve years tions?' Ans. "Crying out with joy when I ego I suffered from nervous prostration found my spirit so strongly buoyant, so free of physical hindrance I realized at and have since been tormented with Catholic spirits who want to drive me into that church. I have been nearly once that death or freedom from mortal sense imprisonment, was freedom for yertised medium), and he replied that all that was best in me. But still I into that I must every night go into a dark room longed to be able to shout my joy into 'Depart," forward and back. the ears of the denser friends still and say buried in the accursed flesh wherein It made me worse. I wrote to Dr. who treated me for five months. He the grub must change to the spirit with said I had a very bad case of obsession. free activities."

I have read this over many times, for My family are opposed. I feel I have a work to do, and I want to do it? What it corresponds with an experience that once had. It seems that I was in a do you advise?

state bordering on a trance condition, A. It is clear that your "nervous prostration" yet remains, and you are and it made a lasting impression, but 'obsessed" by a disordered nervous sys- then I thought that I was still in tem, and instead of brooding over the body, so it really was no proof of a hap-"Catholic" spirits, with their influences py exit. But when I hear an account o for evil, and planning for "work" in the one who has passed out, giving the spiritual field as lecturer or medium, same experience from such good auyou should take nourishing food, keep thority as Sara A. Underwood, I think it is proof positive. in the open air, and engage in some While I am interested in this lady I

tasks that will take your attention, and prevent the recurrence of your ideas also hold in high esteem her husband, about being "obsessed." If you would B. F. Underwood, for the valuable exreason a moment you would know that pression of profound thought that he your spirit children and friends would contributes to The Progressive not allow you to be approached by oth-

And I wish to say of Dr. T. Wilkins, ers who would make you miserable. Keep out of dark rooms; especially that I am well pleased with his poetry, forbear to repeat a word "forward and but think that his "Hello Back" caps R. NORTHROP CRANE. back," especially if, as in this case, the all. backward reflection is "traped," which

in your case repeated a hundred times "The Infidelity of Ecclesiasticism. would have any other than a cheering A Menace to American Civilization." effect. Such advice is cruel in the ex- By Prof. W. M. Lockwood, lecturer treme, as the dark room and senseless upon physical, physiological and psy-repetition can only aggravate your ner- chic science. Demonstrator of the moyous condition. Go to a room flooded lecular or spiritual hypothesis of nawith sunlight, and sit in its brightness. ture. Scholarly, masterly, trenchant. Gall your scattered thoughts together, Price 25 cents.

"When shortly after the death of an The flower leaves were vibrant with acquaintance whom we had known to rapture, With the raindrops that came with be deeply interested in psychical science, as his name was written, we the breeze, And the day weary with pleasure and asked, 'Will you tell us what were your individual experiences when you awoke laughter

Fell asleep in the lap of the trees. The murmuring brooklefs were a-quiver

Responsive to the cloud-laden sky, And from valley, woodland and river Was borne a soft, restful sigh. The flowers that had drooped in the

sunlight, With pale lips parched and dry;

SUMMER RAIN.

Shone star-eyed with a gladsome de light As the cooling rain held sway.

And a fragrance like the incense of

heaven, Spread over the languishing earth, For a new life of joy had been given, And buds had sprung into birth.

There is healing when life's sorrow are nigh, When our heart longs for the rain,

And we look for God's helpers on high, And list to our soul's sweet refrain.

And we thank the good angel givers, For the love implanted within For the songs of the brooklets and

rivers, In Nature all souls are akin.

For the drought o'er the landscape and hedges,

For the shadow, the sunlight and wind. For the love that strengthens our

nledges. For the good we can do mankind. BISHOP A. BEALS.

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spoken

said Billy, with a burst of feeling that "There is some one just waiting-up, would have shamed eyen a Don Quixote. there! "No, Billy, not forgotten. You have

Tho' I wait all in vain for a footfall, "Well, Miss Peripatetic, let us call a And I list for the call of my name, And I miss a dear voice every nightfall, halt on the travelers and imagine them In the home that can ne'er be the

well advanced on their journey towards "The Hills of Paradise"; what hard-ships are they most likely to encounter same: When I ponder on days of our roaming, And I think of the pleasures that

along the way?" ""That is a hard question, Billy, for were, Then I hear in the hush of the gloamwhat would be a hardship to one class ing:

would be easily passed by the other. "There is some one just waiting-up 'lean-and-slippered-age' people, 1 there!'

passionate yearning for a brighter spot, and would travel hopefully even So again I take up my life's burden, And will cheerfully wait for, the If weary; the thought of the rest and dawn:

seace at the end of the journey should, For I know that each heart heavy-Inden.

"And the broken-hearted ones?" Will grow light when earth's sorrows There was a mischievous twinkle . in are gone, And tho' clouds of adversity lower,

"This class cares not for hardships. And misfortunes seem borne on the They move slowly yet are capable of

air. better speed. They, oh, they are broken-hearted because the spiritual in Let us take these sweet words as our dower:

"There is some one just waiting-up there!"

Cincinnati, Ohio.

Instantly Converted by a Sudden Flash "Well, they are amazed to find little children so weary of life as to strive to of Lightning.

enter the paths to a distant country, I would kindly ask you to print in since the country they are leaving can grow no thorns for them at such an our paper the following manifestations that we had in our home, August 6, 1905. The medium, Mrs. Fannie Con-"And girls, too," interposed Billy. rad of Louisville, Ky., paid us a friendly visit and having had a good social time during the day a home seance circle was suggested. Those present were Mr. and Mrs. Paul Rinke and three children, aged 2, 4 and 7, and Mrs. F. Jennerich, aunt of Mr. Paul Rinke, and the medium and her daughter, Genevena Conrad. After the opening of the circle by the medium's control, Proessor Dotson, said the trumpet used had something-wrong with it, and told me to get a pilot's trumpet, used by river men, which weighed about two pounds, and which seemed utterly too heavy for spiritual force to handle, and told me to bring it from an adjoining rcom. After receiving beautiful mes sages from our spirit friends, the medium's husband took the trumpet and gave us a fine lecture on Spiritualism. Just then a flash of lightning came, for there was a rain and thunderstorm raging. This flash illuminated the room as bright as day for about sixty seconds; there could plainly be seen the materialized form of Mr. Conrad standing behind the medium's chair, holding the large trumpet over her head, his strength not giving out dur-ing the flash of lightning. That convinced me and my aunt, Mrs. F. Jenne "The Kingship of fidi-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme chality of the world, Jeffersonville, .Ind. cions that were made by his light

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rich as firm believers in Spiritualism, and are becoming workers in the light of truth. Thank God for his conver-

themselves who have time to grow old, Liemselves who have tingit grow old, crabbed and sarcastig.".dj "Right!" cried Billy, And now that the curtains of nights are pinned back by the stars, if you will look my way, you, too, (without being broken heart-ed) will see a little "Aight at eventide." - "I looked, and over my right shoulder are the first new saw the first gleam of the bright new

"Wish," he cried; we both wished, and to-day the wish came true. ARIES, M. WOOLEY.

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spair vanishes, and and their efforts to cheer them on theirawanthey realize these little children with their winsome pleading shadow forth God's rainbow of love to breaking hearts. Thus you see, Billy, it is only those who live within

and breaking hearts, for enidently they, too, in some vague sort of way, have had to breast the blows of evil circum-stances. Feeling is awalkined and de-

"And girls, too," replied the girl smilingly, transferring her gaze to his become objects of interest to these men and women who have played to the finish the game called "hearts" and lost. Here surely is something to inquire into, even with streaming eyes

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Thomas Paine.

"THOMAS PAINE .-- PRESENTED TO THE CITY OF PHILADEL PHIA, OCTOBER 13, 1876, BY THE LIBERALS OF AMERICA.' ADDED TO THIS WAS THE FURTHER INSORIPTION, "BUT RE-JECTED BY SELECT COUNCIL." ALL THIS WAS POLISHED OFF, AND THE INSCRIPTION NOW STANDS AS IT DID ORIGI-NALLY, WITH THE EXCEPTION OF THE WORD "LIBERALS," WHICH THE BOARD WANTED CHANGED TO "PATRIOTS."

Fight for the Bust of Thomas Paine authorities and have the bust given the Won by a Woman, Mrs. Kilgore, of consideration that she considered was Philadelphia, an Attorney-End of a its due.

with that of Franklin and Jefferson.

Original Inscription Altered.

After deliberation the board decided

to accept the bust, provided the in-

scription was changed. This was done,

and the statue is now in Independence

"Thomas Paine. Presented to the

Hall. The original inscription read:

Thirty Year Contest to Have Plece of Sculpture Representing "Author-Hero the bust placed. She wrote to have the bust placed. She wrote to of the Revolution" Put in Independ- the board which has charge of collectence Hall.

. 8

Philadelphia, Pa.—Thomas Paine, whose writings did so much for the said that friends had urged that she cause of liberty, probably rests easter should present the bust to the congress-in his grave now that the fight of thir-ty years to secure a place in Independ-ence Hall for his bust was won and the adelphians as parrow-minded and his memorial reposes in a prominent place in the building. The credit belongs to Mrs Carrie Kilgore, a well-known athad no religion, whereas it is generally conceded that his religion was identical torney of this city. Ever since the bust was presented to the city in 1876, it has been in Mrs. Kilgore's custody. The fund for the purchase of the bust

was started by the Boston Index, a periodical edited by F. E. Abbott and later by B. F. Underwood and devoted to free religion. Among its contributors were Edward Everett Hale, O. B. Frothingham, Robert Collier, George W. Julian and many other citizens of

w. suman and many other citizens of equal intellect and patriotism, Notwithstanding the distinguished persons interested in the memorial, a this was 'the further inscription, "But select council, which was called to rejected by select council." All this consider the gift, rejected it absolutely, was polished off, and the inscription and would give it no place. Neither now stands as it did originally. and would give it no place, Neither now stands as it did originally, with would Memorial Hall or the Pennsyl- the exception of the word "Liberals," vania Academy of the fine arts accept which the board wanted changed to it, even for temporary exhibition, and "Patriots."

assume responsibility for its safe keep. Sydney H. Morse of Boston, was ing. Mrs. Kilgore, who was treasurer sculptor of the bust, which cost \$1,200. the fund, assumed the custody of It is of white marble, mounted on a the bust, and has tried vainly at inter- shaft of granite, with a surbase of Tenvals to put the matter before the proper nessee marble.

THE MOTE AND THE BEAM.

The Interesting Part They Play in the Lives of Two Prominent Men, John Davison Rockefeller, the Richest Man in the World, and William Jennings Bryan, the Great Politician, and Twice a Candidate for the Presidency-The Mote and the Beam Analyzed by the New York Sun.

It is recorded in the Gospels that in the Sermon on the Mount, Jesus used this language, and we quote it as particularly applicable to a case which we shall proceed to relate:

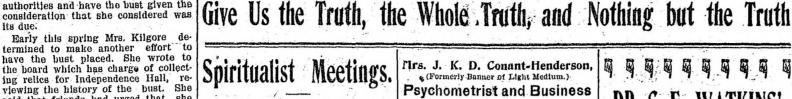
"Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, bestreet hold, a beam is in thine own eye.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye."

The mote in the brother's eye which Christian brethren are now undertaking to pull out is in the eye of Brother John Davison Rockefeller. This brother is pre-eminently a Christian, in a conventional sense at least. He is a thorough-going Baptist, and very few members of that denomination of Christians, the second largest among the Protestant churches of this country, are so punctiliously faithful as he to the religious observances of his cult. He is a superintendent of a Sundayschool and is diligent in the performances of the-duties of the place. He is a regular attendant at prayer meetings at a time when such fidelity has fallen greatly into desuetude, and his voice is often raised in supplication at the now thinly attended gatherings. He has given more money for the propagation of the form of Christianity which he believes to be the truest than is contributed by any other Christian of his

time. Another Christian, though of a different religious denomination, is Brother William Jennings Bryan. Brother Bryan, thinking that he messages given by good mediums. Good is a mote in the eye of Brother Rockefeller, has assumed to himself speakers in attendance. The Golden Rule Spiritualist Society the duty of pulling it out. Brother Rockefeller, he says, "regards himself as a pious man; in fact, he is quite punctilious in attending upon the ordinary means of grace; yet his life record shows extraordinary moral obliquity.



It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present oted when the only reason the Paine time. bust was excluded from Independenc Hall years ago was on the plea that he

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. Central Spiritual Church holds serv ces each Sunday afternoon at 2:30, at

Fasking's hall, 30th and Archer avenue Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hole ervices in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Confer

ance at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meet ing Thursday 3 p. m. Mrs. Jeffery Burland, pastor. Chicago Spiritual Alliance Church, in

Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All wel-come. Services at 3 and 8 p. m.

come, Services at 3 and 8 p. m. 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. Aitken, pas-tor and test medium. Come and bring Your friends. our friends

The Progressive Society holds serv-ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Church of the Psychic Forces.

holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lec-ture at 8 p. m. The hall number is 361-363 East 436 street. Conducted by Mrs.

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

meetings will be continued all summer Dr. Beverly, president, No. 44 East 31st A Spiritualist Temple ' has been

opened by Mrs. Schwann, at 1/23 Bel-mont avenue. Services held every Sun-day and Thursday evening at 8 o'clock. Tests and music at every 3er-

The Spiritual Church of the Students of Nature will hold services every Sun-day at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenué. Good speakers and test medi-ums. Mrs. M. Schumacher, pastor. . The German-English Society Bund. der Wahrheit No. 18, holds nervices ev-ery Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turn-er Hall. Mr. Frank Joseph, medium.

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Unconscious.

\$..

Consciousness, or, to coin a more English word, "awareness," is the most important of all mental phenomena, [as defied all the researches of the physiologist. Its external organs are, it is into activity the neurones or pyramidal

cells situate within the cortex of its gray matter. But beyond this we cannot go. What physiology can do for us, however, psychology has attempted, and the

the Salpetiere, have shown that in cer-And will explain to you why we believe that our new method of preparing medicine Kindly write us if you are not now receiving B ural rigidity or spasm of the muscles. made to change from one position to an-other at the will of the observer. Who has had Forty Years' Experience in the Study and Practice of Medicine, Two Years Prof. in a Medical College, Ton Years IN SANITARIUM WORK, Hence, he argues, the only thing which bulism.

Clearly, argues Dr. Janet, in these

come not one, but two.

A Study of the Consciousness of the sciousness is not asleep. Our legs continue to move us in the direction we have fixed for them, the right corners are turned, and our eyes, the guardians

of the body, remain on the watch to warn us of approaching danger in the shape of collisions, which we avoid, as important of all mental prenomena, the set forth in the Chicago Tribunej inas-much as it is the first manifested symp-case of normal sleep differ, save in de-though blind and deaf to ordiattendant of death; yet it has, till now, nary sights and sounds, although a well known voice may speak near us in hushed tones without our awaking, and true, easy to be perceived. We now regular and expected movements, such know, though dimly, how the sensory as those caused by the motion of a tram as those caused by the motion of a tram know, though utility, now the second as those caused by the motion of a training nerves, through which alone we receive or ship, seem to have rather a lulling impressions from the external world, effect on us than otherwise jet a sudimpressions from the external work, effect on us than otherwise let a succommunicate their views, with a speed den and unexpected sound strike our comparable to, but inferior to, that of ears, or a hand be abruptly laid upon comparation to, but interior to, such as a series of a hand be abruptly interesting in the spinal cord us, and how swiftly the whole ego be-rectly, in others through the spinal cord comes aware of it, and leaps back into to the brain, where they arouse and stir full life with the whole of its consciousness regained. Some part of the consciousness has really been on the watch all the time.

From these facts Dr. J. Grasset has constructed a theory of the consciousexperiments made by Dr. Pierre Janet, He holds that besides the full or upper, consciousness which we all know, and the brain is not equally conscious at the tain abnormal cases every portion of reasoned movements, man possesses a the brain is not equally conscious at the lower or more sensual psychic center, the brain is not equally conscious at the lower or more sensual psychological same time. With patients attacked by which is, according to him, independent catalepsy he has shown that the con- of the other. This, which he calls the sciousness of the individual breaks up "polygon," from the fact that the differinto at least two parts, or which one part remains active, while the other sinks into abeyance. Thus, a catalep-tic's arm or leg, when once placed in the functions which we call instinctive, tics arm or leg, when once photos in the functions which we can institute, any position by external means, will re-main so fixed during the remainder of which has become familiar to us by main so fixed during the remainder of which has become familiar to the the attack, without the patient being use. Among these he would include conscious of the fatigue thereby caused the passions and the emotions which the passions and the emotions which tation compelling it to take another as, for instance, the unreasoning fear, we share with the lower animals, such Yet this is not due to any unnat- anger, and the like displayed by crowds

Not the least valuable point of Dr. ANDREW B. SPINNEY, M. D On the contrary, the limb in question Janet's theory is that it explains in remains perfectly plastic, and can be great measure the important part played in our daily lives by this division of the consciousness. Whatever view we may take of the physical mais missing from the brain of the patient chinery of thought, there can be no is the "awareness" of what is taking doubt that its long and uninterrupted place, and it is therefore in the position exercise puts a vast strain upon the of a telegraph receiving station from powers of the body, and leads to the ex-which, though messages are sent to it, penditure of what we call nervous force. the operator is absent. Similar phe-nomena occur with patients attacked while the energy of the muscles is by diseases less rare than catalepsy, really increased by constant use, and is such as epilepsy, hysteria, and somnam in effect inexpansible this does not Perhaps the most cruel of hold good for nervous force, which, in effect inexhaustible, this does not these cases are those of local anaes-once expended, can only be renewed by these cases are those of focal analysis once expended, can only be reacted in thesia, where the hysteric during the long continued rest, and even then by attack does not feel pain if pricked or means which we cannot accurately attack does not feel pain if pricked or means which we cannot accurately attack does not feel pain if the trace. But nearly all actions of mind burned in one particular part of the trace. But nearly all actions of mind body, although remaining sensitive or body tend, when constantly repeated,

to become, as it were, mechanical, or to pass, in Dr. Janet's language, from the ases the consciousness of the patient control of the upper to that of the lower has become split up, one part being consciousness. If we compare, for in-alive, while the remainder is in appear- stance, the laborious reasoning by ance dead. Yet it is not dead in reality. which a child succeeds in casting up a One knows by other tests that the part long column of figures with the machinesupposed to be insensitive is, in fact, like ease that enables a bank clerk to telegraphing its sensations to the brain go through his ledger, with, perhaps, just as much as the other. But the his mind at the same time occupied central receiving station has now be with his own thoughts, we see that this must be the case. But the greatest

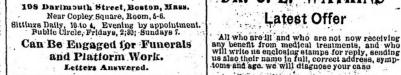
These, it may be said, are cases of blessing conferred on us by the possesdisease, but things happen every day sion of two states instead of only one to the most normal of us that can be state of consciousness is that of sleep, explained by the same theory. How whereby, while the body, instead of often do we walk along the street think- being "left naked to its enemies," reing, as we say, "of something else," tains enough consciousness for its own with one part of our consciousness in protection, the higher functions of the evident abeyance? Friends may pass brain obtain the rest which alone enus without our recognizing them, inci- ables them to gain fresh strength for dents in the ordinary life of the streets the renewal of the struggle with the take place around us without our being coming day. aware of them; but our whole con-JOHN A. HOWLAND.

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How? In this way, says Brother Bryan:

'He has so long accustomed himself to putting money-making above ethical considerations that he can bankrupt a competitor through the rebate system, bribe a college with a donation or evade a court summons with equal complacency."

Now, in what respect are the methods in business pursued by Brother Rockefeller different in principle from those on which business generally is conducted, from those pursued by Brother Bryan, for instance? Brother Bryan has made a considerable fortune since he first became politically prominent in 1896. As compared with Brother Rockefeller's fortune it is triffing in amount, but as compared with the average possessions of Americans it is great. Brother Bryan could not have accumulated this fortune, great or small, any more than Brother Rockefeller could have gathered his vast possessions, if he had obeyed the. principles laid down by Jesus in the Sermon on the Mount. in which is summed up the Christian theory of the conduct of life-for example:

'Resist not evil; but whoever shall smite thee on thy right cheek, turn to him the other also.

'Give to him that asketh thee and from him that would borrow of thee turn thou not away.

'If any man will sue thee at the law and take thy coat, let him have thy cloak also.

'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal.

"Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

These were not esoteric instructions and commands. They were given by Jesus to the "multitudes." They embody the law of Christianity.

Are they obeyed by Brother Bryan any more than by Brother Rockefeller?' Are they obeyed by the civilization of Christendom and could the structure of that civilization as it is stand if they should be obeyed by it?

That civilization, however, has established certain moral laws of its own and has expressed them in statute law. Has Brother Rockefeller made himself mor amenable than Brother Bryan to penalty because of violation of that statute law in the conduct of his life and in the gathering of his fortune?

In what respect are the methods by which Brother Rockefeller has accumulated his many millions different from those of Brother Bryan in gathering his thousands? Neither of them is in prison, and the assumption is that neither is guilty of any offense recognized by the statute law as immoral. That Brother Rockefeller has more millions than Brother Bryan has thousands does not affect the principle.

The truth is that the methods of money-making pursued by Brother Rockefeller are not different in essential morals from those of business men generally, whether these are successful or unsuccessful in the chase. They engage in a competition which does violence to the principles of Christianity as laid down in the Sermon on the Mount. If Brother Rockefeller's "life record shows extraordinary moral obliquity," as Brother Bryan asserts, the whole system of trade and business of Christendom is of like obliquity.

We do not offer any defense of Brother Rockefeller. We simply point out that in essence his methods are general and not peculiar-that there is no "extraordinary obliquity" in them. Read the testimony in the life insurance investigation now going on; analyze your own methods and motives in money-making.

As to the priestly organization, the practical effect of the Christian organization, "the church," has always been averse to morality, and is now.-William Kingdon Clifford.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.-Goethe. and the Astrophysics Statistics (Statistics) William .

Line and second

will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bidg., South Paulina street, between Washing-

ton Boulevard and Park avenue. All ordially invited. Temple Light and Truth, 370. Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. Lectures and spirit messages given

at 3 and 8 p. m., by Mrs. T. Loll, pastor, overy Sunday, In German and English. The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all ent available will be secured for all meetings. To spread the truth is the object of this society. Address all com-munications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th

street. The Spiritual Association of Sixtyninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the neeting at 7:30 p.m. Conference at 2:30 p. m. The Rising Sun Mission will hold

services until further notice, Sunday afernoons at 3. evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western ave-

nue. All welcome. Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services every Sunday at 8 9. m. Scientific and philosophical lectures. Best psychics and message bearers always in attend-ance. Prof. F. M. Stoller, conductor. Church of the Soul Communion meets overy Sunday at 3 and 8 p. m., in Lin-coln Park Lodge Hall, 869 N. Clark

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Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others, Friends and co-workers condially in vited. Residence 616 N. Wells street. Church of the Soul, Mrs. Cora L. V.

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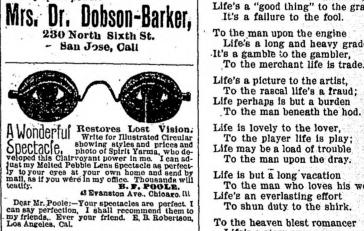
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To the man who loves his work:

the remarkable will of J. T. Crumbaugh the wealthy banker of this county, who left his estate of nearly \$300,000 to the cause of Spiritualism, will be disap-pointed in learning that this sum may To the soldier life's a battle. To the teacher life's a school; be lost, because of a decision of rela-Life's a "good thing" to the grafter, It's a failure to the fool. lives to contest.

Mr. Crumbaugh died last April and there was great surprise when it was learned that his property had been left to the Spiritualistic cult with instructions to erect a magnificent church in his home city of Leroy and also a free public library in the same place. The remainder of the estate was to be used for instruction in the be-

With the use of this large sum the followers of Spiritualism anticipated a boom in that belief and there was rejoicing wherever the facts became known. Mr. Crumbaugh became a believer in Spiritualism several years prior to his death and was most enthusstic.

Say Spirits Instructed Him.

It was declared by followers of the cult that he had received instructions to so dispose of his estate from spirits With whom he was in communication prior to his death. His widow, who was left but a small portion of the es-tate, freely renounced her dower interest and entered as heartily into the proposed disposition of the property as had her husband. Now it has just developed number of relatives who are entitled to a share in the property are disposed

Organized self-government of chilto dispute the will, claiming that Mr. Crumbaugh was not mentally compa-tent when the will was drawn.--Molina Dispatch.

CATHOLICISM AND PERSECUTION. ernment, irrespective of sex. Like the system of "juvenile courts," as a sub-

Some Pertinent Illustrations in Referstitute for ordinary police supervision, t has proved its superior efficiency, and ence to the Same in the New

York Sun.

made in a disorderly school of more than 2,000 pupils in one of the suburbs "A' Catholic Priest" is perfectly justified in saying that the motive of the Massacre of St. Bartholomew was poof New York. The whole discipline of the school was placed in the nands of litical rather than religious, though re-ligion was the basis of the parties. But the children themselves. They elect a mayor and council. Their teachers are history will not bear him out if he conpresent at the meetings of the council, tends that Rome was clear of the busiand retain ultimate authority, but rareless. Te Deum was sung in St. Peter's; ly exercise it. Formerly the constant a triumphal medal was struck; a tripresence of policemen was required on umphal picture was painted on the wall of the Vatican; a triumphal oration was the playgrounds. Within a week, with the right and responsibility of governcomposed by the papal orator, who said that on the night of the massacre the ing themselves, the school became orstars had shone with unwonted brill-In these miniature republics of boys iancy and the Seine had rolled an amand girls, governing themselves and pler tide that it might cast forth the

each other by universal suffrage, holdfoul carcasses into the sea. ing their own courts, making and en-forcing their own laws, no special legis-It is unfortunately true that the. habit of persecution was transmitted by the Church of the Middle Ages and lative or private interest has any chance. There is no graft, no boodle, the Inquisition to Protestantism, and

no collusion between their police and especially to the State Churches. But it presently died out, and Protestantism President Roosevelt has commended now heartily renounces it and thinks the teaching of civics by this admirable with shame of the burning of Servetus. plan. Many eminent educators give it However, I do not want to bandy actheir enthusiastic approval. But if chilcusations and reproaches. We welcome dren, without distinction of sex, have thus demonstrated their ability to carry sign of grace when a representative of the Church of Innocent III., of Toron, government, how long will it be beon government, how long will it be be fore the same principle will be applied xiV, and his Dragonades, of the Jesuit, to all citizens, men and women, with similar beneficent results?-Henry B. ashamed of persecution. of the Syllabus, shows that he is GOLDWIN SMITH.

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"THOMAS PAINE.-PRESENTED TO THE CITY OF PHILADEL PHIA, OCTOBER 13, 1876, BY THE LIBERALS OF AMERICA." ADDED TO THIS WAS THE FURTHER INSCRIPTION, "BUT RE JECTED BY SELECT COUNCIL." ALL THIS WAS POLISHED OFF, AND THE INSCRIPTION NOW STANDS AS IT DID ORIGI-NALLY, WITH THE EXCEPTION OF THE WORD "LIBERALS," WHICH THE BOARD WANTED CHANGED TO "PATRIOTS."

Fight for the Bust of Thomas Paine authorities and have the bust given the Won by a Woman, Mrs. Kilgore, of consideration that she considered was Philadelphia, an Attorney-End of a its due.

Thirty Year Contest to Have Piece of Sculpture Representing "Author-Hero f the Bevolution" Put in Indone Hero have the bust placed. She wrote to of the Revolution" Put in Independe the board which has charge of collect-ence Hall.

8

Philadelphia, Pa.-Thomas Paine, whose writings did so much for the said that friends had urged that she cause of liberty, probably rests easier should present the bust to the congressin his grave now that the fight of thir- ional library in Washington, but that ence Hall for his bust was won and the memorial reposes in a prominent place in the building. The credit belongs to Miss Carrie Kilpone a woll because of Hall years are was on the place that he Mrs Carrie Kilgore, a well-known at-torney of this city. Ever since the bust had no religion, whereas it is generally torney of this city. Ever since the bust had no religion, whereas it is generally was presented to the city in 1876, it conceded that his religion was identical has been in Mrs. Kilgore's custody with that of Wearble and a second has been in Mrs. Kilgore's custody.

The fund for the purchase of the bust was started by the Boston Index, a later by B. F. Underwood and devoted to accept the bust, provided the in-to free religion. Among its contrib-scription was changed. This was done, utors were Edward Everett Hale, O. B. and the statue is now in Independence periodical edited by F. E. Abbott and Frothingham, Robert Collier, George W. Julian and many other citizens of

"Thomas Paine. Presented to the city of Philadelphia October 13, 1876,by equal intellect and patriotism, Notwithstanding the distinguished the liberals of America." Added to persons interested in the memorial, a this was the further inscription, "But select council, which was called to rejected by select council." All this consider the gift, rejected it absolutely, was polished off, and the inscription and would give it no place, Neither now stands as it did originally, with would Memorial Hall or the Pennsyl- the exception of the word "Liberals," vania Academy of the fine arts accent which the hoard wanted changed to vania Academy of the fine arts accept which the board wanted changed to

it, even for temporary exhibition, and "Patriots." assume responsibility for its safe keep- Sydney me responsibility for its safe keep. Sydney H. Morse of Boston, was Mrs. Kilgore, who was treasurer sculptor of the bust, which cost \$1,200. for the fund, assumed the custody of It is of white marble, mounted on a the bust, and has tried value at inter- shaft of granite, with a surbase of Tenvals to put the matter before the proper nessee marble.

Original Inscription Altered.

Hall. The original inscription read:

After deliberation the board decided

THE MOTE AND THE BEAM.

The Interesting Part They Play in the Lives of Two Prominent Men, John Davison Rockefeller, the Richest Man in the World, and William Jennings Bryan, the Great Politician, and Twice a Candidate for the Presidency-The Mote and the Beam Analyzed by the New York Sun.

It is recorded in the Gospels that in the Sermon on the Mount, Jesus used this language, and we quote it as particularly applicable to a case which we shall proceed to relate:

'Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye."

The mote in the brother's eye which Christian brethren are now undertaking to pull out is in the eye of Brother John Davison Rockefeller. This brother is pre-eminently a Christian, in a conventional sense at least. He is a thorough-going Baptist, and very few members of that denomination of Christians, the second largest among the Protestant churches of this country, are so punctiliously faithful as he to the religious observances of his cult. He is a superintendent of a Sundayschool and is diligent in the performances of the-duties of the place. He is a regular attendant at prayer meetings at a time when such fidelity has fallen greatly into desuetude, and his voice is often raised in supplication at the now thinly attended gatherings. He has given more money for the propagation of the form of Christianity which he believes to be the truest than is contributed by any other Christian of his time.

Another Christian, though of a different religious denomination, is Brother William Jennings Bryan. Brother Bryan, thinking that he messages given by good mediums. Good sees a mote in the eye of Brother Rockefeller, has assumed to himself speakers in attendance. the duty of pulling it out. Brother Rockefeller, he says, "regards himthe duty of pulling it out. Brother Rockefeller, he says, "regards him-self as a pious man; in fact, he is quite punctilious in attending upon the ordinary means of grace; yet his life record shows extraordinary moral ordinary means of grace; yet his life record shows extraordinary moral obliquity.



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Mrs. J. K. D. Conant-Henderson,

(Formerly Banner of Light Medium.)

Spiritualist Meetings. viewing the history of the bust. She It is important when a meeting is

suspended, that notice be given us, so that inquirers may not be mislead. We she considered it would reflect on Philwant new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Gärselman's Hall, corner Ashland avenue and W. 13th street. Central Spiritual Church holds serv-ices each Sunday afternoon at 2:30, at

Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Mes ages at each service. Midweek meet

ing Thursday 3 p. m. Mrs. Jeffery Burland, pastor. Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove

avenue. Mrs. May Elmo, pastor, as-sisted by Hugh S. Fraser. All wel-come, Services at 3 and 8 p. m. 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. Aitken, pastor and test medium. Come and bring your friends.

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

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

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. These meetings will be continued all summer Dr. Beverly, president, No. 44 East 31st street

A Spiritualist Temple ' has been opened by Mrs. Schwann, at 123 Belmont avenue. Services held every Sunand Thursday evening at day o'clock. Tests and music at every-ser-

rice. The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test medi-ums. Mrs. M. Schumacher, pastor. der Wahrheit No. 18, holds pervices evder Wahrneit No. 15, holds bervices ev-ery Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turn-er Hall. Mr. Frank Joseph, medium. The Christian Occult Church, United Brotherhood Hall, 3245 State street.

Every Sunday evening at 7:30. Test

Psychometrist and Business DR. C. E. WATKINS Medium, 108 Barimouth Street, Boston, Mass. Near Copley Square, Room, 5-6. ttings Daily, 10 to 4, Evening by appointmer Public Circle, Fridays, 2;80; Sundays 7. All who are ill and who are not now receiving any benefit from medical treatments, and who Can Be Engaged for Funerals any benefit from measures the for reply, a will write use enclosing stamps for reply, a us also their name in full, correct address toms and age, we will diaguose your case

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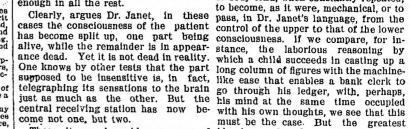
IN ICTONICHING OFFED

Consciousness Analyzed.

A Study of the Consciousness of the sciousness is not asleep. Our legs con-lineonscious. Unconscious,

have fixed for them, the right corners are turned, and our eyes, the guardians of the body, remain on the watch to Consciousness, or, to coin a more English word, "awareness," is the most important of all mental phenomena, [as warn us of approaching danger in the shape of collisions, which we avoid, as set forth in the Chicago Tribunel inasmuch as it is the first manifested symp-tom of life and its loss the reconstructed case of normal sleep differ, save in detom of life and its loss the recognized gree. Although blind and deaf to ordi-nary sights and sounds, although a well attendant of death; yet it has, till now, defied all the researches of the physiol ogist. Its external organs are, it is true, easy to be perceived. We now regular and expected movements, such know, though dimly, how the sensory as those caused by the motion of a tram nerves, through which alone we receive impressions from the external world, communicate their views, with a speed comparable to, but inferior to, that of light or electricity, in some cases di defied all the researches of the physiollight or electricity, in some cases di-recity, in others through the spinal cord comes aware of it, and leaps back into to the brain, where they arouse and stir full life with the whole of its consciousinto activity the neurones or pyramidal ness regained. Some part of the concells situate within the cortex of its gray matter. But beyond this we can- all the time. sciousness has really been on the watch From these facts Dr. J. Grasset has

not go. What physiology can do for us, how-ever, psychology has attempted, and the constructed a theory of the consciousever, psychology has attempted, and the ness which at least demands attention. experiments made by Dr. Pierre Janet, He holds that besides the full or upper, Charcot's no less eminent successor at the Salpetiere, have shown that in cer-which inspires what we may call our tain abnormal cases every portion of reasoned movements, man possesses a the brain is not equally conscious at the lower or more sensual psychic center, the brain is not equally conscious at the lower or more sensual psychic content, same time. With patients attacked by which is, according to him, independent catalepsy he has shown that the con-sciousness of the individual breaks up "polygon," from the fact that the differconscious of the fatigue thereby caused to the muscles or to the force of gravito the muscles or to the force of gravi-tation compelling it to take another as, for instance, the unreasoning fear, remains perfectly plastic, and can be great measure the important part made to change from one position to an-played in our daily lives by this divisother at the will of the observer. other at the will of the observer, ion of the consciousness. Whatever Hence, he argues, the only thing which view we may take of the physical ma-Hence, he argues, the only tining which view we may take of the physical ma-is missing from the brain of the patient chinery of thought, there can be no is the "awareness" of what is taking doubt that its long and uninterrupted place, and it is therefore in the position from exercise puts a vast strain upon the of a telegraph receiving station from powers of the body, and leads to the ex-which, though messages are sent to it, penditure of what we call permeasions the operator is absent. Similar phe-Now, later researches all indicate that by diseases less rare than catalepsy, really increased by constant use, and is such as epilepsy, hysteria, and somnampilepsy, hysteria, and sommany in effect inexnaustore, this does not Perhaps the most cruel of hold good for nervous force, which, bulism. these cases are those of local anaesonce expended, can only be renewed by thesia, where the hysteric during the long continued rest, and even then by attack does not feel pain if pricked or burned in one particular part of the trace. But nearly all actions of mind body, although remaining sensitive or body tend, when constantly repeated, enough in all the rest.



These, it may be said, are cases of blessing conferred on us by the possesdisease, but things happen every day sion of two states instead of only one to the most normal of us that can be state of consciousness is that of sleep, explained by the same theory. How whereby, while the body, instead of often do we walk along the street think-being "left naked to its enemies," re-ing, as we say, "of something else," tains enough consciousness for its own with one part of our consciousness in protection, the higher functions of the evident abeyance? Friends may pass brain obtain the rest which alone enus without our recognizing them, inci- ables them to gain fresh strength for dents in the ordinary life of the streets the renewal of the struggle with the take place around us without our being coming day.

aware of them; but our whole con-

JOHN A. HOWLAND.

there was great surprise when it was learned that his property had been

eft to the Spiritualistic cult with in-

structions to erect a magnificent church in his home city of Leroy and

also a free public library in the same

was to be used for instruction in the be-

With the use of this large sum the

followers of Spiritualism anticipated a

boom in that belief and there was re-

joicing wherever the facts became known. Mr. Crumbaugh became a be-

lever in Spiritualism several years

prior to his death and was most enthus-

Say Spirits Instructed Him.

It was declared by followers of the

cult that he had received instructions

to so dispose of his estate from spirits

with whom he was in communication

was left but a small portion of the es-tate, freely renounced her dower inter-

est and entered as heartily into the pro-

posed disposition of the property as had

her husband. Now it has just developed

The remainder of the estate

penditure of what we call nervous force.

means which we cannot accurately

LIFE IS WHAT YOU MAKE IT. \$300,000 IN THE BALANCE. To the preacher life's a sermon, Spiritualists May Lose a Big Bequest. To the joker it's a jest; To the miser life is money, To the loafer life is rest. Bloomington, Ill .- Spiritualists the To the lawyer life's a trial, orld over v av the remarkable will of J. T. Crumbaugh To the poet life's a song; the wealthy banker of this county, who left his estate of nearly \$300,000 to the To the doctor life's a patient That needs treatment right along. cause of Spiritualism, will be disap-pointed in learning that this sum may To the soldier life's a battle, To the teacher life's a school; be lost, because of a decision of rela-Life's a "good thing" to the grafter, tives to contest. It's a failure to the fool. Mr. Crumbaugh died last April and

place.

istic.

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ton, O., Agent

How? In this way, says Brother Bryan:

"He has so long accustomed himself to putting money-making above ethical considerations that he can bankrupt a competitor through the rebate system, bribe a college with a donation or evade a court summons with equal complacency."

Now, in what respect are the methods in business pursued by Brother Rockefeller different in principle from those on which business generally is conducted, from those pursued by Brother Bryan, for instance? Brother Bryan has made a considerable fortune since he first became politically prominent in 1896. As compared with Brother Rockefeller's fortune it is trifling in amount, but as compared with the average possessions of Americans it is great. Brother Bryan could not have accumulated this fortune, great or small, any more than Brother Rockefeller could have gathered his vast possessions, if he had obeyed the principles laid down by Jesus in the Sermon on the Mount, in which is summed up the Christian theory of the conduct of life-for example:

'Resist not evil; but whoever shall smite thee on thy right cheek, turn to him the other also.

'Give to him that asketh thee and from him that would borrow of thee turn thou not away.

"If any man will sue thee at the law and take thy coat, let him have thy cloak also.

'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal.

"Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil | ery Sunday at 8 o. m. Scientific and thereof.

These were not esoteric instructions and commands. They were given by Jesus to the "multitudes." They embody the law of Christianity.

Are they obeyed by Brother Bryan any more than by Brother Rockefeller?' Are they obeyed by the civilization of Christendom and could the structure of that civilization as it is stand if they should be obeyed by it?

That civilization, however, has established certain moral laws of its own and has expressed them in statute law. Has Brother Rockefeller made himself mon amenable than Brother Bryan to penalty because of violation of that statute law in the conduct of his life and in the gathering of his fortune?

In what respect are the methods by which Brother Rockefeller has accumulated his many millions different from those of Brother Bryan in gathering his thousands? Neither of them is in prison, and the assumption is that neither is guilty of any offense recognized by the statute law as immoral. That Brother Rockefeller has more millions than | tor's address, 3802 Ridge avenue, Rog-Brother Bryan has thousands does not affect the principle.

The truth is that the methods of money-making pursued by Brother Rockefeller are not different in essential morals from those of business men generally, whether these are successful or unsuccessful in the chase. They engage in a competition which does violence to the principles of Christianity as laid down in the Sermon on the Mount. If Brother Rockefeller's "life record shows extraordinary moral obliquity," as Brother Bryan asserts, the whole system of trade and business of Christendom is of like obliquity. We do not offer any defense of Brother Rockefeller. We simply

point out that in essence his methods are general and not peculiar-that there is no "extraordinary obliquity" in them. Read the testimony in the life insurance investigation now going on; analyze your own methods and motives in money-making....

As to the priestly organization, the practical effect of the Christian organization, "the church," has always been averse to morality, and is now.-William Kingdon Clifford.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comandre fotbiert de Jogeneoù a dao prehension.-Goethe.

the man in me

ton Boulevard and Park avenue. All

cordially invited. Temple Light and Truth, 370. Wabansia 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. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds' regular Sunday evening services, 7:45 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues, Jackson Kimbark and Monroe averues, Jackson Park cars pass the door," The best tal-ent available will be secured for all meetings. To spread the fruth is the object of this society. Address all com-munications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

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The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western ave-

Is a most excellent work by Dr. M. I. Saerman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for 22, but the price now has been reduced to 81. It is 3 book that will interest and instruct. It contains 230 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, cnd his work is a reflection from the celestial spheres. nue. All welcome. Spiritual Mission Chapel (Old 77) 77 East Thirty-first street. Services ev philosophical lectures. Best psychics and message bearers always in attendance. Prof. F. M. Stoller, conductor.

Church of the Soul Communion meets overy Sunday at 3 and 8 p. m.; in Lin-coln Park Lodge Hall, 869 N. Clark coln Park Lodge Hall, 869 street, opposite main entrance to Lin

coln Park. Lecture, tests and messages at each meeting. R. S. Ray, pastor. Lake View Spiritual Union holds meetings Sunday afternoons at 3 o'clock, at Wells' Hall, 1629 North Clark street, corner Fletcher street. Services conducted by Dr. and Mrs. Carl A. Wickland, assisted by others. Friends and co-workers condially in-

vited. Residence 616 N. Wells street. Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Pas ers Park. Day at home, Friday.

The Band of Harmony, auxiliary to the Church of the Soul, meets at room painstaking care, by Mrs. Laura G. Fixen, the efficient vice president of the 512 Masonic Temple, every first and third Thursday of: the month. After Illinois State. Spirimalist Association, noon session. 3 o'clock; evening ses-1047 Carmen Avenue, Chicago. It con-tains 100 pages and will prove of great sion, 7:30. Everyone attending is requested to furnich refreshments for 6:15 supper. Coffee tickets, 10 cents. value to those who wish to get informa-

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and Local Spiritualist Associations of

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Dear Mr. Poole --- Your spectacles are perfect l can say perfection. I shall recommend them to my friends. Ever your friend. E, B. Robertson Los Angeles, Cal.

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number of relatives who are entitled to a share in the property are disposed Organized self-government of chilto dispute the will, claiming that Mr. dren by children for children, is in suc-Crumbaugh was not mentally compe-tent when the will was drawn.—Moline cessful operation in many of the schools of New York, Philadelphia, and other Dispatch.

CATHOLICISM AND PERSECUTION.

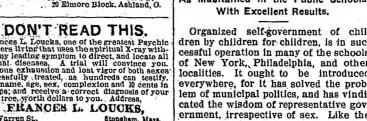
system of "juvenile courts," as a sub Some Pertinent Illustrations in Referstitute for ordinary police supervision. it has proved its superior efficiency, and ence to the Same in the New York Sun. The first trial of the new system was

made in a disorderly school of more than 2,000 pupils in one of the suburbs "A Catholic Priest" is perfectly justified in saying that the motive of the Massacre of St. Bartholomew was poof New York. The whole discipline of the school was placed in the nands of litical rather than religious, though rethe children themselves. They elect a ligion was the basis of the parties. But history will not bear him out if he con-tends that Rome was clear of the busimayor and council. Their teachers are present at the meetings of the council, and retain ultimate authority, but rareless. Te Deum was sung in St. Peter's; ly exercise it. Formerly the constant a triumphal medal was struck; a tripresence of policemen was required on umphal picture was painted on the wall the playgrounds. Within a week, with the right and responsibility of governof the Vatican; a triumphal oration was, composed by the papal orator, who said ing themselves, the school became or that on the night of the massacre the stars had shone with unwonted brillderly and law-abiding. In these miniature republics of boys

iancy and the Seine had rolled an amand girls, governing themselves and pler tide that it might cast forth the each other by universal suffrage, holdfoul carcasses into the sea. ing their own courts, making and en

It is unfortunately true that the forcing their own laws, no special legishabit of persecution was transmitted by the Church of the Middle Ages and lative or private interest has any chance. There is no graft, no boodle, no collusion between their police and the Inquisition to Protestantism, and especially to the State Churches. But

it presently died out, and Protostantism now heartily renounces it and thinks President Roosevelt has commended the teaching of civics by this admirable with shame of the burning of Servetus.' plan. Many eminent educators give i However, I do not want to bandy actheir enthusiastic approval. But if chilcusations and reproaches. We welcome dren, without distinction of sex, have thus demonstrated their ability to carry sign of grace when a representative of the Church of Innocent III., of Toron government, how long will it be be quemada, of Philin II., of Alva, of Louis fore the same principle will be applied XIV. and his Dragonades, of the Jesuit. to all citizens, men and women, with of the Syllabus, shows that he is similar beneficent results?—Henry B. ashamed of persecution. Blackwell in Woman's Journel.



wrong-doers.

