

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

# C. Bailey, the Renowned Australian Medium.

VOL. 32,

We give, this week, the latest details in regard to C. Bailey, the Australian Medium, one of the most remarkable of the present age. His wonderful achievements as a medium read like a fairy tale, though no doubt true in all respects. The articles brought to his six seances are in possession of the Stanford University, of California, for inspection.

In Nos. §21 and 822 of The Progress- | does not quite feel equal to the task of ive Thinker we published marvelous ac-counts of a medium known as the case. So he will ask Professor Margo-Blacksmith Mahaima. The name of the lis of the University of California and blacksmith medium, sensitive or mahating in the sensitive of mahating in the sensitive of mahating in the sensitive of the se

as a communer with the inhabitants of tinental experts pass upon the legiti the astral world, his undoubted ability macy of the tablets, etc., but before to perform seeming miracles and his they are accorded spaceroom at Palo record of accomplished phenomena are Aito it is deemed advisable to have othcommon knowledge among scholars of ers examine them. the highest thought everywhere. Lombross believes in him and the Spiritual istic theory that he represents. So does of the new world's wonders. Incident-Alfred Russell Wallace, collaborator of ally the scientific world will await, with

pean naturalist. So does Professor William Crookes, inventor of the radiometer and the otheoscope, fellow of the mille Flammarion, first among astrono-Mahatma Balley. mers; Prof. W. F. Barrett, F. R. S. E., dean of the faculty of the Royal College of Sciences in Ireland. So do a hun-

dred others of like eminence. For instance, one of the investigators would ask that an astral body, or con-trol of the medium, should fetch into the circle something from a great distance. In less than a minute this was invariably done. Jungle sparrows from India, sitting in their nests and chirruping excitedly, were sometimes plumped down upon the circle. Coins of great antiquity and rarity were instantly proouced, when asked for. Burmese ru-bics, a sacred turtle of Benares, contemporary coin from Cairo, a sea crab-still living-rings covered with verdigris and set with diamonds, sapphires, turquoises, all bearing the unmistakable evidences of having had their origin in past centuries-these offerings

At one sitting, Stanford asked that a live ibis should be brought from Egypt. It was on the table in ten seconds. Some other members of the circle then requested that the astral body con-trolled by Bailey should bring a fish sea. Instantly, or as soon as present saw on the table a shovel-nosed

Taken Possession of the Materializin ot understand how Raymond managed ing Cabinet, and Was, a Prominent to get the handcuffs off. Factor at the Chesterfield Camp Read the Following and See How it station yesterday and said he could get is Possible for Legerdemain to De away from any handouffs that were ceive. Spiritualists-"Oregon Boot" placed on him the officials winked at Taken Off Quicker Than Put On-"How Did 1 Do it? Keep on Guess to try on an "Oregon boot" and get rid "How Did 1 Do it? Keep on Guess-Ing"-Local Theatrical Man Removes of it. Raymond replied he could get out of anything and the boot was Handcuffs Faster Than the Officials Can Snap Locks,

used by officials in transporting danerous prisoners, and hitherto thought to be of such a nature as to make it whom all this discussion is really cen-tered, is C. Bailey, and these manifesta-tions occurred in Australia. His work wealthy man, has had a number of conhandcuffed, three pairs being used, he

If the local experts brand these curlos

Darwin and the foremost living Euro- bated breath the action of Dr. Jordan. who is listed as a pronounced materialist.

It is a well-known fact that the late Royal Society in England and gold med-alist of the French Academy of Sci-entire collection gathered for her brothences. So do Professor James of Har-vard, Professor Hyslop of Columbia, Ca-ancient tombs by the asiral body of

or of experimental physics and Dr Jordan is Holding for Trial Collection Offered by Thomas W. Stanford.

The Assyrian and Egyptian remains, the cuneiform inscriptions or hieroglyphics carved on metal cylinders, the sacred beetles and ancient coins said to have been "unearthed" or at least ma terialized by Bailey the Australian mahatma," and donated by Thomas Welton Stanford to the museum of Stanford university, have not been rejected for lack of authenticity or other cause by that institution. They are simply on trial. They may prove to be the real thing, or on the other , hand may turn out to be nothing better than a vulgar fraud of a sort net uncommon in the obscure region of archaeology. It is even possible that neither one of these things may be proved, and the antiquities real or supposed may hold companionship with the Calaveras skull and other relics about which learned doctors differ and sometimes call

Wordy and abusive battles may yet be fought by baldheaded and excited antiquarians over the coins of Ptolemy, Philopater, the prayers to the great Maurice F. Raymond, Secured With Al water still dripped. Nothing was too difficult for these forces of the super-natural. A skeptic once ' requested

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beats me how he does it.

cuffs upon them

Keeps Them Guessing.

Merits of Case.

For Spiritualists to Garefully Consider.

EGERDEMAIN IN SPIRITUALISM, ) posed to be of such a kind as to be im

It is Becoming Too Frequent to be Tol-

pite the fact that he was securely

emoved the "boot" and all three pairs

of the handcuffs in just three minutes and forty seconds, and did it without

the aid of a key or an instrument of

owing:

any kind.

#### SPIRITUALISM AND THE OLD PYR-An Object Lesson. AMIDS. Dr. Peebles Tells Interesting Experi-

ences in the land of the Pharaohs, in a Lecture Delivered Before the First Spiritual Church of Baltimore, Md. Dr. J. M. Peebles lectured last night at the First Spiritual Church upon the Pyramids, Palestine and Spiritualism. ossible to get it off of the foot. It He said in part;

It has long been a question as to which was the oldest and first peopled alded in the locking process, were vaded the Rostrum with Bogus Tests cqually as mystified and said they did country, Asia or America. No scholar believes nowadays that the world is ony 6,000 years old and was originally made out of nothing. It is certain that After the "Oregon boot" had been When Raymond appeared at police the oldest range of rocks-the Lauren-tian-is found in the northlands of this continent, and while the oldest rocks, there would naturally be the oldest soils, grains and fruits, and hence the oldest or first inhabitants. At that remote period the Northern Arctic regións were tropical. "The largest pyramid, now a mound

placed on his foot and locked. It took the officers about five minutes made of sun-dried brick in Southern Mexico, the discovery of a negro ob-The Los Angeles Herald has the fol-to adjust the shoe to Raymond's foot and they placed his hands behind his sidian skull 16 feet under the ground; Palenque and other ancient cities in The "Oregon boot," a heavy managle back and locked three pairs of hand-Yucatan, with phallic symbols; the Uxmal pyramid, with the reported sinking Raymond asked to be led into a room of the Atlantis. Isle some 11,000 years and the door locked. This was done, impossible to remove it, has been safe. In the trouble to remove it, has been safe. In din exactly three minutes and forty ly locked on one man's ankle and deago, all suggest that Egypt's pyramids may have been patterned after those seconds he had removed all three pairs of the handcuffs and the "Oregon upon this continent.

"The largest pyramid of Egypt, near boot," unlocked the door of the room in which he had been placed and ly 500 feet high, was not built alone for a king's tomb, but rather upon mathebrought the cuffs out to the officers, all of them locked together. matical and astronomical principles; in a word, science. When down at the ottom of the shaft leading into the king's chamber I could look up and see The officials at headquarters were stars at noontime, but not the pole star, stounded. They had known of persons

which was visible when the pyramid emoved Raymond asked that his hands vas built, some 5,000 years ago. be placed beneath his knees and the king's chamber, on the fiftleth tier of stone, is one solid granite block, estihandcuffs placed on his wrists, across each other and then locked together mated to weigh 900 tons; and yet there is no granite quarry within 70 miles. This was done and he went into the room alone again. In just one minute and a half he had the handcuffs off of

cofferstone supposed to be Egypt's standard of national measurement, which measurement was transferred to the Jews, the Greeks, the Romans, to to keep you guessing," "Do you ever take them off in public vlew?" was asked. "I do sometimen but even then it is so quick that no due sees how it is England, and ultimately to this country. There are lost arts. The ancient Egyptians could transfer color through glass -could harden copper as hard as steel and chemically mix a mummy solution defying time-these are all arts lost to

Raymond is a pative of New York and has been in the theatrical business all of his life. He appeared on the "Having with me on the summit of this great pyramid a remarkable all of his life. He appeared on the stage at the age of six months, being carried on in a part that required the presence of a baby. As soon as he be-came old enough he took up the profes-sion. He has been working his hand-cuff and other tricks for the past seven-teen years. psychic he was entranced by one of the old pyramid builders and the address was grand and uplifting beyond de-

"Egypt was called in the Old Testa-Had Mr. Raymond posed as a materi Had Mr. Raymond posed as a materi-alizing medium, hundreds would have testified under cath that they recog-nized their spirit friends emerging from the cabinet "View Tealize the part which legerdemain plays in our ranks. But thanks to the angeis, a brighter day doming on our Jauge

There is food for reliection in the above. If Mr. Raymond had posed as a materializing medium, he could have coined money off the gullibles that can be found in nearly every large city, and they would have testified to the genuineness of the wonderful "spirit" mani-

beings

stations, given through him. Th

Moses and the Prophets.

Theological Germany is greatly agitated at present by the claim that Moses and the Prophets got their inspiration from Egyptian and Indian Mythology. So says a writer in the Chicago Tribune.

ing parallels between what he terms, "the alleged history of the forefathers of the Jews" and the most ancient legends current in the land of the Pharaohs. In these latter, he declares, are seen the counterparts of Adam, Abraham, Isaac and Jacob, of Esau, Joseph and other "Old Testament" characters Moses, it is declared, found the basis and inspiration for his writings in the traditions and sacred books which he had studied in Egypt, which were in

their turn, largely revivals of Hindoo legends on God and creation; instituted priests, prescribed sacrifices and their manner, and in a few civil and religious hanner, and in a few civil and religious laws laid the foundation of a new soci-ety, "a Hindoo emanation passing through Egypt." Egypt, from its geo-graphical position, was necessarily one of the first countries to be colonized by Indian emigration, and one of the first to receive the influence of that antique civilization which has radiated even to

us; in her castes, language, laws, and literature Egypt was one vast emanation from India, mother of the human race, cradle of all our traditions.

Moses Traced Back to India.

Moses himself is traced in name to India. The philosopher who gave to India her political and religious insti tutions was named Manu. The Egyp tian legislator who learned of him re ceived the name of Manes. A Cretan who visited Egypt to study the institutions, with which he wishes to endow his country and history, preserves his memory as Mines. Lastly, the liberator in Egypt of the servile of Jew founds a new society and is named Moses

Manu, Manes, Mines, Moses; their similarity betrays unity of derivation from Sanscrit with the slight variations of different periods and of the different languages in which they were writ To begin with the beginning of Mos-es' story, he announced that "In the be-

ginning God created the heavens and the earth"; then "The earth was with-out form and void, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters."

The vedas, the four oldest books of the Hindoo religion, say "The supreme being alone existed; afterwards there creator, lord of the universe, rise out

How this block was brought and there placed is a profound puzzle. In the his wrists and all locked together, forming a string of handcuffs. center of the chamber is the mysterious Raymond, when asked how he man-aged to get the cuils off, said: "I'll have

scription.

ment Mizraim. Steaming down the Nile from Cairo to Alexandria, where was burned that massive ancient library of 600,000 volumes, we shipped for Joppa, finding here a very poor harbor. Palestine, like California, has but two seasons-the dry and the rainy. Se-curing an outfit of Arab horses and guides we chose to ride from Joppa to Turk-governed Jerusalem. The road-way was rough and mountainous, and

seemingly very barren. Spending a few weeks in Jerusalem and its suburbs we passed over to the Dead Sea; up the River-Jordan to Snowy Hermon; down hy Jacob's Well to Bethlehem. over which where shepherds were watching their flocks the angel appeared and sung of peace on earth and good will

among men. "Angels were

Where did Moses and the prophets get their holy scriptures? Did they crib from Egyptian mythology? Is a large part of the "Old Testament" a rehash of ancient Egyptian sagas? All theological Germany is astir over a book, "Egypt and the Bible," which Herr Voelter, a German professor, has just published, wherein he draws strik-ing narallals, between what he tarms ises and ended by wearying him with the clamor of their bloody quarrels. The Lord then resolved to inflict upon his creatures a terrible chastisement.

which should serve as a warning to sur-vivors and to their decendants." Vaiwasvata, a virtuous man, was then warned of the disaster by a fish, "The globe is about to be submerged, and all that inhabit it shall perish, for behold the wrath of the Lord shall breathe upon the clouds and the seas, to charge them with the chastisement of this corrupt and wicked race, who forget their origin and the law of their God. Your fellow creatures can no longer contain their pride, and even dare to defy their creator, but their offenses have reached the foot of Brahma's throne and Brah ma is about to make known his power. "Hasten then to construct a vessel in which you shall embark with all your family.

"You will take also the seeds of every plant and a couple of each species of animals, leaving all such as are begotten of vapors and rottenness—for their principle of life does not emanate from

NO. 830 =

"And you will wait with confidence." Valwasvata's Voyage Like Noah's.

Vaiwasvata hastened to obey his intructions and shut himself with his family in the ship, together with the seeds of plants and pairs of all animals. When the rain began to fall and the seas to overflow a monstrous fish, armed with a gigantic horn, came and placed itself at the head of the ship, and Viawasvata, having attached a cable to the horn, the fish darted forth to con-duct and guide the ship in the midst of all the unchained elements.

And after days 'and months and years, when the work of destruction was completed, and the elements were calmed, the navigators, always guided by their mystericus leader, landed on

"It is Vishnu that has saved you from death," said the fish, on leaving them. "It is at his prayer that Brahma has pardoned humanity-go, now, repeople the earth and accomplish the work of

#### Was Adjigarta Hindoo Abraham?

According to the Hindoo chronology the deluge occurred at the end of the Twapara-Yauga, that is, the third age was a universal darkness; now the wa-tery ocean was produced; then did the lowing age lived Adjigarta, the grandson of Valwasvata, who is credited with of the ocean, and successively framed suggesting to Moses the story of Abra the sun and moon which govern the ham. His wife was the beautiful Parday and night, whence proceed the rev-vady. Their herds were the largest and olutions of years." It is thus seen that best tended; their harvests of rice, of chaos, darkness, water, and light fol-low precisely in the order of the Mosaic ways the finest.

ames.

the lights could be turned on, those gods Ashar & Bel, the noted Assyrian present saw on the table a shovel-nosed divinity firm, and the sacred scarabeus shark, a foot and a half long and en-of Rameses the Great. They may take rank with the Man in the Iron Mask

was some formal correspondence about

the gifts. I find that Mr. Stanford did

write a letter asking me to submit them to some person skilled in such

matters so that their authenticity or otherwise might be ascertained, but in

Freaks Are Acceptable.

taken up the matter.

what has been done.'

A skeptic once ' requested Bailey to produce a kind of bread called "chaput," which is made in India and veras skull and superior to that conspoils when it is has been baked twentyfour hours. The bread came on the heels of the demand for it still hot from the oven.

#### Articles Produced.

To show how prolific was the ability of the ghostly messengers who sped on Bailey's errands, the following list is given of things produced at six success sittings, a list which is submitted by those who were present at these sittings as being a true one, under oath: Eight live birds from various countries.

One bird's egg from Ceylon. Four nests from Egypt and India. One Indian cap. Eighty-seven antique coins, sixteen of which were produced in full daylight. One newspaper in Arabic. One leopard skin. Four shrubs. One pair of antique slipper shapes. One blood garnet. Two spinifex rubies. Two green sapphires. Two chrisobels. Two cinnamon stones. Six moon stones. Three turquoises in full daylight. Seven clay tablets, with inscriptions in hieroglyphics which were afterward translated, two of these tablets being produced in full daylight. One Egyptian scarabeus

One Bedouin woman's head-dress with sequins. One witch doctor's helt. Two live sacred turtles from Benares

in full daylight.

Astonished Europe.

own boneyards in case of necessity. But objects are not necessarily rejected Naturally, the news of these astonish ing performances was received in Eu<sup>2</sup> But objects are not necessarily rejected rope, where men of the finest type of scholarship are not afraid to proclaim distory. They have a value as such to their interest in such matters, with the student of psychological phenom much enthusiasm and ouriosity. A lena. They are cylence exhibits if you biovement was soon set on foot, as a like. I have made a large collection of yesult of this feeling, to induce Mr. I freak literature with this object. It is Stanford to permit Balley to journey to not because the stuff tells us anything that and repeat his domentations has a fixed. Italy and repeat his demonstrations be of value, but because of the thing itself, fore a specially selected circle of invest the phenomenon, the manifestation of tigators. These investigators, headed the working of the human mind. With by Lombroso and Schlapparelli, includ- regard to occult knowledge, so called, I ed such tamous names as those of nave said that if any one would endow Count Baudi de Vesme, Professor Fal, a chair for the study of such obscure comer, Signora Virginia Paganini, the phenomena the university would wel-Florentine philanthropist, Professor come the endowment, not at all as a Rossi de Guistiniani, and a score of means of teaching, but as a department others. Bailey went to Italy, repeated of research. "With regard to these particular of the phenomena of the Melbourne se-

ances and convinced every one of these new witnesses of the genuineness of his psychic power.

THE VERY LATEST ACCOUNT. The San Francisco Examiner of Sep-

tember 25, savs: After all there is a chance for the strange tablets, beasts, birds and bits captured by Balley's astral body, was of jewelry torn from the tombs of an asked what had been done in the matof jewelry torn from the tornes ter. cient Egyptian and Assyrian monarchs ter. "Why," said Professor Rolfe, tralia mahatma, at the request of matter so far as I know was only Thomas Welton Stanford, brother of the brought to my attention a few days ago. late Senator Stanford, to find a resting Dr. Jordan may have referred the matplace on the shelves and in the cabinets | ter to me earlier, but if so I had forgot of the museum of the Leland Stanford Jr. Miniversity.

Dr. David Starr Jordan a few days ago requested Professor Rolfe, the shall probably ask the opinion of Pro-Greek archaeologist, to thoroughly in fessor Margolis of the University of Calfindings. - However, Professor Rolfe things, and of Dr. John Peters, a clergy. is up to me to ascertain the facts."

The young man performing this won derful feat was at the assembly room immortality equal to that of the Calaat police neadquarters yesterday afternoon and gave a demonstration of his ferred by the musty jussy recesses of a wonderful powers. He is Maurice F. Raymond, of New York; who is appear museum. Dr. Jordan's Opinion. ing at the Broadway theatre at present.

President David Starr Jordan was Removes "Oregon Boot." seen yesterday at Stanford University and was asked what disposition of the

mand .--

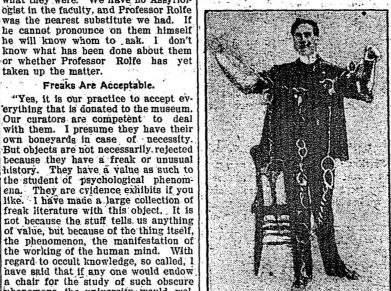
Raymond not only removed the "Oregon boot" and the three pairs of hand-cuffs, but he also locked all of the manremains had been made. "Why," said Dr. Jordan, "they are unacles together and handed them back to the astonished officials who had der investigation as to their authentic ity. Personally I know nothing about them save that they were accepted for placed them on him but a short time the museum in accordance with the usual form. If I had been asked at the previous. The "Oregon boot" is considered by time of the first publication concerning

police officials all over the country as the safest precaution against prisoners them when I was in Europe during Au cscaping in use. It is" an immense boot mude of leather, clamped with gust I should have said I knew nothing at all about them, but on going through steel and at the top is a collar of steel my correspondence I find that there

the ingenuity the Police Could Com-

four inches thick and weighing, sixleen pounds. This boot cannot be lifted from the ground but has to be dragged by the

the letter Mr. Stanford made no claims of occult origin for them. I then wrote an expert mechanic at least an hour to to Professor Rolfe, who is a student of cut it in two with a cold chisel. Greek archeology, to ascertain for me what they were. We have no Assyriol-ogist in the faculty, and Professor Rolfe



Mr. Raymond After Removing the Shackles.

jects said to have been procured by the astral body of Bailey, the whole thing slipping handcuffs but no one had ever proves nothing to my broad-mindedness or narrow-mindedness because, in fact, been found who could remove an "Oregon boot" in the length of time taken I had no part in it, and do not yet know y. Raymond. Detective Smith, who aided in lock-

Professor Rolfe who was selected a ng Raymond in, said it was the most an almost Assyriologist to pass on the wonderful exhibition of its kind he had authenticity of the relics or specimens ever witnessed.

"I've seen some pretty slick individuals," said Detective Smith, "but this fellow has them all beat. I don't see how he gets rid of the handcuffs in the "the first place, but to tackle the 'Oregon boot,' and get that off takes my breath away. This boot has always been sup

ten it. As soon as I examined the ob fects I saw that it was beyond me. I am not competent to pass upon them. I man, who has done a great deal of excavation work in Mesopotamia for the University of Pennsylvania. No, nothvestigate the authenticity of the Balley ifornia, who really knows about such ing has been done yet, but I suppose it

rope tying of materializing mediums amounts to nothing asta test; they canloosen themselves from the same without the least difficulty, and then materialize from 30 to 60 "spirits" during one evening. Is it not about time that legerdemain spased being a factor in Spiritualism?' Every "spirit" so far

grabbed when standing outside of the cabinet has proved to be the medium dressed in artificial toggery of various kinds. No exception to this.' Shall, such disgraceful affairs cease, or must they be regarded as factors in Spiritualism?

teen years.

dawning on our Lause.

Read carefully, the wonderful exploits of Mr. Raymond; they afford a splendid object lesson for Spiritualists

verywhere 2 3 In the consideration of the fake and person wearing it. To chip away the fraud question, the discussic 'of which lock is impossible, as the steel is of a very naturally excites much interest fraud question, the discussic ' of which width of four inches and it would take and develops strongly worded sentiments pro and con, it should not be lost to sight that an important principle is

at stake, INVOLVING THE, WHOLE CHARACTER, THE STATUS, AND THE FUTURE WELFARE OF SPIRIT-UALISM AS AN ORGANIC BODY. The question involved amounts to this: Shall any fractional part of Spiritualism be delivered over into the hands of unprincipled tricksters in the guise of mediums, and the Cause take on the features, in its status and character before the world, of an unmitigated. fraudulent conglomeration of faud, chicanery, charlatanism, decep-tion; OR SHAIL SPIRITUALISM STAND WHOLLY AS . A . SYNONYM AND EXPONENT OF A FURE PHIL OSOPHY, NOBLEST AND PUREST ETHICS' COMBINED . WITH GENU-INE TRUE MEDIUMSHIP "ND REAL -NOT FICTIDIOUS-PRCOFS OF SPIRIT. CONTINUITY, SPIRIT RE-TURN AND MANIFESTATION? When two masters disagree, we can

not serve both. When two principles are opposite, we can not hold fast to hoth.

What congenial union can exist- beween light and darkness? What unity between truth and falsehood? What harmonial concurdican exist between honest mediumship and 'lying deception in the name of mediumship? The question is up to Spiritualists: What shall Spiritualism be? Shall it, as an organism, be in part, or in any particular the embodiment of fraud, trickery, deception; falsehood?- Or shall it stand befort THE WORLD AS THE SOLE EMBODIMENT OF PURE AND NOBLE PRINCIPLES, THE ACME OF MORAL ETHICS, THE EX-PONENT OF A PURE PHILOSOPHY, THE' EXEMPLAR' AND' ADVOCATE OF GENUINE MEDIUMSHIP, BRING-ING REAL PROOFS OF CONTINUED

Angels and spirits are often used in the Bible synonymously and

they have appeared to mortals in all Egypt, which is computed to belong to ages-to Socrates, to Dante, to Joan of an age anterior to the era of Abraham. Arc, to the Fox sisters, at Hydesville, and long before the publication of the N. Y. The Scriptures abound in spiritual manifestations. Paul, referring to Pentateuch or books of Moses, is a tablet representing the whole scene of the them: mentions 'the discerning spirits' -that is clairvoyants. Neither God nor temptation and fall. The tree is exhibited, the man and woman stand by nor his laws have changed. Ancient and modern Spiritualism are in perfect with the fruit in their hands, the ser-pent erect and winged. Above the tree accord. Many of the most eminent is the unmistakable word, "The Pome-granate." This rounded, handsome men today, after critical investigations. have become Spiritualists, such as Sir granate.' ruit, as big as an orange, as sweet to William Crookes: Alfred Russell Wallace, pensioned by Queen Victoria on the taste as it is pleasant to the eye, fitly represents the Genesis description his great scientific attainments; W. T. of the fruit of the tree of knowledge of Stead, of the London Review of Regood and evil-"good for food and views; Professor Hyslop, of the Columleasant to the eyes." bia University. In Sanscrit Adam becomes Adima,

"I once had the pleasure of sitting in spiritual seance in Paris with the il-"The first man," while Eve is "Heva," "What completes life." lustrious Victor Hugo. The distin-guished late T. J. Hudson, in his 'Law of Psychic Phenomena,' page 206, says: "The man who denies the phenomena of threw himself weeping upon the naked Spiritualism today is not entitled to be sands, but Heva came to him and called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him.'

"Spiritualism gives us a present and positive demonstration of a future con scious existence, assuring us that this life determines the beginning or condition of the next stage of existence. The purer and more Christ-like in this life are the happier in the next. And pure Christianity and true Spiritualism must stand or fall together."

#### LOOKING AHEAD.

The thrush has flown from the wood land,

And I do not hear her sing But I comfort myself with the knowing That she will return next spring.

The rose has gone from the garden, She withered and died too soon. But I comfort myself with the knowing That she will return next June.

The daisy has fled from the meadows And the uplands are brown and sere, But I comfort myself with the knowing The daisy will come next year.

RETURN TO COMMUNE WITH MOR-TALS?

ualism assumes depends its future prosperity or adversity, its progress or its failure. NO ORGANIC SYSTEM CAN ALLY ITSELF WITH, OR BE DOMI-NATED IN PART BY FRAUD, AND NOT MEET DISASTER IN ULTI-MATE CONSEQUENCE THEREOF. An honest mediumship is the potent factor in the upbuilding of Spiritualism; fraud and deception are always sources of weakness and destruction, creating distrust, unbelief and antagonism on the part of honest investigators, who would have been convinced by genuine work, unmixed with fraud.

As care and attention to:a garden is rewarded with choice flowers and fruits, so the care, love and attention given to wife gives us choice children and hap-

Ancient Picture.of Adam's Fall. In the temple of Osiris, at Philae,

Hindoo Version of the Expulsion.

neans of recompense in another

subsistence from the earth.

"Adima," as the Hindoo story goes,

happiness. Parady had given him no child. Vain her pilgrimage to the sacred waters of the Ganges, vain her numberless vows and prayers.

"When one day Adilgarta took a oung red goat, the finest of the herd, and went to a desert mountain to sacrifice it to God, as with flowing tears. he prayed. As he lay with his face to the earth, groaning and imploring God; a voice which sounded from the made him tremble, and he distinctly heard these words: 'Return to thy nouse, Adjigarta, the Lord has heard thy prayer, and has had pity on thee," "The child received the name Vias

hagana. Parvady had afterwards many daughters who were the ornaments of the house for their beauty, but God gave her not another son. As the child approached its twelfth year his father resolved to proceed with him to offer commemorative sacrifice on the mountain where the Lord had before granted his praver.

#### Starts to Sacrifice His Son.

"Having reached the mountain they threw herself into his arms, saying: set about gathering wood for the sac-rificial pile; but while so occupied the Do not despair; let us rather pray to the author of all things to pardon us." goat, which they had tied to a tree, "And as she thus spoke there came a broke its rope and fled. Then said Adroice from the clouds, saying: 'Woman, thou hast only sinned from love to thy husband, whom I commanded thee to jigarta: 'Behold here is wood for a pile, but we have no longer a victim; and he knew not what to do, for they were ove, and thou hast hoped in me. I parfar from any habitation, and yet he lon thee, and him also, for thy sake! But you may no more return to the abode of delight which I had created would not return without accomplishing his vow. "The voice of Brahma was heard as

for your happiness. Through your disit said: 'Thou shalt immolate the son obedience to my commands the spirit that I have given thee on this pileof evil has obtained possession of the such is my will." earth. Your children, reduced to labor

"On hearing these words Adjigarta was soized with profound angulsh; he and to suffer by your fault, will become corrupt and forget me. But 1 will send Vishnu, who shall incarnate sat himself down upon the sands, and tears flowed abundantly from his eyes. himself in the womb of a woman, and "'O, Parvady,' he exclaimed, shall bring to all the hope and the wilt thou say when thou shalt see me life return alone to the house and what can in praying to me to soften their ills." They arose consoled, but ever after sub-jected by painful labor to obtain their I answer when thou shalt demand of ine what has become of thy first born?" And then he bemoaned himself until the evening, unable to resolve on accom-

Egyptians Chronicled the Flood. plishing the grievous sacrifice. Never-The Egyptian recognition of the fact theless he dreamed not of disobeying. of the deluge is to be found not only the Lord. Having gathered the wood in ancient story, but in names, sites, and constructed the pile, with a tremin ancient story, but in names, sites, and temples. The temple of Osiris was bling hand he bound his son, and, raisat Theba, or Thebes, in Egypt. Theba is a Hebrew name for ark. In the reing his arm with the knife of sacrifice, was about to cut his throat when Vishligious' ceremonials of this delty a ship nu, in the form of a dove, came and sat formed the prominent object, and was upon the head of the child.

'O. Adjigarta,' said he, 'cut the victim's bonds and scatter the pile; God is satisfied with thy obedience, and thy His symbol- was an eye and a scepter. son by his courage hath found grace beemblems of omniscience and omnipofore him. Let the days of his life be long, for it is from him that shall be tence. Typhon was represented as having formed an ark of beautiful workborn the virgin who shall conceive by, manship. He invited Osiris to enter. divine germ!'

Typhon shut him in and threw the ark "Adjigarta and his son offered long upon the sea, but it was cast ashore by thanksgiving to the Lord; then, the night having come, they retraced their Noah also finds a prototype in the homeward way, discoursing of these wonderful things, and full of confidence Egyptian Saturn, who was born on the ocean. A ship has ever been his sym-

in the goodnes of the Lord." bol, and he is represented as the com-When proofs in detail, such as these, mon parent of mankind. He had accord with the aggregate, they are tathree sons, Jupiter, Neptune, and Pluken as evidence of the conclusion that to, amongst whom was divided the all ancient traditions had a common orcarth. To Jupiter was assigned the igin, of which the substructure should land, to Neptune the sea, and to Pluto be sought in the myths of the extreme the region of the lost. The Egyptians East. To study India. according to styled one of his sons Ammon, who, it was said, made his old father drunk Voelter, is to trace humanity to its sources.

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

the waves.

with honey mead and in that state bound and mutilated him. Thus the reference to the mysterious deed of the LIFE BEYOND DEATH, AND SPIRIT | pler homes .- "Brick" Pomeroy. father of Cansan.

-Exchange. carried about in religious processions. Upon the moral status which Spirit-Osiris, the chief god of ancient Egypt was so named as "the many-eyed."

# THE ONLY WAY TO SUCCESS.

## Pierpont, Through the Mediumship of Mrs. M. T. Longley, Delivered Before the First Association of Washington, D. C.

"There is but one way from ignorance to knowl- through the fires of tribulation, coming it will frow and persecute, oppress or edge, but one way from error to truth, one way from in contact with another individual who in some way injure his fellow men, he discord to harmony, from hate to love. There is bearing the cross of pain and suffering. He has roamed into byways and into only one way over the highways, through the fields, or over the mountain heights toward that which is feeling; will because he must it is supreme.

"We may ask, What is the way? Is it high and and that help which is almost, yea broad and grand and straight? or, is it narrow and hedged about by such restrictions and conditions that to have blistered and bleeding feet; he perhaps think he is a prosperous man, only a few can find it?"

EXPLAINED IN ANY OTHER WAY.

There is but one way from ignorance ; "never was on land or sea" as a demon to knowledge, but one way from error stration of physical power; the spirit to truth, one way from discord to har- ual light not revealed through external senses and by material methods but mony, from hate to love. There is only one way over the highways, through the borne in upon the spirit from the great fields, or over the mountain heights tosea of light and splendor in this uni verse. ward that which is supreme. WALKING IN THE SPIRITUAL

WHAT IS THE WAY?

2

We may ask, What is the way? Is i high and broad and grand and straight; or is it narrow and hedged about by such restrictions and conditions that only the few can find it?

In olden times it was said, "Broad is and press heavily like burdens upon the way that leads to death," but while the human heart in its passage through this was interpreted as meaning the this material world. Tribulations and death of happiness, of goodness, of all anxieties, cares and responsibilities, that belongs to eternal existence, and various states of suffering come to we were told that the road to everlasting mind and body while traversing this life and happiness was narrow and plane of mortal life and unless one can heldged in, yet in the present day we learn to walk in the path of right-right learn and realize that the road to death thought, right deed, right perception is only the road to eternal life-death and aspiration-he will not be able to of things physical-death of things carunderstand why these experiences so nal-the dissolution of that which bepress upon him; but when he enters longs merely to the material state disthe pathway and perceives mentally solving into the elements of nature; reand spiritually with the inner sight. alizing that which is eternal, abiding, with the natural intuitions, that great spiritual; giving it freedom to rise onlight and the magnificence of spiritual yard to other states, to higher fields of power which is pressing upon him and exploration, to grander spheres of unfiluminating his way, he will then be foldment, to beautiful conditions of advancement and mental and spiritual more distinctly and to understand these

erowth. messages of life which have come to Broad is the way that leads to such him through his varying experiences growth, death as that, the death or dissolution here upon the mortal plane. He will of all that binds and cramps. But such be able to turn backward in thought a road must be found through self-effort and dwell upon some particular experiand self culture, and the growth of that ence of discipline which at the time which is of the spirit, else the entity pressed heavily upon him. It was sewill not find the highest and the purest vere to him, it was painful to him, he of all things in life. The one way or drew back from it and tried to put it nature makes the whole world kin," one road to that which is highest and aside, not to face it; not to think upon: best must be found by every individual it, but he was obliged to meet it; and some suffering your sympathetics nafor himself. Others may assist in the t gave him misery; he has passed. it, tures go out in fellow feeling to these work, others may give a little guidance perhaps, but possibly it has left its and advice and information how one shadow and its stain.

may grow and how the true pathway ILLUMINATED WITH THE SPIRIT may be found, but the journey must be UAL LIGHT made by every individual for himseli:

no one can take him over that path-Now that he has come out of the byways and bogs of error and ignorance feel that wave of compassion, that inway; no one can bear you as a burden along the road; (ach must so unfold in and superstition, or various conditions) his perceptions and his consciousness of wrong doing and wrong thinking into

to be kind, and while they may give | way. The only way by which the high-An Exceptionally Interesting Lecture by Spirit John with what perhaps you may call the est and best success of any human life lavish hand, yet it is done mechanic can be made is that straightforward lavish hand, yet it is done mechanic can be made is that straightforward ally; it is done with the outside but not way which knows no deviation from the with the spirit because the spirit has path of rectitude, of honor and duty; not known through mortal expression, that is the only way to success whatwhat all these things really mean to over you may underfake to do. If an the human individual or to the human individual desires to succeed in some

family.

is now passing through deep waters on is not in the straight and onward path. will have tenderness, the true sympacrooked places. He has come into a thy; will give the sweetness of fellowcondition that will stultify his own nature and debase him in every respect. surging from within him, given out in He may not show his intentions or his largeness and blessing that influence desires upon his countenance: his form

may be erect and symmetrical; his face quite, divine. may shine; his eyes may glow with the He will, because he has walked over light of physical health and with men-

will, because he has suffered the need a good man; that he is one to be honof the very necessities of life and knows ored and respected, and he may be what it is to want bread, drink, clothing able to conceal from their observation and shelter, and so he will pour out a those interior thoughts and purposes sympathetic influence and the thought- which make for destruction or for unfulness and fellowship which that symnathy brings will give to the sufferer a new impetus and fresh strength which will enable him also to pass over the

flery places and perhaps by and by reach the better way. LIGHT YOU ARE ABLE TO INTER-Not only is sympathy and kindly love PRET MANY MESSAGES WHICH developed best and sweetest through COME TO YOU THROUGH THE AVEthe processes of suffering, but so also NHES OF LIFE THAT CANNOT BE are the elements of harmony, that sweet and coin into his possision: though he harmony belonging to the spiritual life Sorrows and trials come to the soul This is unfolded through those condi-

tions which of necessity must call for the exercise of sweet patience and of it is only the passing show which long suffering, and then, when these are developed and the elements illuminate the individual life, harmony plays like a musical cadence throughout the entire being, and the soul is lifted upon waves of melody to the higher spheres of thought and consciousness which bring it in contact with sweet spiritual

influences and intelligences that are radiating through the atmosphere like gleams of light. TEMPERED BY PAIN AND SORROW Thus are those who have passed through life's discipline tempered as py the processes and power of pain and

nble to ponder more clearly, to perceive sorrow; thus are they uplifted, provided they profit by their experiences through mental and spiritual discernment and There are very few in life who have

suffered long and continuously, who have known the pains and the griefs of mortal or human existence, but what do in some measure profit by these experi-We are told that "One touch of ences. and when you hear of some disaster cr who are distressed; but, had you never known anything of pain mental or physical, had you only passed through flowerv beds of ease and lived lives of careless pleasure seeking for your own en-

that we know more and feel more and are more than we were ever before, and we know or believe that if the same revelation could be brought to our fellowmen they would know more and be more and of business operation, or along some line But one who has suffered with pain, of thought and effort which he know greater usefulness in the world, then we are cowards and recreants to duty, and we fail in our responsibility if we do not try to give these illuminations to our

happiness to his fellow-men, but never-

theless their mark is within, the scar

will be made upon his spiritual self-

hood. There will be that which will

degrade and debase him. He is in

crooked places. He is outside of the

Though for a time he may seem to

succeed; though he may gather lands

may attain high worldly position and,

verchance, fame, before the eves of his

fellow-men, yet that IS NOT SUCCESS;

gives to him for a little while the glit-

er and the tinsel; entolls him in gar-

ments which are perishable and which

cannot be maintained, so that the seem-

ing success is soon to fade away. He

His own intelligence tells him when

has done wrong; where he has over-

reached his neighbor; where he has

crowded a fellow-being to the wall; how

he has trampled over the rights and

wants and means of human beings in

his effort to reach his goal-wealth!

Ho knows all this, and wherever he may

he there must be some condition of dis-

satisfaction with self,'some unrest with-

in his interior life. He knows that he

is not in the broad and open way that

leads to happiness and peace; in that

beautiful pathway where we may gath-

er the blossoms of beauty, of sweetness

and of light for the enrichment of our

knows himself as he is.

only way that leads to true success.

fellow-men."

#### 

"We Are Cowards and Recreants to Duty."

"If this grand revelation of truth-whatever it may

be has come into our lives to illuminate them so

tion of spiritual power, of spiritual in forces of spirit and of spiritual helpfuldividualized force, consciousness and ness around you that would otherwise ieve. It has come proving the identity be of the earth earthy, you need not of your dear ones who have gone before fear contamination in any direction or and in making its impress upon your line of work.

lives and giving you that truth which A pure angel from the upper spheres, becomes positive knowledge in your white-robed and radiant in sweetness minds that your loved ones live and and beauty and light coming down amid that they can return to you from beyond the slums and degraded conditions of the veil bringing their sweet messages the lower strata of human existence and tokens of everlasting affection, as could never be contaminated by the well as of their individualized identity, touch and sight. He might walk you have a duty not only toward your- through these rows upon rows, and selves but toward your spirit friends fields upon fields of degradation and find not the slightest spot upon the pure and toward the world at large. white shimmering garment that he Now this duty is for you to, in some

way, aid some one else to find this glowore. A pure-minded angel in a body rious truth that takes away the fear of earth. ministering to the needy and of death from the human heart, that suffering, giving sympathy and sweetrobs it of the terrors of the grave, of ness, the spirit radiating an influence shrinking from that which is beyond; of light that is helpful to other human the glorious truth which gives a conbeings, cannot be contaminated by any sciousness and knowledge of reunion by condition, degraded by any situation or influence upon this mortal plane, beand by with the loved ones who have departed from this mortal plane; the cause in spirit such a being is above all grand truth that opens wide the gates these things.

The vibrations of those that are car of everlasting day and permits you to enter into communion with those who nal cannot affect those higher forces. have gone into the glorious light of im- for their vibrations are of the light, consequently there can be no contami mortality. All of this, coming to you as it has, bringing a knowledge, nation, nothing of debasement even brings also to you responsibilities and though they walk down amid the scenes duties from which you should not of vice and sin but they can carry with flinch, and these duties and responsi- them into those scenes of sin and vice bilities are that you should in some 'such an influence of sweetness, such an manner, in some-way, try to aid your aura of light, as to reach human souls fellow men in finding this light, in there which are encased in the crusts gaining the knowledge, in seeking and and conditions of materiality and of imgaining that beautiful consolation that inbrality, and bring to those hidden takes away the sting and brings only souls something of impetus and stimulation which will enable them to put peace forth a little of their own powers and

light.

MANY WAYS OF GIVING' HELP. Now these duties may range in one

WALKING IN THE TRUE PATH. direction or another. You may be so So then by walking in the true path placed that you come in contact with human beings in different directions and seeking the only way to true sucand are enabled through your own gift | cess and honor and development in of eloquence and with the magnetism of spiritual things you will gain power to your personality to so influence your overcome that which is around you,

fellow men as to induce them to listen you may now feel growing strong withto you and to follow your advice so in because of the power to overcome. that they enter into lines of research and though you are called upon to go and through their own investigations through darkened places, through fields of thorns and briars, over rugged 'are able 'to gain knowledge of the immortal world. But you may not be steeps, forward in tortuous ways, you able to do this, and you may be one of will not be contaminated or injured for the sensitives or mediums who can give the spirit within is strong, you individdirectly some truth to your fellow man | ually have gained in power, you are of of the immortality of the soul, then you those who overcome. He that overcometh shall indeed find will do this perchance in one way, and

another, and so console, and bless, and the bighest of all successes. He who overcometh shall indeed reach the open uplift human beings.

But you may not be a medium, in pathway that leadeth unto life elernal, ends. into To St. Paul

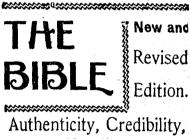
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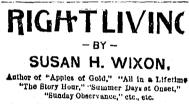
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This book gives an admirable course of study in study, and supplies a long-felt want of an ethical

slong the broad highway of integrity and of honor seeking for truth, knowl-edge and wisdom, we shall gather up the blossoms that give peace and sweet ness and light to the spiritual man. DUTIES TOWARDS OUR FELLOW

MEN.

fluence and element of sympathy and The only way, then, for one to suc-

soul natures; those natures that will not be satisfied with tinsel and show. that cannot be pleased with things that concern only the carnal life. Those natures will demand recognition; they will ask that they may be given he things which they need, and as we walk

joyment and emolument, you would not

of that which is fitting and good and the pathway of right, and is illuminated true as to make himself strong to per- by the spiritual light which never was ceive the road and powerful enough to on land or sea, he is enabled to read pursue it for his own advantage and in the message that the discipline brought order that he may find the goal. to him-the lesson it was meant to convey; and having acquired wisdom along

ATTRACTIONS OF THE WAY. with his experience, he is enabled to Sweet and beautiful are the flowers that grow along the way; bright is the light that streameth downward upon that path. It is the path of right, it is the path of study, the path of self-improvement; that which with all that it has to show and to give to the eager sudent, to each who desires to do right. will bring to the unfolding spirit such plessures and treasures of the soul. such treasures for heart and brain, as will compensate him for every step which he may take.

Perhaps the way may prove devious and winding to your feet; it may at times be beset with thorns and briars, with sharp stones, and it may lead over rugged places, but as you go on and on making new efforts to overcome the obstacles, to reach onward through the reach. tangles and the briars, you will find more of sweetness in the path, more of satisfaction, that which will appeal to suffering; you may shrink from toil

your mind and to your soul life. As you go forward you perceive new and from the conditions of discipline which lay burdens upon you. None of truths gleaming upon your mentality; you behold new pleasures of heart life you like to suffer; none of you wish to coming with enduring affections to bear pain; none of you desire to be strengthen and brighten the way. You pressed down and bruised and made to find that it is after all a beautiful road, bleed by conditions that are hard and this road of right doing, this road of severe, and you cry out in the midst of your pain asking why these things right living.

Traveling that pathway, you ask for should be placed upon you, and yet we truth. You do not wish to be deceived find that while pleasure may be beautiupon any subject, upon any point that | ful for a time, and prosperity brings to appeals to your natures, so you serious- you perhaps all these material things of ly and earnestly ask for truth; you splendor which may be desired and seek for it; you desire that the error which not only add to your comfort or shall fice from your mind and that only health but supply the luxuries of life -while all these may seem to be very the true things shall be revealed to you. As you go forward in the path, desirable and you enjoy them and crave more and more of truth is perceived. them, and while many of them are beau-You ask that error may be banished. tiful-and are a comfort to you, yet we that folly may fice from you, and, as find that true happiness, the sweetest, most beautiful comforts of life, the you press onward in the path of right, folly does flee, it is left behind you, grandest exaltations, the purest and diand ignorance is banished, its shadows vinest upliftments, come to the human are removed, for you are walking in the consciousness and into human experience through the discipline of pain, of light. sorrow and of tribulation.

WALKING IN SPIRITUAL LIGHT.

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By walking in the light of this right living and right doing; receiving the Sympathy itself is developed because rays of illumination from spiritual of pain. There are those going through sources on high; you are indeed gain- the world who boast that they have ing in knowledge; you are acquiring never known a day of sickness, and wisdom, and it is becoming a part of Lever suffered pain. As they have your natures. The true way, the only never known want they have never way through which one may profit by known what it is to desire and need his experiences and gain the best of un something of the necessities, of life, THE WAY OF HIGHEST SUCCESS. foldment for himself and by which he and they are not the truest-hearted, may help his fellow men, is by walking they are not the most tender in sour success right here in this existence up has come to many of you as a wonder having nothing within yourselves that

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SYMPATHY AND PAIN.

nity for your fellow beings, but you know and shrink from pain and when but there is something along our lives through suffering that you shrink from, have duties to ourselves to live rightly you know what it is he suffers and you and to do rightly we also have duties suffer mentally with him.

THE TRUE WAY.

see just where that experience gave The true way, as we have said at him such information, such thought and many times and in many directions, is such surroundings as to produce a les- that which leads onward IN THE on for his future guidance, therefore PATH OF RIGHT, ALWAYS SEEKING he learns the lesson, and he will not HERE AND THERE ALONG THE again be called on to pass through such ROAD FOR MORE KNOWLEDGE, a stage of bitterness and of distress be- MORE TRUTH. MORE ENLIGHTENcause the lesson is learned and he has MENT AND MORE WISDOM. Seek no need of it; ignorance is banished, at ing for truth you shall find it. You can least on that particular point; error is not expect that all of truth shall be reof the past; he has found the truth. He vealed to you, because you are not is in the pathway that leads to greater ready to perceive or to understand it. light, the way that leads to higher You may not expect that all of knowlthought, that which reaches out from edge is to be acquired in this little pasthe heights and highways of existence sage through the mortal life, because toward the grand, beautiful plains of you are not unfolded sufficiently to com-Harmony and Peace, such as those who prehend it; nor need you expect to find are in spiritual accord with them- or to attain all of wisdom, because only selves and their fellow-men alone can the omnipotent and omniscient can do that, and we are finite beings.

THE LESSON OF SUFFERING. CONSTANT GAIN IN TRUTH AND You, dear friends, may shrink from KNOWLEDGE.

But passing along the way of life and seeking for truth, for knowledge, for wisdom, we shall constantly gain more and more of these, because we will grow more and more receptive to them. The man who passes along the same carelessly along and neglect many pla- our fellow men. ces and objects by the way, but he will

ment-he is seeking for some special thing and if it is to be found he intends to find it; so he who is really conscithat which is by the way, but he will ceives. He will scrutinize it with clear eye and observation in order to ascertherefore will truth and knowledge and

selves in position to attain these things. Therefore he who presses on in the nath of right looking for that which is of the spirit, belonging to the higher

that he undertakes to do.

You Yo

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toward our fellow-men. We have responsibilities to bear. Perhaps we have been given some great revelation of truth. Perhaps some beautiful knowledge has come into our minds. and we feel illuminated and strengthened and uplifted by its power. What, then, is our duty in this respect? If this grand knowledge' has come to us and we find it has bettered our lives. made us more useful in the world, more happy, more full of power and hope and courage and determination, and we know if the same sort of knowledge is imparted to our fellow men they will be honored and strengthened and filled with courage and cheer we are recreant to duty if we refrain from telling our fellow beings what we have found and showing them how they may go onward to gain the same. -

we nave, sala,

If this grand revelation of truthwhatever it may be-has come into our lives to illuminate them so that we know more and feel more and are more

than we were ever before, and we know or believe that if the same revelation could be brought to our fellow men they would know more and by more and of greater usefulness in the world, then we are cowards and recreants to duty, all things. and we fall in our responsibility if we pathway seeking for gold will not go do not try to give these illuminations to

You will say. "Amn'I imy brother's search carefully, he will scrutinize ev- keeper?" and in this sense we reply, ery particle, he will look with discern yes. You are not foilding your brother in a dungeon cell, omplace him in some condition from which hemannot rise or move but must be oronstantly under entiously, steadfastly seeking for truth your watchinl eye or and for the reand knowledge and wisdom will go straints which you place upon him; you about it in a careful manner. He will have no right to be his Reeper in any not carelessly neglect all or much of such sense, but to be his keeper in the sense of learning hows here is situated. examine closely that which he per whether you can helpihims whether you can uplift him, give himsguidance and assist him to the attainment of knowltain if what he seeks is to be found, edge. Thus are you or should you be your brother's keeper, thus helping to wisdom be attained in some degree, be make him more noble, and ennobling cause by seeking for it you place your. yourself at the same time.

SPIRITUALISM A GREAT REVELA-TION.

Spiritualism has been a great revelaconditions of existence, is finding the tion to human life. We discoursed best way, the purest and the highest upon that subject last Sunday. We told way toward the unfoldment of his own you much of Spiritualism as it has powers, toward the achievement of all come to the world and the conditions that are meant for the betterment of mankind. We will not go over this

ground again to-night, but we wish to To attain success in life-the best say here in passing that Spiritualism within yourselves to drag you down; the mind onward into the purer atmosin the light, the spiritual light which and earth life. While they may desire on the mortal plane-there is only one ful revelation, as a glorious demonstra- has not been overcome by the higher

such degree as will enable you to thus into happiness that never influence or prove to others the immor-splendor that never fades. Angels of you feel that a fellow being is passing that we must not forget. While we tality of their dear ones, yet in some Larmony, of peace, of love, of ministraway you may be able to do something tion, hover all around this mortal if it is nothing more than giving a sphere. They mingle with you along dime or a dollar to help someone else the pathways, amid your conditions of give the light and the truth and help to | mortal existence. They walk by your sustain the spiritual press in its great, side. They seek to make you know of movement of disseminating truth con- their presence, but better than all knowledge you can gain of their prescerning spirit life and immortality. Or it may be in the direction of helping ence, to them, is the thought that they to feed some sensitive who has done can help you to overcome, to overcome his work, or is trying to do his work in temptations, obstacles in the pathway demonstrating the truth of spirit com- of progress, that which binds and limmunion to the world; or in giving a its, that which holds and weighs the helping hand and sympathetic touch to spirit down. Thus they are happy.

the workers who are going forth here They rejoice, and though you never and there for they need your influence know they come to you, though you and your kindliness in order that they rever get one word from them of permay be better and stronger in their ef. | sonal thought and identity, if they can forts to uplift and bless humanity. In help you into light, to unfold your best some way you can do good. In some powers of right doing and right living. way you can help spread the light they will rejoice with joy unspeakable You may not perhaps, assist others in and full of glory; and by your every effinding the truth in some direction, but fort to thus walk onward, to do the you will be able to make the world best and find the best in life will you brighter and better that you have lived, walk hand in hand with them over the rugged places, up the steeps of time. and the only way to find true success; through the highways of experience the only way to reach pure and abidonward to the grand fields of knowling happiness that will never fail under any conditions or in any situation, in edge, of spirit power, of self conquest. any place or clime, is the way of doing of higher conquests of spiritual and right, of reaching onward, of following soul life where all is divine, where all is high aspirations with pure heart in or- grand and free for the on-marching huder to gain that which is the noblest of man entity that is seeking oneness

with God, oneness with Eternal Good.

THINKING OF YOU.

SPIRITUAL UNFOLDMENT.

all develop the spiritual faculties and impulses and graces of the selfhood within, and that is higher than the development of mediumship alone; that is grander and sweeter than the unfoldment of any powers that you call spir-

tion to do wrong. You will come in contact with your fellow beings with a sweet influence, an uplifting power, because you will not have anything phere of exalted spiritual truth. A book for the higher life. Price,

school, and supplies a long-file want of an ethiosi icxt-book expectally adapted to the comprehension of children, as well as older persons whom it is wisely and sproprintely designed to interest while teaching them valuable ethical icesons. The author shows as wise practicality in her method of teaching the principles of ethics. Sile illustrates her subject with many brief narratives and ance-dotes, which ronder the book more interesting and more easily comprehended. It is especially adapted for use in children's lyceuma. In the bands of moth-ers and teachers it may be made very useful. Young and old will be bonefited by it. It is a most oxcellent book and should be widely circuisted. Price \$1,00. ook and should be widely circulated. Price \$1.00

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This book, "No Beginning," is by William H. Maple. The Arena says of it: "The argument is unanswerable. The book will at once appeal to the rea-son of every reader, and leave him more amazed than ever at the prevalence of the theory of Creation. The Two has always been a fateful num-Free Thought Ideal says: "We found it full of glittering thoughts for thinkers. and the very death warrant of Christian superstition shinas upon its pages."

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THE WOMAN'S BIBLE,--PART II. 111 WOI IAI O DIDLL. "THAT II, Judges, Kings, Prophets and Apostles. Com-ments on the Old and New Testaments, from Joshua to Revelation. The commonts are keen, bright, spicy, full of wit, the work of radical thinkers who are not ignorant of the higher ertiticism. There is not a doll page in either of these books, but each is a galaxy of the bright minds of the day and throw a new light on the Bible teachings relating to woman. Price of each, paper, 50 cents.

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comprising; Age of Reason,.....25 cts. This is a spiendid opportunity, to scoure these stand and works, as the price is within the reach of all. For

and purest aspect is not always developing mediumship. The development of mediumship, in putting forth those powers and reaching human souls in enlightenment, consolation, instruction and helpfulness generally 'is of the highest use and it is important and beautiful in value, but one and another may not be able to develop this particular thing called mediumship, but you can all develop spiritually. You can

itual that depend on external expres-

Spiritual unfoldment in its sweetest

sion.

Unfold yourselves spiritually and you will walk in the light. / Unfold, yourselves spiritually, and you will reach happiness. You will only do right, having no desire to do otherwise. You will only live right, having no tempta-

When Aurora in beauty awakens the morn And bids the night shadows adieu; And dew-drops like jewels, the flowers adorn. Sweetheart! I am thinking of you. And at noon when the sun-god rides \ high in the sky, And I sit in the shade of the yew; And the birds in the branches go flit tering by

Ah! then, I am thinking of you. And when I am dreaming of some loving heart, That will always be faithful and true:

start-

To find I am thinking of you.

In dreams I am thinking of you. IRENE CLIFTON.

"After Her Destn. The Story of a ammer." By Lilian Whiting. No

book. Beautiful spiritual thought, com-

bining advanced ideas on the finer and

ethereal phases of Spiritualism, leading

ness of night-

Cincinnati, Ohio.

Summer."

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## 

# 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, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting; suggestive and valuable to every reflective mind.

# The Important Question.

## What Does Spiritualism Teach That Spiritualists Believe in Common?

WHAT SPIRITUALISTS BELIEVE [what all Spiritualists practically be-Dr. Robert Greer Answers the Query,

According to His Judgment. Dr. Caird asks, What does Spiritual-ism teach that Spiritualists believe in

common? I reply, a great deal. To begin with, all Spiritualists unite in one - common belief of human immortality-that the so-called dead live, that the resurrec-tion takes place at death--the death of the body-no imprisonment of the soul, in the grave, awaiting a general judgment day, as taught by biblical Christianity: that all interstellar space i occupied with spirit people, whose all seeing eyes are upon us, and by whom we are all surrounded; that disembodied human spirits can and do return to earth, manifest to humans, hold con verse with loved ones, in dreams and visions, and through the intermediary of a certain class of spirit media.

This is the foundation of Modern Spiritualism, and because of its wondrous and interesting conclusions having been forced upon us, we as a people are compelled to believe therein in Hence, we who believe are Spiritualists.

The writer, for instance, being so thoroughly familiar with the charming phenomena of spiritual existence and spirit communion, so frequently seen in his own experience and through his own spiritual vision, could not be otherwise than a Spiritualist.

All Spiritualists "stand pat" on this great foundation principle of Spiritual-

It is only on the great and wonderful side-lights of Spiritualism that some among us differ.

But Spiritualism---vivacious Spiritualism-having reached its present high development, and antagonizing, as it does, all certain-old usages, traditions and ideas, and suggesting new reforms in their stead, makes it little wonder why few among us, or even many, should differ.

All great minds, in some points of other of controversy, differ, most not-ably in points of politics or religion. Even great scientists, in points of astronomy, the nebular hypothesis, the order of the universe, the causes of earthquakes, etc., differ. And why may not Spiritualists in points of contro-

versy also differ. But Spiritualists, unlike other people, are never moved by popular prejudice or popular delusions. And why? Simbecause Spiritualists do their own

leve in common: "Just keep the heart a beatin', warm, Be kind ter every feller; ook out fer the rainbows in the storm,

But-carry yer umbreller. "Be brave ter battle with the strife, Be true when people doubt you; Don't think that money's all in life, But-carry some about you!

An' when it's time to shuffle off An' you have done yer mission, lest put yer trust in Providence, An' call a good physician!" Chicago, Ill. DR. R. GREER: Chicago, Ill.

BODY AND SOUL CULTURE.

Continuity of Life and Spirit Communion.

To the Editor:---I feel that Dr. Alex Caird's article in The Progressive Thinker of Sept. 9, is pre-eminently suggestive, and deals with a question of the most vital importance, for if as as-serted, "In union there is strength," then surely Spiritualists cannot have the strength that comes from true union unless the preponderating ele-ments of their belief are held in com-mon at least by the majority. I think the preponderating elements of belief should be such as lead to righteousness, a righteousness born of the recognition of the needs of the body as well as the needs of the spirit, so that in very truth hygiene and physical culture may go hand in hand with soul culture, a physical culture that shall assure per

ect bodies and a high intelligence, and a soul culture that shall so direct the intelligence that the spiritual attributes of the man shall be so developed, that they shall dominate the animal in his nature, so that as a spiritual being, even while on earth, he can manifest the Divine and Godlike.

The above taken with the general ac ceptance of the knowledge of the continulty of life and spirit communion, it seems to me would constitute a basis of

common belief broad enough to serve as a foundation for the religion of Spir itualism, and upon which can be builded the religious fabric that shall serve to held in harmonious union future gener ations. I believe that if we can arrive at such

a state of common faith in the essen tials named, other and inicidental problems will be easily solved and condi-

tions adjusted to meet requirements. In Spiritualism we have a Religio-Science, a religion in the sense that it "rebinds" humanity into one homoge

E Charmingly Interesting "Parrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

PART SECOND. world has become of you? It seems an age since I heard from you last. I hope you have not forgotten the solemn compact we made with our hands on the dictionary and our feet on the hymn books. I am sure this is not very sisterly behavfor for one who has thus solemnly your engagement. pledged herself to be a sister to me! If my father had lived we would have seen each other often, I am sure. As it is, I do think Uncle Silas might come

love at first sight! or not so. If I helfeved in ghosts, 1 depot.

before our minister one day, and he associated with it. was greatly shocked, 'or pretended to

better have saved my breath, for he only said sternly, "For heaven's sake, Miss Marah, do not turn Spiritualist, or

of devils.' "Why is it a doctrine of devils?" I to see me, and told me all about the esked.

the blood of the covenant (what does that mean?) by allowing that all men

true believer." He was so high and mighty about it I asked to see it he showed me a sheet He said that I would draw to myself a

will have a pious spasm and roll his My Dear Martha:-What in this eyes and shake his head and cry, "Infidelity!" which seems to be the worst sounding word he can think of. and which is supposed to ostracise the one against whom it is hurled, and reflect a certain sort of sanctity upon the Lurler. Do write and tell me all about M. W.

Spruce Grove Farm. My Dear Marah:-It is with a break ing heart that I come to you to-night. and see his only brother's only child am glad that I know I will have your once in a while. Honestly I think it is love and sympathy. There is no one shameful that you and I have met but but you to whom I can go excepting once. Well, it was certainly a case of Aunt Laura, and she is away just now. O dear, it seems to me as if everything

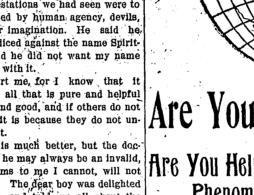
We are moved at last, and what John is happening just now, I came home ever wanted to buy this place for I can happy and everything looked bright not imagine. It is a large house and it and beautiful. Father and I talked has an ancient look to it. One could about my experiences and what had not call it out of repair, and yet I can- happened at home during my absence, stantly feel that it is. Mother says I and we had so much to say that we am always feeling that something is so were a long time getting home from the

should think this house haunded, but I Father said I better not mention the do not believe in them-or at least 1 subject to mother, for she had said that. suppose I do not. Sometimes lately I she would not believe in Spiritualism if incline to the opinion that I do not know slie knew it was true. Father said he what I believe. I have always been was not prepared to express any opintold that only the very ignorant believe ion farther than to say he did not think in ghosts; but Jesus Christ believed in the manifestations we had seen were to ghosts-was he ignorant? I always felt be explained by human agency, devils, that the spirits of the dead do some trickery or imagination. He said he times return, and what are ghosts but was prejudiced against the name Spiritspirits? I said something of this sort ualism, and he did not want my name

That hurt me, for I know that it be. I told him the Bible was full of stands for all that is pure and helpful spirits and their doings, and I got the and true and good, and if others do not concordance and proved it, but I might see it so, it is because they do not understand it.

Charlie is much better, but the doctor thinks he may always be an invalid, have any thing to do with that doctrine, but it seems to me I cannot, will not

"Because," and he spoke in a hushed a good many things our parents do not and awful tone, "it tramples underfoot know. He said he did not dare tell anythe realms of bliss side by side with the not sick, he is, all over that; it is a



rave it so. The dear boy was delighted strange happenings here. He told me

body but me lest they think him crazy. Mother told me the next day that she have immortality regardless of what esked the doctor if Charlie's mind was they believe, and an infidel may enter all right, and he said "yes." Charlie is

creadful lameness and it cripples him. I went to Uncle Ezra about the first that he scared me a little for a minute, thing I did, and I told him all my expe but I recovered. I know enough to riences and how I wanted to work for know that high-mightiness never the cause of truth, and asked his ad-proved anything yet. I don't know vice. He said that a person's ability to anything about Spiritualism, but now I do great things was usually measured want to. I want to know where the by their willingness to do little things ERY DAY FOR THE ENTIRE SET, AND THOSE WHO RECEIVE devil comes in. I know I am dreadfully faithfully. He told me to rely upon no THEM ARE ESPECIALLY DELIGHTED. wicked, but I can't help wanting to spirit but my own for guidance; to ob-HOMES THE PROGRESSIVE THINKER HAS BEEN INSTRUknow things. John told me yesterday serve and follow its leadings without a MENTAL IN ESTABLISHING THE NUCLEUS OF A LIBRARY. that he had a picture of me and when fear, for it would never lead me wrong. THE TWELVE PREMIUM BOOKS FORMERLY SOLD AT PRICES

RANGING FROM \$1 TO \$1.50 EACH, MAKING THE COST OF THE of white paper with a big interrogation class of spirits in harmony with my point upon it. Everybody laughed but real self and earnest desires, and they ABOVE NOT LESS THAN \$13. ALL WE REALIZE FOR THE WHOLE SET, AFTER PAYING POSTAGÉ, IS A LITTLE OVER \$2 will help me if I need help, but adme. vanced spirits are never meddleson I was going to tell you about our new home, so I will begin. I call it real and never seek to yaunt themselves nor spooky around the edges, and this is their medium. He told me never to what makes me: The next day after we obey any one in the flesh or out if they SUBSCRIPTION AND WHO DESIRES ONLY ONE BOOK, CAN moved here, Mother and John went to advised or commanded me to do what the old place and left me alone. I was my own spirit disapproves of. . He said as busy as could be and did not notice not to be in any hurry about going to anything queer until I had shut the hall work but await the guidance of the spirdoor several times. Then I noticed that it and follow it carefully and the work ONLY OUR SUBSCRIBERS CAN PURCHASE THESE PREMIUM there was an old-fashioned latch upon will come and the way open as fast as the door, but it would not stay latched. I am fitted for it is -I came home a little disappointed, but When I was looking at it the latch lift-I feel that he is right. When we want ed out of the catch and the door swung things to go a certain way we always. open. I went and got a stick, and afterward the scissors, and put in over the like to find some one to encourage us in thinking that they are going to go that ute. I had never thought of such a latch, but they would fly out and the way. I once heard Mrs. Austin say thing, and it seemed to me that I would latch would lift and the door swingopen. I never heard anything, but all that most of those who seek a medium choke to death; and then a strength day I felt as if someone was with me, do not want to hear the truth unless it came to me and I stopped trembling is agreeable to them. I do not want to and said: "How many mediums have and after a while I got nervous. Our be like that. I want to know the truth, you ever known? Please tell me taat." dog Pete acted very queer several. times. He would look straight at noth. if it upsets every hope I cherish. O. Marah, dear, there is no use trying ing and growl and his hair would bristle, and then he would skulk behind to put it off any longer, but I- don't know how to tell you what has hapme as if straid. When I told mother and John about pened. I feel so lonely and desolate. these things they laughed at me. T and I can't see why it need to have asked mother if she ever knew me to been so. If you knew how I feel totell a lie, and she said no; that she did hight you would never call me a saint not doubt but what I told everything again; and yet I want to do just right just as I thought I saw it, but I was more than anything else-or I think I said tenderly, "You poor little girl, afraid at being left alone, and my nerv- do. my engagement to Clifton Lee, and now I am ten years older than you are, In my last letter I told you all about ousness made me easily decelved. Mother cught to know that I am never afraid when alone. I wonder I have to tell you that it is broken all why a truthful person cannot be beover, and-O Marah. I thought he loved me so-much and I was going to be so lieved when talking about the supernatural (Is there any such thing as gethappy. In the letters I wrote to Clifton while ting above nature?) According to the I was with Aunt Laura I never wrote Bible wonderful things used to occur, and we are told we must believe them a word about Spiritualism, but I knew the first time he came to see me after even if we can't explain them. O dear. I am all out of fix, so do write soon and I got back home Idought to tell him and. I was such a soward I dreaded it. explain things to your loving The next day after k got back he came MARAH. P. S .- John has just brought me your to see me and we went down the road letter telling me about your stay with for a walk and i told him some of the Aunt Laura. He had the letter in his things I saw and heard while I was pocket all the time I have been watch- away. He - listened - attentively and ing for it and blaming you. He is a when I stopped talking he said, "Who but for some reason I dreaded it, but of dear good brother or I would be very is this Mrs. Austind Isn't she a Spiritangry with him. You blessed little ualist medium? - I trembled so I could hard stand. saint! I am very glad about the way things have come into your life and yet but I said, "yes." I feel in my bones you have severe woman and she has bewitched you." trials before you. but you will conquer "Oh, no; you are greatly mistaken,"

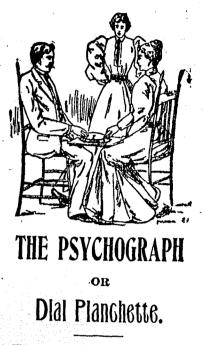


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Do you wish to investigate Spiritualism?

Do you wish to develop Mediumship? Do you desire to receive communica-The Psychograph is an invaluable as-

sistant. A pamphlet with full directions for the

FORMATION OF CIRCLES AND CUL TIVATION OF MEDIUMSHIP with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A vol-ume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by Psychograph) from many other friends. even from old settlers whose stones are moss grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort 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 prin-ciple and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. lieve it will generally supersede the latter when its superior merits become known."

thinking.

whole, through the influence of the Practically each human mind exists as an independent unit and is peculiar unto itself and because the power of thought and multitude of ideas are unlimited, each according to his mental calibre or mental illumination will hold to his own religious viewpoints, his own political platform. He may be narrow, nevertheless won't let go till, perhaps, broadened by education or spiritual enlightenment.

All Spiritualists, however, believe in common the following subjects: Law

sanitation and hygiene, medical and health reform, social and political ment or foolishness of the so-called Christian plan of salvation, the ever-lasting burnings as a divine revenge for Christian unbelief or heresy, the imposition upon the human race and

slander upon Delty, by priestcraft, in misrepresenting and libeling Him, in imputing to Him a greater cruelty than property, social protection, and resist that of man, making men actually increased in the propersion. Liberty consists in afraid to die; a demand for instice, the right to do whatever is not contrary the divine healing power, the denuncia- to the rights of others .- Thomas Paine tion of the spiritual counterfeit, the haw of love for wife, husband and ened and purified by contact with the child, neighbor and friend; to make unbreathed air than is the spirit of man home happy, to love the beautiful in art and nature, to remember with helpful thoughts and generous deeds our retired indigent and invalid spiritual workers who are at present the honorworkers who are at present the honor-ary pension wards of our indefatigable is sure of both in the end,--Penn. N. S. A., and lastly, though not least, our sacred obligations to our valuable our sacred obligations to our valuable spiritual propaganda press, in our striv-ing for its larger circulation and a his late home, 1511 S. street northwest. wider distribution of its books of litera-

ture. The spiritual journal is an absolute necessity to every Spiritualist. Those who read its weekly pages are best informed and most intelligent in regard to the phenomena and progress of Spiritualism.

These and more are subjects in which all Spiritualists believe in common. know Spiritualism as it really is.

to realize its divine presence, to listen strokes, on the day of his death he was to its still; small, friendly voice, to feel in apparently good health. Mrs. J. L. its burning words of inspiration, to see, Edson officiated at the funeral.-Washwalk with it, as did certain ington (D. C.) Times. patriarchs of old, to be a daily witness of its magnificent wealth of wisdom, and health and life-giving power, is to ism was in Chicago last week. She is take on a new lease of life, wear a a delegate to the N.S. A. convention, broader smile of joy and renew one's and will probably deliver several lecconfidence in the angelic spirit forces, tures before she returns to the Pacific ever working in the interest of all welldisposed persons, whose aim in life is Golden Rule.

All persons should study Spiritualism, for of all studies which the human mind can be engaged in, there is none more sublime or wonderful. Such studies will carry one up to the noblest heights, giving sweet and lasting pleasures. Spiritualism, indeed, on account of

its many and great virtues, should be ested in human welfare, and ecclesias-tics, especially, for their people's sake,

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4 21.

truths it demonstrates; a science in the fact that it offers explicit analysis of natural phenomena, and thus adds to the common wealth of human knowl edge, and as knowledge and union of effort are fundamental essentials in human welfare, and are thus supplied by Spiritualism, I am sufficiently optimis tic to believe that after another fifty years have elapsed, most of the conditions that we now deplore will have passed away and Spiritualism will have

become all that has been promised for and order, live topics, good morals, the it. sanctity of marriage, industry and duty, Just as fermentation always leads to

and purification, so will the present agita-re tion in our ranks eventually lead to the form, elevation of humanity, the Gold-vindication and triumph of our cause. OSCAR A. EDGERLY. OSCAR A. EDGERLY.

> **GENERAL SURVEY.** (Continued from page 6.)

The natural rights of men, civil and political, are liberty, equality, security, Not more surely is the blood quickunbreathed air than is the spirit of man vitalized and made strong by intercourse with the real things of the earth. -John Burroughs.

He that does good for good's sake,

The funeral of Isaac N. Richardson At the conclusion of the services, which were under the auspices of the Spirit

ualists' Church, the hody was taken to Lee's undertaking establishment and cremated. Mr. Richardson died sud-denly Thursday afternoon. He had a stroke of paralysis in a cigar store on Fourteenth street, while on his way home and died in his home an hour later. Although Mr. Richardson had suffered from three previous paralytic

Mrs. R. S. Lillie, one of our most efficient workers in the ranks of Spiritual-

coast.

Dr. Beverly writes: "Mrs. O. E. Dan to do right and live the religion of the liels, an inspirational speaker, held her audience deeply interested Sunday

evening at Arlington Hall. Her daugh ter Florence sang a beautiful solo, and the choir sang some lovely songs. Mr Peterson and. Miss Grey' also played several pieces on the piano, wholly un-der inspiration. 'Heavenly music produced by inspiration brings fine condizealously advocated by every one inter- who follow with a message for all present.

terest—in its divine propaganda. In conclusion, the following senti-ments in\_verse, are a fair sample of Sinth Si

-something tells me you will. Are you going to call yourself a Spiryou do. I am wanting to know some-

thing about Spiritualism, and here you tions for the honest spiritual mediums are right in it. Isn't it queer how things come about?

Our part of the world is mostly inhab- am surprised at you! Everybody knows ited by people who have no religion to that the mere fact of a woman's calling speak of unless something new is in- herself a medium proves site is any and Mrs. Lee has lots of them. troduced, and then every old sinner thing but what a woman ought to be."

SOMETHING NEVER BEFORE ACCOMPLISHED IN THIS COUN-TRY OR EUROPE. ANY PERSON WHO SENDS IN A YEARLY TAKE HIS CHOICE OF THE TWELVE FOR ONLY 25 CENTS, THUS MAKING THE PROGRESSIVE THINKER THE CHEAPEST SPIR-ITUALIST PAPER PRINTED IN THE ENGLISH LANGUAGE. BOOKS AT THE PRICES GIVEN. ANOTHER NEW AND INTER-ESTING VOLUME WILL BE ISSUED NEXT SPRING.

I was so surprised at his words that I did not know what to say for a min-

His face flushed and he said angrily, "I never knew, any, and I never intend to. I prefer to keep respectable comrany."

"Then," said I, " you know nothing about the matter."

He caught my hands in his and looked tiring and self-sacrificing president, at me, and his face softened, and he Henry Brunhaus, and vice-president, said tenderly, "You poor little girl, lect and influence, supported by a you are more to be pitied than blamed, board of trustees which reflects great for you are too innocent to understand, credit on the members in their selecchild, and know the world much better than you do or have any right to. You with Mrs. H. Brunhaus and M. E. Nor-will get all over this infatuation now rington as leaders, by their untiring efforts have greatly helped us to reach no more about it."

cried. Just at that minute I heard ministration of our late pastor, and me Charlie calling me, so I had to go back home but I cried most all night. I most gifted men that has graced our know it was very foolish, but I couldn't rostrum. Brother Way's great hold on help It.

The next day mother got a letter from Olifton's mother asking us to narrate events, and give names, that come over the next day but one and carried conviction to the skeptic and stay all day. Mother was real pleased, course I had to keep still about it and of that well-known and deservedly pop

being "worth a good deal of property," and best woman she ever knew." He looked at me sternly and said: your Aunt Laura is. Martha Weston, I

> mine. I always loved pretty things, So be continued.)

WHEELING. W. VA. Encouraging Report of the Condition of the Cause.

IN AT LEAST 20,000

To the Editor:-It is some time since have taken up your valuable space pevertheless I thought possibly your readers would like to hear what progress our beautiful truth is making in this city and neighborhood. The First Spiritualist Association of this city is in a very prosperous condition, in every respect. rapidly increasing in member ship and correspondingly financially. We have a large surplus in our treas-

ury, under the guiding hand of our un-Brother Schaub, a man of great intel-

tion, these are facts, not written in a boasting manner. Also another very important auxiliary is the Ladies' Aid, that position and influence we did not expect to reach so soon. And last but

He kissed me and I broke down and not least I would say, through the ad dium, Rev. G. W. Way who, the past

years, has proved himself one of the the people was his wonderful power in giving messages, different from many mediums; through his guides he would

cheered the believer. At the opening of our season we have been fortunate in securing the services go. Mrs. Lee and Clifton were real ular speaker and medium, Rev. Nellie S. Baade, of Detroit, Mich., whom we kind and pleasant. They live in a big have engaged for three months. Mrs. woman and she has bewitched you," and instructive utterances that fall from her lips, while under spirit con-I said. Aunt Laura knows Mrs. Austin and I think it had more to do with her trol. A great feature in her lectures is, itualist? I shall admire your courage if very well and she says she is the purest pleasure at our engagement than any. she takes her subjects from her audithing else. I never thought much ence. Our society is to be congratulated on securing the services of this about the money, but when I got into talented and noble woman, and we look "That shows what sort of a woman the house I began to feel the great dif- under her guidance, for a continuous ference between Clifton's home and revival of our loved cause in our

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CHAPTER VI. Auricular Confession destroys all the Sacred Ties of Marriage and Human So Jety.

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unposture. CHAPTER X. God compets the Church of Rome to confess the Abominations of Auticular Confession.

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France. CHAPTER XII. Chapter for the Consideration of Legislators. Hus-bands and Fathers-Some of the metters on which the Prices of Rome must Question his Penitents. Sent Post-paid, Price, \$1.00.

midst during her stay with us. EDWARD S. DILLON.

Treasurer First Spiritualist Association, Wheeling, W. Va.

And my soul seems re-illumined with a brightness pure and grand

l can hear his sweet voice calling, in a wave of sound divine.

And I always feel his spirit ere his baby

But my soul will hear him calling back

"Kaka! Kaka! No, no, Kaka! No-no

For he always knows my presence means a joyful spell of play. Still-I could not be so selfish as to

From his parents, who must miss hip for a year or for a day,

Though I saiden in my thinking how my heartstrings will be drawn,

And I sense the coming darkness to succeed the sunny light,

And the lonely dream now haunts me

shall linger evermore, And I know it will illumine my lone

spirit o'er and o'er; "Tis the rays of light extracted from this little shining star, And 'twill light my lonely pathway in

I am living on the nectar of his child-

DR. T WILKINS.

fond mem'ries from afar.

hood's sweetest days,

see that face always.

When my precious little "Bobbie," that angel smile is gone,

as a gloomy, dismal night.

Kaka! No, no work today,'

In the form we may be parted; ah!

shudder comes o'er me!

wherever he may be:

hold him far away

lips touch mine.

# Something for the World to Consider.

THE BEAUTY AND GRANDEUR OF SPIRIT RETURN.

boons that ever came to mankind, light divine.

body.

This is Not a Good Likeness of the

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

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than the ordinary mortal and giving ut- ington, threw an angelic influence over

terance to nothing new. It has enlarged the horizon of the his issuing the Emancipation Proclamaspiritual vision, and made a HEAVEN tion, freeing millions of slaves ignorance.

that the spirit survives the death of the It has healed the sick, saved people It has banished the orthodox devil, to the hereaved mourners.

cther men, possessing no more power It entered the White House at Wash. on a higher plane. the immortal LINCOLN, culminating in

in close touch with mortals. \_ control of any of our mediums.

## Revolt.

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was, to a certain extent, losing its pres- gelic gift. It defies this horde of vil-ilge and its commanding influence, in lains that enter into competition with consequence of certain fakes, rotten to honest mediums, the angels of purity,

an "ISM" attached to it, or not, there "birds" of prey, whose dark seances

calm that paralyzes human actions and and materializing mediums combined tion." See the political REVOLT in Phila- terialized fake spirits and bogus trumdelphia, in consequence of the corrup pet spirits were loud in their denuncia-tion of the city officials—a current of 'of their deceptive work a blight has

partment of the city government like a pestilential miasma from a swamp. slimy servent, until the very air was The Progressive Thinker is in open a REVOLT came and without it Phila-delphia would have become worse, if indepine the tot of the and a material. A body of delegates that convenes without a well DIGESTER tainted with its poisonous aura. Then REVOLT at the iniquity that has

## DIVINE DISCONTENT AS A PURIFYING AGENT.

The Chicago Herald says that poets poor and barren. "He who has and reformers of all ages have extolled progressed beyond the self-satisfied at-"DIVINE DISCONTENT" as the source titude," to quote Dr. Hirsch, "will find of human progress. Satisfaction with himself as little able to understand and hings as they are would spell STAG- grapple with the mysteries of life as NATION-RETROGRESSION IN FACT the little child who has just finished the is fitly described as "DIVINE." The of self-analysis, of conscious searching, DISCONTENT which leads to selfish, of self-criticism. Such discontent will sordid, reckless pursuit of wealth and lead to the change in the public spirit, follows power is demoralizing, anti-social, de- in the general estimate of life's values, structive of all that is best in life, which President Schurman ... rightly DISCONTENT manifested in violation holds to be the supreme need of the of public and private trust, in immoral day. thective mind. Look at the first page, and QUESTIONABLE TRANSAC- If Spiritualists are not possessed of and read about C. Bailey, the wonderful TIONS PROMPTED BY GREED, such the DIVINE DISCONTENT with some If Spiritualists are not possessed of

as the insurance inquiry is disclosing, puts before the younger generation. features of Spiritualism as they are to in President Schurman's words—"a day, then you invite STAGNATION and distorted view of life". The country SELF-DESTRUCTION. Those speak-needs nothing so much as a reversion ers who have sunk into the self-satiswords-"a day, then you invite STAGNATION and large amount of food for thought. Then Bee what Dr. Peebles has to say of world's nossessions but in the develop-tion of wrong in our ranks from the world's possessions, but in the develop-tion of wrong in our ranks from the ment of the BEST CHARACTER AND rostrum, on camp grounds or at Spirit-

be rendered far more vigorous and beautiful by the constant care and Spirit Return is one of the greatest It has entered the palace of the king, attention of the gardener. Left entirely to itself, the flower or plant the hovel of the poverty-stricken, the often becomes tarnished or destroyed by poisonous insects or microbes. It has illuminated the world with a cottage of the peasant, placing the oc SPIRIT RETURN is the root, the foundation or basis of a certain could be beasant, placing the oc-cupants on the same level in respect to spiritual favors. It has healed the sick, saved people the many odious features connected with it, as in Catholic-ISM, Paganfrom disasters and brought consolation ISM, Heathen-ISM, Sectarian-ISM, Dowie-ISM, Free-loveISM, and hundreds of other "isms" that do not shine brightly in connection with huextinguished the fires of hell and made It has influenced legislation, resulting man progress, But whatever may be the status of Spiritualism at the a medium of Jesus-simply a man like in placing humanity on a higher plane: present time, the NIS. A. can and will be an efficient agent to place it

## THE LIGHT OF PUBLICITY CRITICALLY CONSIDERED.

The Kansas City Journal well says that "while there are alarmists who see in the recent disclosures of corruption in high financial and in harmony with existing facts-a . Yes, Spirit Return, when controlled commércial circles the knell of our national prosperity, it does not reheaven given to man, and which corre- by the wise sages of the spirit realms; quire visionary optimism for the great majority of Americans to view gronds in all respects to his own life becomes the Savior of humanity, the these recently uncovered scandals both with equanimity and with a and aspirations-no better, no worse. tidal wave of spirituality and truth that certain degree of satisfagtion. To the intelligent, observing citizen IT It has dissipated many errors which will eventually sweep over the entire IS A HOPEFUL SIGN, INDRED, A CONCLUSIVE INDICATION, existed as the basis of superstition and earth. Spirit Return, however beauti- THAT THE BUSINESS WORLD IS VINDICATING ITSELF AND IS ful, grand and ennobling it may be, at RENDERING TO, ITSELF THAT TREATMENT, WHICH WILL IN It has brought to the world a higher times, is simply the result of a natural THE END BRING ABOUT CLEANER, HEALTHIER AND MORE and nobler conception of Deity and law, and each one must see to it, that ETHICAL METHODS. The revelation of graft and general misconplaced the angels of LIGHT AND LOVE the ignorant and vicious do not assume duct among officials of some of the large financial institutions of the country means that the disease with which they have so long been afflicted can no longer be concealed. The symptoms developed externally and thus became a source of public concern. THE LIGHT OF THE PROGRESSIVE THINKER AND TAINTED SPIRITUALISM. PUBLICITY, LIKE A REVIVING FLOOD OF SUNSHINE, HAS EN-The Progressive Thinker in Open pretending to be your spirit friend. The TERED THE MALIGNANT ATMOSPHERE OF, GRAFT-INCUM-Progressive Thinker will continue to BERED COUNTING-ROOMS AND IN THE END THE WHOLE lead in & REVOLT against these fiends DETONIECO AND TENANOUT TO THE WHOLE In the course of ordinary events in connection with every movement with clean monsters of Spiritualism, these CENT EFFECTS."

The same too, may be said of Spiritualism-THE LIGHT OF PUBcomes a strenuous REVOLT, and with are often holes of iniquity, dens of vice, LICHY, LIKE A REVIVING FLOOD OF SUNSHINE, has entered the out its systematic and vigorous action and licentiousness. At the Chesterfield camp the devo- scance room, and revealed wigs, false whiskers, draperies of various there would be no progress-only a tees of the Blue Book, the fake trumpet kinds, to cover the body of the medium, and this is called "materializa-What is the remedy for this awful crime?

## THE GREAT ABUNDANCE OF ADVICE.

Advice is an exceedingly cheap commodity, it is so plentiful, walking putrid dishonesty encircling every de-settled over that beautiful camp like around on two legs, and sometimes, if strictly followed by the recipient may lead to ruin and occasionally to death. To advise the delegates of the N. S. A. as to their united duties would be a superfluous task just

A body of delegates that convenes without a well DIGESTED plan. delphia would have become worse, if ized spirits that are not dressed in arti- are liable to be "at sea," and rather dyspeptical, and accomplish but possible, than Sodom and Gomorrah. 'ficial toggery; it demands tests not re-The REVOLT is the potent instru- corded in the Blue Book of the vandals the fourthide'' will bot be considered a valuable article to use in connecment of all reformers. That infest our ranks; it insists that the outside with not be considered will not venture even a modicum That "ism" known as Spiritualism legerdemain shall not bose as an an- tion with the proceedings, hence we will not venture even a modicum

> A Question and Answer. Submitted to the Delegates of the N.S.A.

The Progressive Thinker is not only in REVOLT against Legerdemain Spiritualism, but it is in OPEN -FOR LIFE IS MOVEMENT, and not primer is able to appreciate the glories REVOLT against this answer to an important ques-to go forward is to go backward. But of a Shakespeare, a Dante of a Goethe." there are two kinds of discontent, and DISCONTENT, like charity, should tion by a would-be leader, Willard J. Hull. The Question submitted to him, and his answer are as

## QUESTION 275 What is the end and aim of mediumship as carried on at present?"

ANSWER ..... "Its aim is Dollars, and its end is Death. Mediums who are really carrying the messages of the higher realms of spirit the fingers of a single hand."



## **ROBERT GLEN.**

Here is pretty little "Bobble," and in years ne is just two; Don't you think that you could love him with all the love in you?

Do you wonder that the highest of my being lingers there. Like a humming-bird in hunger round

a flower, sweet and rare? Do you sense the inspiration in

face and angel smile? my But there is a spark of brightness that Do you wonder at the tinting of poems for awhile?

He is not my own wee "Bobbie," only as

the world is mine, But the height of joy he gives touch of the Divine.

And I live my life all over, with added strength that time And experiences afford me, in a world

And I know, if I am conscious, I shall of dream sublime. He has touched my passing spirit with his little angel hand,

that matter, though a representative or-

ment of the cause as an organized body.

Protestantism.

SPIRITUALISM BORN OF WISDOM

my Beautiful Little Friend.

It is difficult to realize the real ad- the sky, as though that great canopy vance Modern Spiritualism has made must be touched by his profoundness, since its first known manifestations and the sun must pause to listen and to through the Fox Sisters, and the simul- | learn from his burning words. He is taneous production of those first books still lisping the "a-goo"-baby talk-of through Andrew Jackson Davis. It is his infancy and will learn, if he strugdifficult to get a statistical record of the gles on and on through the coming membership of an unorganized institu- ages, that he was but a unit in the tion; in fact there is no way to do this great evolutionary process, after all.

with Spiritualism. It would not do to | Spiritualism without fraud; Spiritualmeasure it by the membership of the ism without obsession; Spiritualism, N. S. A., even in the United States, for pure and simple, can hardly be expected in this world, and if man enters the ganization, a factor for the advance- next sphere as he leaves this, it cannot even be expected in that very soon. If we would help to purify we must

it represents only a small proportion of the actual believers in Spiritualistic cleanse our own spirits, raise the moral philosophy and phenomena. Almost as standard of our lives and assist others well let the State of Illinois represent in the same direction. If we would the whole nation in Catholicism or make it a religion we must give it the tcuch of the divine. the beautiful, the The membership, even of all local so- perfect.

If it be a science it only needs the cieties and N. S. A. auxiliaries, but elightly represents Spirit Return in its cold facts, regardless of any moral or entirety, yet the N. S. A. IS A GREAT | ethical standard.

AND IMPORTANT FACTOR IN SPIR-As a fact, demonstrable, mathemat-ITUALISM, AN EFFICIENT AGENT ical, analytical, it needs nothing moral FOR GOOD, A NECESSITY IN OUR or ethical in its support. But as an in-RANKS TO-DAY, A POWERFUL stitution to appeal to the finer, and the LEVER TO ELEVATE THE CAUSE higher forces, the soul of man, we must TO A HIGHER PLANE, AND CANNOT | keep it in the trend of human thought. in the crucible of spiritual purification.

It means knowledge of right and wrong,

possible, and even natural for each in-

morality

BE DISPENSED WITH. Upon this sphere of life those who live Spiritualism proper began- with the Hydesville knockings, and its advent, upon the intellectual plane are little affected by their contact with the imthe dawn of the New Era. dates from moral ones. So long as their aspirathat time, and all who have been convinced of the possibility of spirit re tions hold them in the realm of thought and reason; so long as they are enturn and intercommunication between the two worlds, are in fact Spiritual- grossed in the solution of some scienists, regardless of any Declaration of tific problem, or studying things per-Principles or the signing of a roster, or taining to the soul and its higher relations, there comes to them no thought rganization paper. This is not intended to reflect upon of immorality. Sometimes the mind

the necessity for organization or the may accede to the desire of the form real purpose of the N. S. A. SPIRIT- and be called away on a vacation, a dilife to man the mortal can be counted on UALISM HAS NO DOUBT RECEIVED version, only to return to its task with AN EXTRA IMPETUS THROUGH redoubled energy. Wisdom means more than THE ORGANIZATION AND

of advice. 计 新鲜 招

the core, using artificial toggery, often and the bulwark of our cause, the evan-unclean, with which to enrobe their gels of light and love, and who should pestilential bodies, and thus dressed he protected at all times.

ery valuadie read the soul-stirring address through al deterioration, by the worship of suc-Mrs. M. T. Longley, the efficient secretary of the N. S. A. It is full of grand spiritual truths. Now you come to page three, and you will find something worthy of note in will find something worthy of note in the Symposium. Especially you will be interested in reading "The Light Among the Hills," by that gifted lady, Among the Hills," by that gifted lady, Mrs. I. L. Lewis.

On the fourth page you will find "Something for the World to Consider."

On page five, there is another "Object Lesson," touching on the blight that has fallen on the Chesterfield Camp. Carefully answer the guestion, "Are You Awake?" And then follows "THE CELESTIAL CITY," published in one of the initial numbers of The Progress ive Thinker about sixteen years ago. Do you think you have a through ticket?

Now turn to the sixth page and read the masterly report of E. W. Sprague, one of the foremost workers in our ranks.

On the seventh page is an impressive account of the grand work accomplished by two of our most efficient workers, Hudson • Tuttle, Editor-atproved to be an enjoyable one from the Large, and J. W. Ring, National Lyopening number on the program to the ceum Superintendent.

On page eight you will find something thrillingly interesting about the little boy, Willis Miller. You will also find on the same page a "Curious Psychological Study," in connection with the notorious "Shepherdess of Paradise." thetic manner.

On pages nine and ten there is a mine of valuable information in connection with the martyred president, ABRAHAM LINCOLN. It is very valuable

On page eleven is a masterly essay 'Sees God as a Master Scientist." Give it a careful perusal.

On the last page, the twelfth, is a splendid article by Heary Morrison Tefft. He is a philosopher, a poet, a profound thinker, and is tuned to the keynote of Col. Ingersoll.

There are many other articles and items of special interest scattered through the various pages that we have not snace to mention.

We ask every subscriber to send in one new name to aid us in the grand work we are doing to promote honest mediumship and a pure Spiritualism.

## The National Association.

We have no advice to give the N S. A. delegates. They are leaders in the movement, and have established vlews and well digested plans, and will, we have no doubt, do a most excellent work for our Cause. The N. S. A. is needed now, and we have no fear as to the result of the present convention.

POWERS THAT ARE IN HIM." Ma- ualist's meetings, do not realize the terial prosperity is a curse when it beauty and grandeur of DIVINE DIS-Then turn to the second page and is accompanied by intellectual and mor- CONTENT, and the necessity of continuous **REVOLT** against errors that are cess, no matter how achieved. ed for higher and nobler standards of DIVINE DISCONTENT always leads to

everence, of beauty, of mystery, is genuine.

### SPIRIT RETURN FREE TO ALL. THE WORLD OVER.

Spirit Return, however, does not depend for its existence on conventions, on meetings, on "isms," on Spiritualist papers, or the approval of any class, club or cult, however useful they may be. They, however, And yet this swaggering lecturer reels off a may become beneficent, and efficient agents in promoting its healthy growth and development, just as a plant or flower in the garden may

CHICAGO SPIRITUALISTS' LEAGUE. Side medium, then gave/a few clear cut A Report of the Last League Meeting.

The November meeting will be held Saturday evening, November 4, with Dr. J. M. Peebles as speaker. H. F. ARNOLD. Hall, Saturday evening, October 7

## A Plagiarized Production.

losing one. The audience having joined in the opening hymn, President Warne introduced Dr. J. H. Randall, who made The so-called "Lord's Prayer" is siven as a model for universal use. an invocation full of inspiration and up 'After this manner pray ye," are the vords credited to Jesus, Matt. 6:9, and Miss Inez Light then favored the authe inference is that he formulated that dience with a vocal solo, appropriate in character and rendered in a sympaprayer.

Dr. Adam Clarke, the Methodist com-The lecture of the evening, delivered mentator on the Bible, in his annotaby Mr. John W. Ring of Galveston, Texas, was a strong appeal for Spirit tions on verse 13 of this chapter 6 of Matthew, says: ualists to realize the mission of Spirit

ualism, as a factor in the personal de relopment of the individual, rather than a philosophy based on theories. The need of the hour is for men and women

who have learned to apply the teaching of the angelic ministry in the social and gracious unto us! O Lord our God, haleconomic problems of every day life, and it was for the purpose of presenting owed be thy name, and let the remem orance of Thee be glorified in heaven these facts that communion between the two worlds was established.

Mr. Ring is not a stranger to Chicago audiences, but the message which he so remit and forgive unto all men whatso

quiry to many present. Miss Gilda McCoy was then presented and captivated all with a vocal solo.

apparent by the generous applause accorded her.

terest and approval from all present. Dr. Burgess, the well known West where credit is due.

"Only four mediums on earth today really carrying Dr. Hirsch, like Dr. Schurman, plead. ever a menace to success. A healthy the messages of the higher realms of spirit life to ed for higher and nobler standards of DIVINE DISCONTENT always leads to life and conduct. He emphasized, how- a higher plane. If you want deception man," says this pretentious, egotistic leader. ONLY ever, the danger and folly of self-suf- as practiced in our ranks to day, let Four Mediums ! What do you think of that sentiment, Spiritualists of Chicago? What think you, Mediums than business and diversion is scarcely adulterated with impunity; and let us above the animal plane. The life of all go the free and easy way to "hell," of other parts of the United States? Your "aim" is the man who has no profound sense of and pass the spurious coin with the the almighty dollar, and your end is "death;"—a dis-reverence, of beauty, of mystery, is genuine. graceful one, of course. We are in OPEN REVOLT against that sentiment-that slander of honest Mediums, our angels of light on this earth at present. column of advice in his organ of frauds, to the

Delegates of the N. S. A., each one of whom is his superior. What think you, Delegates?



This number of The Progressive Thinker is worth at least ONE DOLLAR to Every Spiritualist. But One Dollar will pay for it one year, and the information imparted during that time will be of great value to every thinking mind. Now is the time to renew your subscription. Sometime during the next year we expect to have something to say about the commercial line.

## "A MAN, A MASTER, AND A GOD,"

which will stir Spiritualism from center to circumference stir it as never before, and the intellectual sparks will fly all along the line, afford-ing a pyrotechnic display of wisdom never before witnessed in our ranks. Subscribe for the That this is a faithful rendering of paper at once or be left in the rear of the ad-the original Hebrew, from which "Our vancing column. 

## PERSONAL.

This enlarged issue calls for no personal encomium. If you appreciate our effort for the FROM THE MOUNTAIN SIDE IN ITS Cause, express it by sending in your subscrip-tion without delay.—Editor.

NANCE OF THE N.S.A.

It has stepped up alongside of other in- discernment and judgment; discretion: stitutions that would never have given sagacity; scientific or practical truth: it recognition had it not been an or acquired knowledge; erudition, etc. It means capacity to weigh, measure, anganization

It has pushed its way into the catealyze and judge as to true morality, or gory of religions. scientific problems, and when we say

It has placed itself in the ranks of sci- there is wisdom back of Spiritualism, ence, and as a philosophy has entered we do not mean any one mind, but a almost every pulpit in the land and united purpose in nature's intellectual subdued the fires of old theology. forces. Were it wise. Nature would make it

It has wormed its way into the best literature of the day.

It has never yet been monopolized by dividual to see the entire road before an organized body of men, nor been bim from birth to death and beyond, but this is left obscure. Sometimes our owned and watered by a trust.

It stands to-day free from any creedal spirit eye catches glimpses of a coming fastenings; has not yet become a event, but in the main our futures are money-getting institution, not even to kept a secret; and who can say it is the building of gaudy temples over the not wise? Who wants to know and suf-

It has gained the attention of the and sets a standard in each individual world's most profound philosophers; according to the mental and spiritual aided in the discovery of the best inven- unfoldment, and organized individualitions of this progressive age; grasped ties, society, sets a standard of morals, the hands of royalty and cheered the a code of laws by which society shall lives of peasants. be governed. Sometimes wisdom con-

IT HAS BECOME A GREAT FACtrols, and sometimes selfish individuals TOR TO HUMAN INDEPENDENCE, control and the laws are enacted ac-ENLIGHTENMENT AND HAPPIcordingly. If not constructed with NESS; NOT BECAUSE IT WAS ORtrue wisdom they must sometime be re-GANIZED; NOT BECAUSE IT CAME | constructed, amended or annulled. THROUGH THE FOX SISTERS, BUT

That which is a wise code in one age BECAUSE IT IS A FACT, A TRUTH. may not suit the conditions of another No manner of persecution can hinder age.

its progress. No amount of fraud in its Spiritualism seems to be the natural sleeve can prevent the playing of the outcome of the unfoldment of human right card at the right time. The perception and spiritual wisdom. traud belongs to man and is a mere through the experiences and observaside issue arranged and operated along tions of those who have passed through the preceding ages of earth life and Spiritualism is a fact, managed and have graduated from sphere to sphere manipulated by a wise power, or rather, beyond. It looks like Infinite Wisdom

in true wisdom, without fear or favor, was back of this great movement. impartial, independent, far-seeing, large New theories, philosophies, isms and

and just. Evil spirits may obsess and injure an fads spring up like mushrooms, cut caeccasional medium. Jesuits upon the pers and pass out of sight and almost spirit side may seek to destroy the out of mind, but Spiritualism, the culmination of events, mysteries, spirit apcharacters of our best speakers and mediums for the purpose of aiding their pearances, necromancy, witchcraft, etc., own organization upon both sides of of all the past ages, has set its stakes, life, but the very fact that they can in- had its filing recorded, and settled fluence mediums, becomes of itself con- down to stay.

The wisdom in which it was begotten vincing proof of the phenomena of spirit intercourse, and knocks the props will either sweep it free from the filth from beneath their own proposition. and dregs of an age born in the old su-SPIRITUALISM IS AN ATTRIBUTE perstitions and false conceptions of su-OF NATURE AND AS SUCH HEEDS pernaturalness, or wait it through the NOT THE SLIGHTEST INCIDENTAL turbulent sea of charlatanry and obses-OBSTACLES THAT ROLL DOWN sion, into the new world of reformed and re-educated peoples, clean and PATH. pure, and the one great organization of-

An occasional being rises up in our the spiritual forces of earth and spirit midst and shouts his wisdom toward life.

"The very learned Mr. Gregory has shown that our Lord COLLECTED this prayer out of the Euchologies, and gives us the whole form as follows; "Our Father who art in heaven, be

above, and in the earth here below! Let thy kingdom reign over us now

logically and eloquently delivered, opened up a new field of thought and inever they have done against me!. And lead us not into the hands of temptation, but deliver us from the evil thing! For thine is the kingdom, and

thou shalt reign in glory for ever and The range and quality of her voice is for evermore." marvelous, and her success was made That this is

The first message bearer of the even- dent to every reader. In these days ing was the well-known South Side the use of such matter, without any 'The first message bearer of the evenworker, Mrs. Isa Clevelmad. The mes-reference to the source from whence it sages were given in her usual convince came, or some statement showing it ing way, her control, White Star, being was borrowed, is called a plagiarism, a a general favorite. The next worker was Mrs. Dr. Caird verly against him who quotes it as his

# of Massachusetts, who for a short time own. It may be we should be generous is in the city. Her phase, automatic when a junior God makes such drafts writing, has never been presented from on the labors of his predecessors. But the League platform, and awakened in.

messages in his own inimitable way, and the meeting adjourned. The October meeting of the Chicago Spiritualists' League, held in Handel

5

forms of Diseased Eyes Cured with-

ont Cutting or Drugging.

That the eyes can be, sprengthened so that by flasses can be dispensed with in the great ma-for the testimony of thousands of people who have been cured by that wonderful little instru-neut called "Actima" Ac-tima also cures sore and granulated Hdg (flaucoma, Intis, etc., also removes Cataracts and Pterygiuma without cutting or drug-ging. Over sevenity thous. The not an experiment but an absolute fact. The coloning letters are but samples of those that Brock the Actimation of the second of the second are presented of the second of the second but the second of the second but the second of t

Brereceived daily: Mrs. M. E. Champney, 242 West 185th St. New York City, writes: The "Actina" cured mo of Iritis after the doctors said there was no cury outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Ao-tina" for all amietions of the eye. Braily Kapp, 1930 Galena Street, Milwaukee, Wisconsin, writes: The "Actina" I purchased from you a year ago sayed my brother's eye-sight. My brother was near-sighted, wore num-ber hye and six glasses, and now he can go te school and do all his work and study without glasses.

arereceived daily:

AN OBJECT LESSON ARE TO For Spiritualists Generally to Consider.

SINCE MR. L. O. HULL, A PROMI- COME, MORE DENSE IF A CHANGE NENT SPIRITUALIST OF FORT OF PROGRAMME IS NOT INAUGU WAYNE, IND., GAVE HIS IMPRESS. RATED. CAUSE AND EFFECT GO IVE EXPERIENCES AT THE CHES. HAND IN HAND, AND IT IS ONLY A TERFIELD CAMP, OTHER PROMI- QUESTION OF TIME WHEN EVERY NENT SPIRITUALISTS OF THAT CAMP THAT PATTERNS AFTER STATE HAVE FREELY EXPRESSED CHESTERFIELD DURING THE PAST THEIR OPINION OF THE FAKE TWO YEARS, WILL SUFFER NOT MANUFACTURED THERE, ONLY A DEFICIT, BUT A DARK PES-AND A SORT OF MILDEW HAS SET- TILENTIAL CLOUD WILL SETTLE TLED ON THAT FAVORITE PLACE OVER IT. SUCHATRESULT IS IN-OF RESORT, AND WHICH WILL BE- EVITABLE.

NOT GENUINE MATERIALIZATIONS I then asked if it were my sister. was informed by a nod of the head that was right. I then said: "You passed

of paint, feathers, etc., came to me.

first that he would do so, as he extend-

ed his hand toward met then evidently

was extremely dark, the hands were

much lighter than mine. (So are Mrs. Blake's:)

first time I tried to tear a piece from it,

but it was too strong for me, so you will note that the spirits do good work

the snirits make their clothes

A Very Impressive Experience of An out in England." Nod. Then she be Earnest Investigator with a Medium gan to motion, in imitation of a person writing, and some one said she is writ Who Was Prominent at the Chesterfield Camp-A Fake Vell-An Intering. I said, "Oh, yes, I think that understand that, she wishes to make me view With Fake Spirits-Under the understand that she was with me last Circumstances, is it any Wonder That week at the hotel in Buffalo when I was registering my name." More nods, and This Beautiful Camp Has a Blight Resting Upon it, Resulting, This Year evidence of the greatest pleasure that In a Deficit? his was understood, when after prom

ising that she would return and tall I was much interested in the article in a late issue of The Progressive Think, by L. O. Hull; of Fort Wayne, o me by the aid of the trumpet, after this part of the seance was over, sh returned into the cabinet. After a short Ind., especially so because about two time a lady came to Mrs. Thomas and then to all of our company. She was or three months ago I wrote for your readers the following, which I hesitated recognized as Julia, a dear friend of Mrs. T's. I said to her, "Julia, have to send you, as there had been so much already said and written about fakes, you your little boy with you over there?" In a whisper she said, "Yes, bpt as the communication of Mr. Hull seems to refer to the same persons whom I had an experience with, I will ail here." send it to you:

Probably two years ago I attended, the Spiritual Temple at Anderson, Ind., and there received what I then believed (and still do) were genuine spirit mes-sages, under the following conditions:

As far as I know there were only two persons in the Temple who knew even my name, one of these persons went to the Temple with me and the other was seated in the auditorium when we arrived.

Seated in a semi-circle on the plat form was A. J. Blake and several others, none of whom I had the least acquaintance with; two of them supporting a trumpet, and any one who wished went forward to receive any message that might come from loved ones "gone before." With others, I responded to the invitation and the voice of an old man informed me that my grandfather was talking to me. I said, "Grandfather whom? Simply grandfa-

ther tells me nothing." Immediately the voice responded, "Grandfather Channing." Then after a few more words the voice changed, in making silk veils. This time I had my pocket scissors transferred to my outside coat pocket, and cut off a piece, and 1 still have it. It is a good quali-ty of silk veiling; only from having and a woman's voice said she was my mother; then a child's voice said she been used so often it is quite dirty and A LITTLE THE WORSE FOR WEAR. was my daughter. All this in the auditorium of the Temple, well lighted and After materialization was over a voice ready for the evening services. announced itself as Freddie. I had for-

I recount this only to show that I gotten all about him, but someone brought me to my senses by saying, "Doctor, Don't you remember your lit-tie Freddie?" Whereupon I introduced was now in a condition to fully accept anything that might in the future be given to me through these mediums, and I began to occasionally attend their him to his mother, and after guite a which were held at the resinice visit he left (and so were we.) seances, NOW, IN FURTHER EXPLANA-TION, I NEVER HAD A SISTER ANdence of Mr. Blake, in Anderson, and of trumpet, independent consisted wolce, etherealization, the playing of NIE, AND AS FAR AS I KNOW music boxes, etc., and later, materializ- HAVE NO SISTER IN THE SPIRIT ation (?) (full form). All went well for WORLD. I HAVE NOT BEEN IN some time, but I finally became suspi-BUFFALO SINCE THE PAN AMERIcious, principally for the reason given CAN, AND NO SON NAMED FRED by Mr. Hull, that "the medium could DIE, EITHER LIVING OR DEAD. not hide her shape." JULIA WAS A SINGLE YOUNG WO-

On Sunday night, November 13, 1904, in company with Dr. O. B. Thomas, his wife, my wife (who is a sister of THE GOOD WORK GOING ONWARD. Mrs. Thomas) went to the home of RID THE RANKS OF ALL THE said Blake, where we found quite a FAKES YOU CAN. FROM MY PAST r waiting to have a "seance." EXPERIENCE I AM LED TO BE pt up stairs to a room especially LIEVE THAT ABOUT ALL OF THE

for a seance room. The circle SO-CALLED MATERIALIZATION IS

## A Few Words With the Thousands" of Our Inter ested Patrons and Readers.

DO YOU SLEEP?

The Progressive Thinker is never to be found in the rear. It has ever been a success in the matter of furnishing to its readers each week something elevating, something interesting and educative; something for the soul to feast upon and for the mentality to advance by. It has and said, "I have come to meet. you." furnished occult, moral, healthful, ethical, scientific and genuine spiritual food, and all the historical data of the wonderful spiritual manifestations recorded in the secular press.

It has ever been blessed with a corps of able, ready, profound and energetic correspondents, and looks upon each as one of the family-one Soon a little boy came, whom I rec-ognized (?) as my little son, Freddie, who said he also would talk to me later. Next an Indian, fierce in his make-up, of the partners who shall share in the most lasting remuneration derived, the most important arose and offered to shake hands with benefit receivable—that of the credit for the him across the stand, and I thought at brilliant light of truth shed abroad to enlighten thinking better of it, stepped a little the world as to a future state of conscious existbackward; but not quickly enough to prevent me noting that while his face ence. It has also furnished a new and highly appreciated book each year, and is now furnish-The next thing of interest was the materialization of a spirit vell, or as we ing twelve of the best books to be found relatwere informed the material from which ing to Spiritualism and kindred subjects, at the This was the second time during the mere cost of printing and binding. evening that the same veil had been materialized and passed around. The

Such an extraordinary proposition has never before been carried to success, and now we have Another Proposition to Offer: This week we are publishing a TWELVE-PAGE instead of an eight-page paper, to herald **Our Fall and Winter Campaign** and promise that if our already large list of Subscribers can be increased by the addition of 5,000 Extra Yearly Subscribers, We Will Enlarge Permanently to a 12-Page Paper. We prefer to enlarge our capacity to educate the world at the same rate of subscription, rather

than reduce the price upon our present Largest Spiritualist Paper in the World. The Progressive Thinker is not launching out upon the sea of political, religious or social fads, nor is it floating any wildcat scheme to get the financial co-operation of the people,

## The Metiod P. inted Out Whereby You Can **Obtain a Through Ticket.**

ceeding in grandeur and magnificence the loftiest conception of poet and seer. There are a few of earth's children who have in sublime moments of ecstasy caught a glimuse thereof, thrilling their souls with unutterable emotions of delight. To Bishop Bowman was accorded this inestimable privilege. On one

memorable occasion he appeared to be dying-standing midway between heaven and earth. He seemed to be on a magnificent ship, and he heard the captain say, "Stop her!" and which he thought to be the voice of his Divine Master, when his eightcen-months'-old child, who had passed to the spiritual realms twenty years ago, came to him, She asked him, "Do you not think I have grown, papa?" She then seemed to assume a form of glory that he had rever before witnessed, saying that many friends had asked for him. and were awaiting his coming, and that a lady and gentleman had kissed her, saying that her papa was their boy. "All this," says Bishop Bowman, "left a deep impression upon me, by the magnificence of the surroundings, and it was a season of great preciousness to me. It seems to me that I have come

back from the other world." Bishop Bowman only caught a faint glimpse of the Celestial City. No mortals of earth, while sojourning among the turbulent scenes of this state of ex-

istence, ever fully beheld the ineffable glories of the Celestial City. Not one of them has ever fully seen its magnificent streets; its grand parks; its fountains which scintillate with rainbow-tinted hues; its beautiful gardens; the flowers of which send forth a pleasing incense, and which speak a divine language. They have only caught a faint glimpse thereof. Angels are there; the great and good of generations long past and gone, are there; the Divine Master is there; but whether a Jesus, a Vishuu, a Brahma, a' Confucius, or one hose soul is brilliant with the grandeur of a God, exalted by virtue of his innate goodness-we know not. Toward that Celestial City all humanity are iending. "In my Father's house are many mansions," and it may be, for Aunt Martha, as she was called aught we know to the contrary, that the Golden Route to the Celestial City is like a graded school; it may have apartments in which each one of God's children will find a place cxactly adapted to his intellectual and moral status. Have you a ticket to this Celestial City, where God's goodness, God's char-

ity, God's love, God's benevolence and God's justice, are manifested in every passing breeze; in every flower that smiles in tinted colors; in every drop of the water of hubbling fountains which are illuminated with a light that sparkles with the lustre of the diamond; in everything that the spiritual eyes can behold there are the manifesher last moments on earth comfortable tations of a God.

and happy. What grander scene than Yes, have you a ticket to that Celesthat! Talk of bravery on the battletial City? Perhaps you belong to an field-the heroism of Aunt Martha was aristocratic church; you accept the nobler and more angelic! And when Bible as the word of God; you regard Jesus as the Savior of the world, and she, one dark, dismal night, calmly administered to his last moments, and you have been baptized, and have unclosed his eyes in death, her grandeur bounded faith. - Alas! that is not an of soul surpassed the loftlest imaginaavailable ticket to the Celestial City. tion of the children of earth. The as-It will not carry you to the first stacended spirit of the one she had nursed tion; it will not even take you out of the earth-depot. You cannot purchase was there; angels were there; kind guardians were there, and, for aught a ticket that will take you there. The we know, Jesus himself might have fabulous wealth of an Eastern prince been there. could not alone secure a passage to that What a giorious triumph for that old place. Perhaps Vanderbilt and Gould woman, as she changed her clothing would like to secure a through ticket, and returned to her humble home! Did but they cannot. the church get up a reception for her? The Celestial City is connected with No! Did many flock to her side to conthe earth by what we designate as the Golden Route Spiritual Railway; yet ne gratulate her? No! They were afraid that there was a taint of the disease minister of the gospel, no church memleft on her person. ber, no Moody and Sankey, and no Spir-But there are angels who look into itualist can ever fully control it. There the hearts of men and women. They are no ticket agents on earth; no one don't gaze therein for a Bible; they can give you a pass there. It is doubtful whether a Talmage, with his magdon't look therein to see if they have said their prayers; they don't examine nificent wealth of intellect, or a Theoone's heart to see if the sacrament has core Tilton, with his brilliant elobeen performed; they don't peer into quence, can take passage thereon, when the record to see if each one has been they shall have laid aside the mortal baptized; they don't look to see if body, and be conveyed at once to the praise to God has been regularly incentral depot dulged in. They only examine the deeds The Celestial City has no bonded in of each one! They surveyed that old debtedness; no watered stock; no corwoman! They looked into her soul, rupt officials; no cesspools of vice-it and it was beautiful; there was a garis the home of angels; the home of the den there, full of flowers, on which were pure, the good, the true. Are you written, "Goodness!" And what did hound for that city? Have you tried to they do when this noble-hearted soul secure a ticket thereto? There was a terrific fire once, where was taken sick, died, and buried in a pauper's graveyard? Why, they gave we were temporarily sojourning .; Oh! her a through ticket to .the Celestial how the flames went skyward, as if so City. many démoniacal tongues issuing from the pits of hell! There, was precious If you want a ticket to that Oity, be good and do good. If you are a father, human life in that building; and only be kind and loving to your wife and one remaining egress of escape. Who children; speak kind words only. Make would ascend the swaving ladder?" each one around you feel happier and All; seemingly, was lost! better, and by so doing, you, too, will There came from the hissing flames approach nearer and nearer the Celesthe tender, pathetic wails of human betial City, and, perhaps, even while on ings, and they lingered on the breeze, as sad as the refrain of a funeearth, you may be able to catch a glimpse of angels, and hear the melodiral dirge, and then an infidel-a brave, ous music that emanates from heavenly generous-hearted infidel-sprang forward, rushed up the frail ladder, and at harns .the peril of his own life, saved three Remember, then, will you, please, that there are innumerable stations on lovely children from the flerce fire! He cambled; he was tricky; he was bad, it the Golden Route to the Celestial City! Ministers, or even Spiritualist don't alwas said, yet in some respects noble ways have a through ticket; church and tender-hearted, and kind, at times, members are often tumbled off at the and that heroic deed will secure him a first station, with instruction how to reticket towards, the beautiful Celestial City. He will be at the earth depot form their perverse, selfish . natures. The millionaire may not be able to reach the second depot in a hundred come; he will walk up to the heavenly years, and the proud and exacting have train, and ask for a ticket to the Celesgot a divine lesson to learn before they tial City. An angel of God will give him one to proceed just as far as all his can even catch a glimpse of the radiant acts of life combined entitle him to go, features of old Aunt Martha. and no further, and engraved thereon 

There is a beautiful Celestial City, ex- ) will be: "Saved three precious human lives from the fire!" Thus it is, good deeds count with the Lord, from whomsoever they emanate, and good deeds only secure you passage on the Golden Route to the Celestial City. What have you done to-day? Have

The Celestial City. Eye Glasses Not Necessary

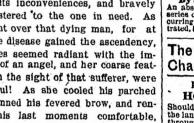
you cheered some poor, faltering soul? Have you encouraged the disheartened? Have you sent forth kind thoughts, laden with an incense that renders some one cheerful and happy? If so. you are nearing the Celestial City; nearing it, because you are paying your passage from station to station, and approaching the final end. Alas! there are Bibles many; there

are thousands of churches; there are hundreds of devotees who sincerely and devoutly expound the word of God, yet many of them are not approaching the Celestial City by so doing. God's tickets, God's passes, God's permits, to a ride by the Golden Route to the Celes tial City, cannot be gained by only preaching. Something more beautiful -more grand-more soul-elevating, is required. There are sermons in running brooks, in the singing of birds; in

the grand expressions of nature; in the unfolding of a bud into a beautiful blossom, and its final development into lusclous fruit; but above all, there is a grand potential sermon in a kind word to some poor mortal, supplemented by

substantial aid. We knew old Aunt Martha well. She was ignorant; she was uncouth; she was coarse in form and ungainly in her general make-up; yet there beamed from her eyes and glistened from her features a grandeur of soul that was truly sublime. She never prayed; she never sang psalms; she never attended prayer-meetings: she never tried to understand the word of God. One day, a stranger in the village where she resided was taken down with small-pox, and carried to a lonely pest-house. In vain, for awhile, the officials tried to secure someone to attend to his numerous wants, for he was nigh unto death. Did the high-toned volunteer to go? No! Did the wealthy men of the town offer their services to a poor, suffering man, in dire distress? No! Finally,

stepped forward, and volunteered to nurse the sick stranger. She went to the lonely pest-house; she breathed its poisonous air; she endured its inconveniences, and bravely administered to the one in need. As she bent over that dying man, for at last the disease gained the ascendency her eyes seemed radiant with the impulses of an angel, and her coarse feat ures, in the sight of that sufferer, were beautiful! As she cooled his parched lips, fanned his fevered brow, and rendered his last moments comfortable, there went forth from his lips a plaint ive, beautiful prayer, that heaven would treat Aunt Martha tenderly, and make



Bendor and do an his work and study without glasses. E. R. Holdbrook. Députy County Clèrk, Fair-fax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office. Actina is not a drug or lotion, but a small pocket battery, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, or Throat or Head. Actina will last for years, and is always ready for use. Actina is sent on trial postpaid. I you will send your name and address to the New York and London Electric Association, pet, 8420., 920 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatles on the Eye and on. Diseases in General, and you can rest ansared that your eyes can be cured, no matter how many doctors have failed.

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ENCYCLOPEDIA ... OF ....

Out of the Depths Into the Light.

normed and the light was arranged, FRAUD, PURE AND SIMPLE. (a lamp in a box the front of which ] I do not mean to say that there never Wrered with tissue paper, I has been and never is any true materi-Mr. Blake sat at one end, alization, but I do not believe that there was covered think). Peter LaBelle and wife at the other, is any genuine at 50c. or \$1.00 pet while the baiance of the circle was head; but when our dear ones do mani made up of our crowd, and six or seven fest themselves to us the phenomena others. Mrs. Blake went into the cab- are spontaneous, and then only occainet. Soon the spirits (?) began to ma- sionally, and then probably for some terialize for several in the circle, then specific purpose. W. S. CHANNING.

the lady came, who, by gestures, made me understand that she came to me. Pendleton, Ind.

The Passing On of Asa Bullock.

Asa Bullock, of Hobart, Ind.,met with an accident which resulted in his passing out of the body on Sunday, September 24. Mr. Bullock was a lawyer of some prominence in Hobart, Lake County, Ind. He was driving from his home to Crown Point, the county seat, to attend court. When he came to a turn in the road an automobile met him; they did not see eachother until

perhaps, be fatal to the occupants of both carriages. In order to prevent a worse calamity, Mr. Bullock reined his horse to one side, which upset his carriage and threw him down an embankment of eighteen feet. The carriage came down on top of Mr. Bullock, breaking his hip and one leg in two places, and internally injuring him. He lay several hours before they could get a conveyance to take him home. When an ambulance came to extricate him and take him to where he could have medical aid, he would not allow one to touch him, or the carriage until they thoroughly examined his condition, and took all necessary measurements of the distance he fell, and made notes of his chances of escape, and of the fact that if he had not pulled his horse to one side he would have been killed, and in fact everything an attorney would need should the case come into court. Then, after they started home with his poor bruised and broken body, he dispatched a messenger to inform his family that was being brought home almost dead. He was soon informed that his only

chance for life was by undergoing a surgical operation, which he did, but to no offect.

Mr. Bullock was a son-in-law of mine, having married my daughter Cynthia in 1874. He was the father of a large family, to whom he was greatly devot-ed. He was respected by all who knew The flags on the school houses and other public buildings were floated , at half mast.

The funeral occurred in the Unitarian Church, which was filled to its utmost capacity. Mrs. Hull made the opening invocation, Mrs. M. Florence Johnson, rendered the beautiful poem "Disci-pline," and I delivered the discourse, taking for my text, the words of David, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." After the discourse the Masons conducted the services. Mr. Bullock was what would be called

an agnostic. He knew nothing of another life. If there is a life beyond, he wanted it. if not he was perfectly willone before him, and still others who, Price 10 cents, are to follow after. His country was 10 cents.

the world, his religion, to do good. Mrs. Bullock and the sons and daugh ters are Spiritualists. While they mourn the loss of husband and father they do not mourn as without hope They think they have already had indications that he is with them. Moses, Mr. Bullock's eldest son, who was in the law school at his father's death, has left the school and been ad-mitted to the bar, and has taken up his father's practice, and has the promise too late for either to stop. They were sure to meet, which would of the support of his father's clients. MOSES HULL.

> A Loving Tribute to Asa Bullock. How strange it seems to think thy-un-

fettered feet Now tread the paths of that more real.

world: That all thy mortal trials now are past, And all thy earthly counsels have been told.

We do not call thee dead, we know

sometime That we shall see the shadow of thy

And hear thy voice, know thy gentle

Within the home, and we shall under-

stand. We know amid thy new experiences

Thy loved and loving, thou canst not forget: They oft may dream of thee 'mid mys

terles And still, they know that but a single

Would take them to the realm where

thou hast gone; Thou art so near, they do not feel alone.

M. E. H.

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the important books of the Bible.

BY MOSES HULL.

Much that is in this book appeared in an abridged form in series of hime full pages of The PROGRAM TWE TRINKER. These articles were prepared at the call of hundreds of Spiritualities were prepared at the some kind of document for ready reference. They publication of this work, appetito for more; hence the publication of this work. The author, Moses Hull, has written many volames on Spiritualisticate and other themes and each one is full of cardial study on the subject chosen. Mr. Hull, in bia introduction of this work says: "Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and thay when Spiritualiam shall have wrested the Bible from its 'sanctined' commiss, it will not a 'spike' it, but will not to batter down the wails of Christian supersti-lition and ignorance. I send it out on its errand of en-lightenment with the humble prayer that it will provi a diving beauditions of out a sufficient of the sufficient contains 85 pages, beautifully printed on good paper. Contains as full-page portait of the author and is handsomely bound in oth. Every Spiritualist about have this work. DRICE of the sufficient of the author and is handsomely bound no oth.

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# The Annual Report of N. S. A. Missionaries.

To E. W. Sprague and his wife, as N. S. A. Missionaries, and as medium and lecturer, persistent and true workers in the cause of Spiritualism, is due the praise of the spiritualistic people of the whole nation. They have indeed proven themeslves amply fitted for the work to which they have been assigned.

ment, and asked the reason for it, he was told that the railroad officials did N. S. A. MISSIONARIES' REPORT not recognize Spiritualism as a religion.

For the Year Ending September 30, 1905. This matter should be attended to and he mistaken officials should be enlight-

Mr. Chairman and Fellow-Delegates: ned. -Another year of great activity in the movement to advance the cause of Mod-

We visited Dunsmuir, San Francisco, Cupertino, San Jose, Santa Cruz, Santa ern Spiritualism has passed. The work of the year has been Barbara, Summerland, Montecito, Fres crowned with good results. The truths

CALIFORNIA.

no, San Diego, and Los Angeles. We organized societies at Dunsmuin of Spiritualism have been carried to thousands of earnest seekers for truth. and Fresno and held the first public The organization of Spiritualists into Spiritualist meeting ever held in Duns muir.

a working body of business men and women whose purpose is to render helpful service to mankind and to each The Spiritualists of San Francisco ac corded us a hearty welcome to their beautiful city. We were royally enter-tained in the hospitable home of Mr. other, as well as to investigate, teach and demonstrate the truths of the Spir itual philosophy, was a happy thought, and Mrs. J. Shaw Gillespie. Mr. Gillespie is the president of the California as experience has shown. During the year we have visited a State Spiritualists Association, a good

business man, a natural leader, a well larger number of states than in any informed and active Spiritualist. previous year of our missionary work We visited New York, Connecticut, Pennsylvania, Ohio, Indiana, Michigan, Mr. and Mrs. Gillespie called us to San Francisco and much credit is due

them for assistance in making our Illinois, Iowa, Missouri, Kansas, Colorado, Wyoming, Montana, Washington, meetings a success. Oregon, California, Utah and Nebraska. We held 261 meetings; organized 19 Mrs. Gillespie is the pastor of the People's Church of that city. She has labored long and faithfully, without money and without price, building it up societies, including two Ladies' Aid socleties; wrote 900 letters and traveled from nothing to a substantial and suc-14,000 miles.

We attended the N. S. A. convention at St. Louis, Mo., the Michigan State cessful society. Mrs. Gillespie is also the conductor of a fine lyceum. We have had the pleas-ure of witnessing her work in the ly-Convention at Lansing, Mich., and took part in a state mass-meeting at Topeka, ceum, both in the east and in the west, We also added many new memand have no hesitancy in pronouncing bers to old societies that we visited.

her one of the best lyceum teachers in The new societies that we organized the land. It would be a great help to are located in the following states: Ohio, 1; Missouri, 2; Kansas, 3; Wyoour movement if the Morris Pratt Instiming, 1; Montana, 2; California, 2; Washington, 1; Oregon, 3; Colorado, 3, tute were to establish a class in lyceum work and graduate lyceum teachers. and New York, 1. Total, 19. They are greatly needed.

INDIANA.

We began the work of the year in Indiana, serving the society at Lafayette. ILLINOIS.

In Illinois we served the societies at Farmer City, Bloomington and Decatur, and held the first Spiritualist meeting ever held in Pinckneyville. MISSOURI.

We held meetings in St. Louis, St. Joseph and Union Star, Mo., organizing a fine local society and a Ladies' Aid auxiliary at St. Joseph, and held the first public Spiritualist meeting ever held in Union Star.

KANSAS.

We held meetings in Troy, Ft. Scott, Spring Hill, Lawrence, Topeka, Her-rington, Sterling and Hutchinson, Kans. Ours were the first Spiritualist lectures ever given in Troy or Herrington. We organized new societies at Lawrence, Herrington and Spring Hill.

#### WYOMING.

At Sheridan, Wyoming, we held two meetings and organized a good society. Mrs. F. D. McCormick, the president of the Montana State Spiritualist Associaation, and her good husband, planned and arranged for these meetings at Sheridan.

## MONTANA.

We visited Billings, Livingston and West.

reat success of the camp-meetings heir reward. At the close of our work at the campmeetings we filled an engagement Sundays and Thursday of September with the society at Watertown, N. Y.; meanwhile we held three meetings at La-fargeville, N. Y., and organized a \$0clety there.

Taken altogether, we have been able to stand the work this year better than we expected at the beginning; though Mrs. Sprague was obliged to forego giving private readings almost entirely; this was a great disappointment to many of the friends.

FINANCIAL REPORT FOR YEAR ENDING SEPTEMBER 30, 1905. Expenditures.. .. .......\$2,188.82 

Notwithstanding the fact that we covered a much larger territory than last year, our expenses are less and re-

celpts more this year. MISSIONARY WORK NEEDED. It is certainly true that missionary work is much needed in every state where we have labored; and undoubt-edly this may be said of every city,

town and village within these states. Much might be said regarding the benefits of the missionary work, as well as the necessity for it in the building up of our organization. The results of our work of the last five years is a great object lesson. The states in which most of this work has been done, now have the best and

most successful organizations under the National Association, and this has been largely accomplished through the misionary work. It is impossible-for any State Association to be built up or sus tained without missionary work. Other religious denominations, much lder than ours, realize this and still

have their state or district and National missionaries. We know full well that our organizaion would grow much faster if we were able to place two good, canable mission-

aries in every state and keep them at work there. MICHIGAN STATE CONVENTION.

We attended the Michigan State Convention held at Lansing, August 15, as delegates. This State Association owns a fine Mediums' Home. It was largely donated to it by Mr. John F. Goff. It was deeded to the state association be fore his death. When he passed away he left a will in which he bequeathed property to the amount of about \$28,000 as an endowment fund for the support of the Mediums' Home. This will is now being contested in the courts, and

that convention had to devise ways and neans to carry the case to the Supreme Court of the state of Michigan, where it is confidently believed that the will may be sustained.

We succeeded in raising nearly \$150 at this convention for that purpose, and when we left Lansing things looked faorable for the Spiritualists to continue be suit.

Whether we lose the suit or not, Michigan State Spiritualists Association own their Mediums'. Home and it is free from encumbrance, and must-according to the deed-always remain so. All his would not have been possible without organization. The object lesson here given is this: It is better to give while we are here, then we will know that our gift will not be spent in a law

suit, but will be used for that which we intended. MEDIUMS' CIRCLES, ETC.

There are, undoubtedly, more home circles being held at this time than at any previous time in the history of Spir-itualism. It is not an uncommon thing to find three or four or a half-dozen different circles for development being held in a small town. Thousands of mediums are being de veloped, though most of them, for one

reason or another, work entirely in private; however, new mediums for various phases are coming into the public The publishing of "The Great Psycho

more popular with the outside world. | practical accomplished, for everywhere Mediums and Spiritualists are fighting we go we are being asked for some thing of this kind, and the demand this evil constantly, and yet they must bear this humiliating burden, terrible should be supplied. as it is; the innocent must suffer for

MEETING PLACES.

BUILDING FUND.

sideration of this convention.

three times per

THE OUTLOOK.

week,

private life. Thousands of good and true, worthy and well qualified medi-

ums are doing public and private work;

excellent speakers, splendid teachers

and great writers in abundance; a good

We may earnestly proclaim

not prevail against it."-Matt xvi:16.

IN CONCLUSION.

with

many

the guilty. We hope this convention will pass resolutions condemning these prac-tices, in the strangest terms, and by so doing furnish the evidence to all that such nefarious works have no more re lation to mediumship or Spiritualism than falsehood has togtruth. CITY LICENSES FOR MEDIUMS.

The councils of an number of cities getting their rent at a nominal price. An excellent way where a society can have sought to get rid of these frauds and have taken a very strange way to do so, is to erect a building in a good lodo it, viz.: by granting thom licenses to practice. This is just what the faking want. The license fee is nothing to them. The privilege of working in a cation with a store or other place of business on the ground floor and a hall for meetings in the upper story. Such a building may often be rented to adtown, where they plot and scheme un-molested, is of great value to them. vantage and will pay for itself in time. The society can have control of it at On the other hand, the license fee all times and when the building is paid placed upon a poor medium is an unfor it will be a source of revenue to aid just burden. Some of these citles, hown carrying on the meetings. Several societies are carrying out this ever, do not collect a license fee from mediums who have credentials from the plan now. N. S. A.

Mediums, do not wish to become vio lators of the law; nor do they wish to give up their work, neither should they be obliged to submit to this injustice Some action should be taken by this convention that will lead to the remov ing of this burden from the shoulders of our mediums. False statements regarding the N. S

A. and its work have been industriously circulated. They evidently originated with the frauds who are not able to get the endorsement of our state and Na tional associations.

One of these false statements accuses the N. S. A. of being opposed to phe nomena; another that the organization has fallen into the hands of the frauds and is carried on by them for the purpose of making money. These stories and many more equally as false, have been doing injury to our cause, and the Spiritualists were glad when we came and proved by the resolutions adopted at every National Convention, and by its Ordination Usages, etc., that it upholds every phase of mediumship, and furthermore, endorses and protects those that are worthy and qualified.

We think that a copy of the Ordina-tion Usages of the N. S. A. should be placed in the hands of every medium and speaker in the land, and that every Spiritualist should inform himself or herself of its contents. Its adoption was a movement in the right direction. STATE ASSOCIATIONS.

number of weekly and monthly Spiritualist newspapers and magazines wield-Most of the State Associations are ing a mighty influence of helpfulness loing excellent work, and are increasand upholding all the rest; and added ing in favor among the Spiritualists in to all of this is the soul-inspiring fact that the spirit world, to whom failure is They are growing stronger in general. point of systematic work as well as in unknown, with all of our beloved finances each year, as their reports will arisen friends, constitute the moving and directing power of this mighty

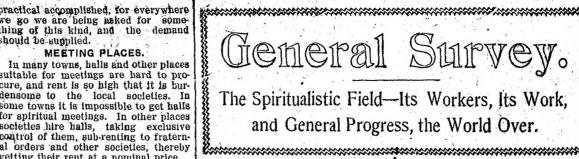
undoubtedly show. There should be state organizations movement called Modern Spiritualism. in all of the states. We think a good strong state association could be or-Jesus, "And upon this rock I will build my church; and the gates of hell shall ganized in Colorado if the Spiritualists there would take hold of the matter. THE INDIANA STATE ASSOCIATION.

The Indiana State Spiritualists Association that we organized one year ago last February has proved to be a suc cess. The executive board is thorough ly competent, full of zeal and entirely harmonious. Its work has been of a high character and has helped to give Spiritualism a standing throughout the state that could not have been established without it.

When Spiritualists show their love and respect for this cause by uniting to protect it, the outside world shows more respect for them.

The only obstacle in the way of a greater success of the Indiana State Asyear. sociation is the lack of funds. If these were furnished, its usefulness would be increased many fold, We are justly proud of the Indiana State Spiritual fully appreciate their kindness. ists Association. May the object lesare also mindful of the glad welcome sons presented by the work of this and we have received on every hand, of the other state associations inspire the Spiritualists of all parts of the country many homes that have been thrown open to us, of the words of cheer and to assist freely by giving their moral support and financial aid to the success encouragement so freely given, as well as the financial assistance rendered, of our movement. and by no means least, the sweet words LOCAL SOCIETIES' NEEDS. of loving sympathy given orally and

Methods of work should be devised



TAKE NOTICE.—We go to press for this issue a little earlier than usual, ly clear and very convincing. This was hence many items, and unavoidably no doubt helped by the good conditions, crowded out.

IN EXPLANATION .- The president order and the audience seemed to be in of the N. S. A. only receives a regular harmony with the speaker. The hall is salary when out on exclusive mission conveniently located and I understand ary work; at other times he is simply paid per diem for such actual days as he works for the Association.

Dr. Peebles is coming to Chicago to speak for the League, Saturday even-ing, Nov. 4, and he will speak for the Rising Sun Mission, Sunday afternoon, We are in hopes that a building fund Nov. 5, and in the evening for the Ait. may be established where weak socie-ties can procure funds, at a very low ken Society, 4308 Cottage Grove avenue

rate of interest, to assist in building churches or temples. It will be much W. H. Leidigh writes: "I cannot find words to give expression of my apprecicheaper for societies to pay a low rate ation of your very able work for the f interest than to pay a large rent. cause of Spiritualism. and I often won We believe that there are Spiritual der who will fall into your place to ists in the United States that would keep up the good work that you'so nogladly furnish the funds to be used for began and have pushed along so this purpose, if the National Associaably. tion would take the responsibility of

Arzelia C. Clay writes from Grand Rapids, Mich.: "Mrs. John Lindsey is handling them. It is one of the suc-cessful methods of other religions of in the Hospital Department of the Laour country and is worthy of the condies' Annex Building, Soldiers' Home, Grand Rapids, Mich. I found her very weak and ill. She sends regards to her

many friends among the Spiritualists and would like to receive letters of Spiritualists have good reason for being happy when they consider that there are nearly half a hundred campcheer from them, though at the present meetings being held in this country evtime she is not able to reply. Give her ery year, several hundred local socie-ties are holding public meetings two or your best thoughts." Mrs. Carrie Francis, after attending

Ladies' the Minneapolis Convention, will make Auxiliary societies and Children's Lya flying trip to California, accompanied ceums are doing good work for the cause. Twenty state associations are by Mrs. Laura G. Fixen, who has long been in the temperance work in connec doing active work and growing stronger tion with the W. C. T. U. each year, the great army of Spiritual-ists, who are in reality missionaries in

George W. Kates and wife held very interesting meetings at the Spiritualist the morning service Mr. Kates spoke "Why Spirits Differ." He showed that earth, and claimed that the spirit ble address at the evening meeting tened to with rapt attention. -Pittsburg Leader.

Association held the first meeting of the year at Mr. F. A. Woods', the presi-Who can be so weak and faint-hearted as to become pessimistic or discourdent of the First Association. aged? Modern Spiritualism has been a success from the start. It is growing rapidly to-day, and it will continue to succeed until it supplants error, falsesongs. Mrs. E. Brooks favored us with About 9 o'clock Prof. Colville i solo. hood, superstition and ignorance, and fills the world with knowledge, justice.

"And the spirits of the prophets are subject to the prophets."—I. Cor. xiv:32. We wish to express our gratitude and appreciation to all who have so nobly assisted us in the arduous work of the The editors of the Spiritualist press have gladly aided us. Their as sistance has been of great value to our work. They have published every ar-ticle that we have furnished and we

Nobbe holds meetings as usual in the Spanish Veterans' Hall. Mediums and We vorkers are getting into line for winter work.

the meetings are to be continued through the winter. They should be well attended." Mary E. French writes from Clyde, Ohio: "The First Spiritual Research So ciety of Clyde, Ohio, began its meetings. Sunday evening, October 8, with Fred, D. Dunakin as speaker. As president of the O. S. A. he is well adapted to go forth and teach true Spiritualism, A fluent and easy speaker, his words carry comfort, and stir one to higher en-

deavor in coming closer to the spiritual life of the universe. You are soon impressed with the fact that his brain is either a store-house for sublime and profound thought, or the cells are played upon and respond to some master mind, as the strings of a harp bring

Dct. 21, 1905.

forth delightful music by the touch of a musician's fingers. We are pleased to know that he does not ignore the minor phases of mediumship. He realizes it is the plank to stand upon when starting onward and upward in the realm of psychic investigation.

Mrs. C. Kirchner writes: "The serv ices of the Rising Sun Mission on Sun day afternoon, Oct. 8, was attended by

a large audience to listen to Dr. C. Tis-dale of California. His guide, an ancient Greek, spoke on Bible Spiritual-ism and enlightened us to a great ex-tent, as to the writers of the Bible, and how in ancient times the prophets were inspired to speak and prophesy. It was

a rare treat for all who listened to him interesting meetings at the Spiritualist church, on Boquet street, yesterday. At the morning service Mr. Mater More Spirit re-beautiful demonstrations of spirit return. In the evening, Mr. H. M. French differences exist amongst people on earth and claimed that the subject to the spheres are only evolved planes of life number of good thoughts were given impinging this and hence are not hab-out and some beautiful demonstrations from the arisen ones were also given ited by perfect beings, but only with the arisen ones were also given the natural sequences of their talent or to the audience by Brother French's deficiencies. Spirits could not possibly all be and realize alike, no more than all be and realize alike, no more than the sequence of high order was lister to always always always always of high order was lister to alw which is always of high order, was lis-We cor-Spiritualism to help the human family. attend our services on Sunday afterdially invite strangers and skeptics to oons at 3, evenings at 8, at Star Lodge

E. R. Fielding writes from Washing-ton, D. C.: "The Auxiliary of the First speaker for Sunday, Oct. 22, will be Dr. MacFarland. All welcome. Our econd annual Harvest Hop will take After blace Oct. 21, Saturday evening, at our Mrs. hall, at which time Miss Raffles will be the business meeting, Prof. and Mrs. hall, at which time Miss Rafiles will be Longley sang one of their beautiful present. Come and find her among the

crowd and get a prize." Correspondent writes: "Mrs. O. B. a solo. About 9 o'clock Prof. Corvine arived and gave about twenty personal poems. The local mediums on the cal-endar for the months are Mr. P. L. O. A. Keeler, Mrs. M. A. Price, Mrs. Ella Royal Williams. Progressive euchre more the situated in a cozy, more more deviced and averything they every Tuesday-evening at 402 A street snug little home, and everything they S. A. The Educational Society of Spir-could do for her pleasure was done, and she is here ready to take up her work in Smith's Hall. Mrs. M. T. Longley again, feeling much better for the quiet vas the speaker for the evening. Her rest. Otto is the same genial, pleasing lectures are always inspiring, bringing young man that he was when with us one higher and to a fuller understand here in Chicago, and we regret that we here in Chicago, and we regret that we ing of one's special gifts. Prof. Long-have lost a good young worker in the ley presided at the piano. Mr. Emil cause here in Chicago."

Dr. J. M. Peebles will probably spend the winter in San Diego, Cal.

who held

Mrs. A. Sexsmith writes: "The meet-Helen Stuart-Richings makes the fol-lowing correction: "My announcement in a recent issue of The Progressive and evening, was very interesting. In Thinker, that I was engaged by the the afternoon we were favored by a short talk by Brother Ring and Brother Minnesota State Association for missionary work in that state during Octo- French, and messages by Sister Kusseand Sister McIntyre

### Fund. Mr. W. T. Jones, editor of the Philoophical Journal, and Mr. and Mrs. A. 5. Howe, editors of the Occidental Mystic, through the columns of their valu-able papers and otherwise did much to assist us; all of which was highly ap-We held two meetings with the so-

with the Santa Cruz Society, stopped over night at Santa Barbara, where we earned that the once flourishing society

was then being done in a public way to advance the cause in that city. We spent a very pleasant day in Mr. and Mrs. Lillie's home in Montecito. At Summerland and San Diego we found good societies owning their tem-

the McCormicks, we remained eleven spected members of our National board, days and held 15 meetings. The num- and his good wife, assisted by Mrs. Netings held there proved very successful in every way. Large audiences were in attendance, and on Sunday evening, at the closing service, some went away for lack of room, though our hall was a large one. The lectures, messages and music were excellent, and were received with enthusiasm and applause by the audiences. A nice little sum over and above expenses was realized, and both the Truth Seekers' Society and the N. S. A. were profited thereby, and furthermore forty new members were added to the Truth Seekers' Society.

in full sympathy with the good work of the N. S. A. as was proven in many ways and not least by their generous subscriptions to the Mediums' Relief

of that place had failed and nothing

preciated by your missionaries. ciety at San Jose, spent three happy days at Sunny Brae, held four meetings

ples and doing fine work. San Diego has one of the finest temples in the

Butte, Mont. At Billings, the home of Mr. S. D. Dye, who is one of the re-the McCormicks, we remained eleven spected members of our National board. The publishing of "The

Our Sunday meetings in San Francisco were held in the spacious hall of the People's Church, and the Ladies' Ald Society kindly assisted us in the week-day evening meetings, which were held in their hall. The members and attendants of both of these societies are

ber in attendance, as well as the inter- tie Howell, Mrs. R. S. Lillie, and the est in the meetings, increased with officers and members of the 'i'ruth Seek-each succeeding meeting. Mrs. Sprague ers' Society of Los Angeles, called us to held one meeting for ladies only, and that place to assist in the three days' also organized a Ladies' Aid Society. anniversary services. The nine meet-Much good was accomplished at Billings.

Mrs. McCormick preceded us to different places in Montana and arranged for our coming,' but we were stricken with the smallpox at Livingston and Mrs. Sprague was taken to the pesthouse at Butte, and Mrs. McCormick was also taken suddenly ill at Anaconda and had to return home. these reasons the work in that state was given up for the time.

When we recovered and Mrs. Sprague was released from the nest-house, we bid a glad farewell to this great mining city and traveled on into the state of Washington.

#### WASHINGTON.

We visited Spokane. Seattle and Tacoma. At Spokane we spent eight days, held twelve meetings, and organized a fine society. Spokane has plenty of excellent home talent and this society should certainly prosper.

Mr. R. F. Little, the very efficient and enthusiastic president of the Washington State Spiritualists Association, arranged for our coming to Seattle, where we spent one week and held six meet-

The Spiritualists of Seattle have one of the finest and best managed-socie ties; they also have plenty of good home talent and are enthusiastic. Mr. George E. Knowlden, secretary of

the Washington State Association, and one of our best workers, arranged for the two meetings that we held in Tacoma. Mr. A. J. Kenton of Puyallup, the treasurer of the Washington State Spiritualists Association, with his good wife were present. These meetings were well attended and considerable in terest was beginning to manifest itself when we were obliged to leave for

other fields. 24 OREGON,

Rev. G. C. Love, president of the Oregon State Spiritualists Association as sisted us in the good work, arranging for meetings in Portland and taking nart in them.

We spent four days in Portland and held four meetings there. Two were held in Drew's Hall and two in

home of "The World's Advance Thought." Mrs. Lucy A. Mallory, the editor, of this excellent Spiritualist newspaper, kindly invited us to hold the meetings there. She is one of the tried Chesterfield, Ind.; Vicksburg, Mich., and true, and has kept her splendid and Ashley, Ohio. These meetings are paper busy making its regular visits to all doing their usual good work for the housands of homes in this and in other countries for nearly a quarter of a cen-

We attended a meeting of the Ladies' Aid Society of Portland one afternoon. We were called upon for remarks, when We were called upon for remarks, when without even asking permission, we created considerable surprise by raising over one hundred dollars for the build- burg program with Rev. Thomas Griming fund of that society.

We spent fifteen days in Oregon, visting Portland, McMinnville, Corvallis, and the presentation of the good work Cottage Grove, Medford and Ashland. Of our organization was gladly and en-We organized new societies at McMinn- thusiastically received. ville, Cottage Grove and Medford.

Spiritualist ministers are refused our camp meetings are entitled to great clergy rates in Oregon. When Presi- credit for their perseverance enterdent Love protested against such treat- prise and loyalty to our cause. The

#### UTAH.

Owing to a misunderstanding caused by a letter going astray, we arrived in Salt Lake City one week earlier than we were expected. This so disarranged our plans that we only remained there two days and then moved on to Colorado.

COLORADO.

We organized new societies at Grand Junction, Leadville and Denver, and also held meetings in Glenwood Springs and Colorado Springs. Ours were the first public Spiritualist meetings ever held in Glenwood Springs; a good soiety may be organized there with a little of the right kind of work.

#### NEBRASKA.

We spent three days at South Omaha and moved along into Iowa.

IOWA. We stopped at Oskaloosa, where we found a good working society. We held four meetings there, then visited societies that we had previously organized at Bloomington, Ill., Peru and Roches ter, Ind., Sandusky and Elyria, Ohio, stopping at Alliance, Ohio, for three meetings, and went home to rest and

enjoy our vacation. July found us again on the wing. We rganized a society at Uricksville. Ohio. served the Elwood, Ind., society and

held a three days' grove meeting at Millburg, Mich., then went to Chester Ind., where our camp-meeting work began.

CAMP-MEETINGS.

We filled engagements at the follow-ing named Spiritualist camp-meetings: Snowflake Camp, Central Lake, Mich cause, and the interest seems to be increasing. At most of them the attendance was larger than last season. All of them are in sympathy with our or-ganization. A collection for the benefit

clation day was advertised in the Vicks shaw and your missionaries as speak-ers. This meeting was well attended

The managers and workers at all of

logical Crime" and the prolonged debate upon the subject of "Obsession," together with the discussion of the sub-ject of "Fraud" by friend and foe, has, some measure, discouraged medium in their development, but we think this will not be lasting. In fact these are

but passing clouds reflecting their shadows for the moment; following them the sun will shine clearer. The consideration of all these questions may prove beneficial in the end, though for the time being it makes it

harder for the mediums. THE FRAUD QUESTION. The fraud practiced by an occasional pretending physical medium does not

injure our cause as much as that other class of rascals do who advertise ex tensively in our great dailies, circulate flaming posters, etc., telling the public that they are "the greatest clairvoyants, palmists, astrologers," etc., "on

earth" and "can read everyone's life a systematic course of reading, properly like an open book," "tell whether wife arranged. We would, therefore recor husband is true or not," "bring back lost lovers," "develop any phase of me-diumship desired," "find stolen propproperty hidden treasure. oil wells and gold mines." "Terms fifty cents and up."

These conscienceless creatures infest them. Some of them have gained the

confidence of their intended victims same? who are usually persons who know but little or nothing at all about Spiritual-

ism, and in its sacred name, through one method or another, rob their victims At Denver, Colo., we met the License

Collector who told us that if we, or the National Association would help the city to find a certain man whom he named, we would confer a great favor

ipon the people of Denver and besides. he city would reward us therefor. This worse than highwayman had posed as a great clairvoyant, astrologer, palmist, etc., and through his sub-tie arts of devilishness possessed himself of \$500 of one widow's money, and \$1,000 of another's, under the pretext that their spirit husbands wanted him

to invest it where they should direct. and it would bring their widows "big returns." After getting possession of the money this "crook" left town, and Spiritualism

is blamed for the robbery. This and sundry other tricks, and fraudulent practices in the name of meand clairvoyance, coupled liumship with the claim of being the greatest "mahatmas," astrologers, "palmists," etc., "in the world" have been prac-

ticed in St. Louis, Mo., Rockford, Ill., several times, Peoria, Ill., at least four imes; in each case these robbers carried away a large amount of money. In Danville, Ill., there were two cases in which they got six hundred dollars of innocent people's cash. In Bloomngton, Ill., several cases occurred in which good people were rubbed of huntreds of dollars. In fact we find such cases of this kind wherever we go, and probably not one case in a dozen ever comes to light, as people are not generally anxious to let the public know

how they have been deceived by these frauds All of this rascality is laid to Spiritualists and mediums, and is the real or greatest reason why Spiritualism is not

build up the local societies and make them strong. Each year we have recommended that a committee be appointed to arrange a course of reading, and instruction regarding methods of work for weak local socie ties.

Three years ago such a committee was appointed at the convention held in Boston. Two-years ago, when we again brought the matter before the convention, held in Washington, it was learned that the committee had done nothing in the matter. The same committee was again appointed to carry out the wish of the convention and last year there was no report from that committee presented to the St. Louis

convention. We do not wish to continue this matter if the delegates do not care to conider it further, but in ou: humble opinion there is nothing as inexpensive that can do so much good for our cause as

ommend that this convention consider the question of appointing a committee to arrange a course of reading and instructions regarding methods of work for local societies.

Christian Scientists. Theosophists. the cities and towns of this country in Divine Scientists, New Thoughtists and swarms, not a place of any size that has not been visited time and time again by ture in their methods of work. Why should not the Spiritualists do the

> In our opinion many books may be se lected from those published in the interest of Spiritualism, and the local societies would gladly provide themselves with them if they knew what ones to

get and were shown the best way to carry on the classes. Books on mediimship explaining the phenomena, laws governing them, conditions necessar their production, etc., should consti tute the first course. Other books teaching the beautiful philosophy of Spiritualism in its many branches might constitute other courses of instruction. the books now published are not fully adapted to this work we believe that nany new volumes upon these subjects would appear at once; ithe demand would create the supply; and our writers would furnish essays; and lessons in abundance that would be adapted to this school of modern is Spiritualistic thought, and it would grow and become

one of the most useful educational departments of our momemont.

It is apparent to your emissionaries hat there are great numbers of Spirtualists who not onlyineed this education. But would be delighted to have the opportunity of studying this way. When his method of work is established it will be an encouragement to the formation of new societies, and a great aid to those we now have.

We would be pleased to have Hudson Tuttle appointed as chairman of that committee when the proper time arrives.

So much has been said about )"Evil Spirits," The Harmfulness of Hypno-tism," "The Great Psychological Crime," "Dangers of Mediumship," "Fraudulent Practices," etc.; that many good and earnest people are all at sea upon the questions relative to mediumship, and through the above stated methods all could be set right and great good ac-

complished. We trust this question may be dealt with by the convention and something

thoughts sent out to us in the time of our affliction with smallpox in Butte, Montana, for which we return our heartfelt thanks. May deaven's blessings be richly bestowed upon all our friends. Respectfully submitted Respectfully submitted, E. W. SPRAGUE AND WIFE,

N. S. A. Missionaries

#### CLAIRVOYANCE.

sent by letter, as well as the good

The light of truth about him shone. And bright his features grew, From the beyond he came to me. I saw him and I knew-The opening bud into the flower, The charm of life and truth, The evidence of endless life And of immortal youth.

Material life had vanished, gone, And spirit life was here; Ethereal purity begun In an advancing sphere; Not earth with its surroundings now. Its morning and its night, My friend of former years was here In robes of life and light.

Ah, brother, never more alone, Darkness is vanished now, We know as we are known, for truth Illuminates the brow. This clairvoyant ray doth shed Its beauty o'er the earth, And never more man need deny Its Spiritualistic worth.

S. F. TOOLEY. Deansboro, N. Y.

A CURED

THROUGH THE FEET

Every Drop of Blood in the Body Reached and Purified Through the Foot Capillaries by

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DOLLAR PAIR FREE A If you have rheumatism we want you to try the famous Magic Foot Drafts at our expense. They're curing all ages and conditions-after doctors and baths have failed, without a spoonful of medicine. We believe they'll cure you Send us your name, and we'll send you the Drafts by return mail, prepaid. Try



they cost you nothing whatever. have been-sending these Drafts "pay when satisfied" for many months now. and you can see for yourself that we couldn't keep this up if the Drafts didn't cure. The fact is they do cure, no mat-

ter, how, many doctors have failed, because they apply a new scientific principle (fully explained and illustrated in our booklet) and that's why we are glad -Will you to send them on approval. try them? - Just send your address to Magic Foot Draft Co., X021 Oliver Bidg., Jackson, Slich.

"Death Defeated; or the Psychic So-ret of How to Keep Young." By J. M. eret of How to Keep Young." By J. M. swell the funds of the Sunflow Probles, M. D., M. A., Ph. D. Prise 22, and help the good work along."

ber and November, was premature. Instead, I continue the work-begun in ing we were greeted by a large audi-September-for the Psychical Research ence to listen to our brother, Join W. Society of Victoria, B. C. until the mid- Ring, of Galveston, Texas, dle of November, when I start on the the close attention of all for almost an long overland journey eastward. For hour; he chose his subject from the auand June, and camp dates, address dience and handled it in a pleasing until November 15, The Balmoral Hotel, manner. Words are inadequate to ex-Victoria, B. C." Mrs. Abby Louise Pettengill, president

Pettengill.

tress the interest we all felt in his adiress. May the angel world lead him of the City of Light Assembly, salled on in his grand unfoldment, and may he for Londen on the Steamer Blucher, on October 5. She will make an extended the hearts of the people, for we feel trip through Europe and Egypt, and be that he is one among us who tries to absent for several months. The work live what he teaches. We are glad to report that Sister Hill was able to be of preparing the balance of the program with us and give messages to many, for next season was left in the hands which seemed to bring satisfaction, as of Laura G. Fixen and Mrs. Annette J. did also Sister Weaver. Remember W. Hassman writes: "The North Star these meetings are held each Sunday at Spiritual Union held its regular Sunday 3 and 8 p. m., at O'Donnell College

service at 1546 Milwaukee avenue. The lecture was delivered by Rev. P. M. Es-ington Blvd. and Park avenue. Our speaker for Sunday, Oct. 15, will be Mrs. Eva Fravell of Austin. All welser, subject 'The Curse of Drink.' Mrs. Rennau and Rev. Esser gave tests. Occome. Open door." toher 19 on Thursday this society will

Will J. Erwood seems exceedingly hold a public benefit trumpet circle at Sister King's 871 North Lincoln street, busy in Kansas. Last Thursday, Oct. 8 near North avenue, 8 p. m. sharp. All he was at Spring Hill, Johnson county. He has lately visited Lawrence, Empo-C. J. Jameson writes: "I had the good rja, Wichita, and is booked for Kansas bortune to be in the vicinity of Forty. City, Kans., and Kansas City, Mo. He fortune to be in the vicinity of Fortyseventh street and Grand Boulevard seems a great favorite wherever he lec-Sunday evening, Oct. 8, and was attures, and is wanted again and again tracted by an announcement that a He is one of our most energetic work meeting would be held at 7:30 that ers, winning success by his faithfulness It to principle, his intelligence, and fearless exposition of the truth as he restated that the meeting would be confucted under the auspices of the Inde- |gards it.

pendent Church of Truth. Having been Maud K. Gates writes from Winfield. Spiritualist for over twenty years, Kansas: "The Spiritualist Society of Occult Science has had the pleasure of and an investigator along independent lines. I decided to attend the meeting having Max Hoffmann with us for one and was glad I did so. It proved to be week. He held five meetings and each the opening night in this city of that grand and fearless worker, Georgia time the hall was filled and he seemed o hold his audience spellbound. Gladys Cooley, and it did me good to people were delighted with his work."

sec the cordial and royal welcome ex-Eva L. Stewart writes: "The Hyde tended to one who is an honor to our Park Occult Society enjoyed a fine talk It should be the duty of all by that old-time Spiritualist, Dr. J. H. Spiritualists to uphold and sustain our Randall. He was followed by Mrs. J. honest mediums. The struggle is hard, Staner Adams with messages. On Oct. and the discouragements many, and 8 we had a new feature, a lecture on 'Palmistry,' by MrS. Margaret Forwerg. they need our help. After they lose their powers, or old age overtakes them they are soon forgotten. Alas! the pity She is well posted, and demonstrated that it was a fact and not a fad. and We have just seen an example of cited that they were now introducing it this in the case of Mr. Slade. Nobleinto schools, and it is a help to all in a business as well as health, if fully understood. She was followed by a (new to the public) medium who gave some fine 'psychometric readings, which all acknowledged. I refer to Mrs. Ruth A. We are to have her for a Coombs. Lora Holton, in honor of her birthday, time, as she pleased so many. Mrs. O. B. Wilson, our financial secretary, returned a week ago from St. Peter. where she had been visiting Brother

Walter S. Miller writes from San Francisco, Cal.: "Since the return of Mrs. Anna L. Gillespie from the east, the People's church has again taken up the good work, and is doing fine. The society has changed its quarters are now more centrally located of Red. Men's Building, on Golden Gate avenue. We have a beautiful hall on the ground floor, and easy of access. The membership is increasing and everything points to a most successful season's work. Everyone is cordially invited to attend the services Sunday evenings,

Continued on page 3.

mindedness is soon forgotten. It is the solid weight that sinks to the bottom, while the light deeds float on top. The lecture was both entertaining and instructive. The tests and messages A social will be tendered Madame at Dr. Beverly's parlors, 44 E. Thirtyprice, One Dol-lar. If not, simfirst-street, on Friday evening, Oct. 21, ply say so, and

of it.

at 8 p. m., consisting of tests, music where she h and refreshments. A special program Otto Kropp." We has been prepared for the occasion, and we hope all the old friends will give this worker for many years a rousing welcome.

evening in Grand Boulevard Hall.

Mrs. H. L. Lichtig writes: "The Sun-flower Club will give another tea party Tuesday, Oct. 24, at 2 p. m., in Lincoln Hall, Fraternity Building, 70 E. Adams street. With every chp of tea purchased you will receive a reading. There will also be a sale table where one can purchase many articles of use at reasonable prices. Come prepared or a good time. Bring your friends. Swell the crowd, and by so doing you and will be made welcome."

well the funds of the Sunflower Club,

them, then you are satisfied, send us the

TRADE MARK

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19. 1988 1977 - 198 1977 - 198 1977 - 198 1977 - 197

## Annual Report of National Lyceum Superintendent's Report. The Editor-at-Large.

Hudson Tuttle Presents an Itemized Report of His Doings as The Editor-at-Large for the National Spiritualist Association. It is but fair to say that his labor in this direction is doing incalculable good for the Cause, especially in elevating the public estimation of the worth and importance of Spiritualism, and in changing the trend of thought regarding its place in the ranks of the world's institutions.

To the Executive Board National Banner of Light and The Progressive Spiritualist Association — Respected Thinker. Sirs:—I have the pleasure to report the Taylor' Taylor's Sermon-Camden, N. Y.

lines.

Review of Passing Events-A Fifty

Million Gift-A Letter Which answers

Itself. Banner of Light and The Pro-gressive Thinker.

With the exception of the New York

cheers and comforts.

ance of thirty-five.

ance of twenty.

twenty.

Elwood.

three lyceums.

this lyceum.

ends.

endance of fifteen.

be lyceum.

nue, reports an average attendance of

Indiana has three lyceums, all

Itís

Herald, whose editor refused with boor-ish rudeness to publish a reply to the

infamous attack of Prof. Serviss, al-

though presented by Judge Dailey and

Dr. Wyman, I have met with courteous treatment from the secular press, in

In some respects the way has been

One of the most helpful was George

influence, now, as an emancipated spir-

it, may become equally potent for good.

He was noble, true, devoted, and spirit-ual in the conduct of his life. Such a

perfect embodiment of the spiritual

ideal, that words in his praise are weak

It will be noticed that there has been

a large contribution to the spiritual

secular journals, there came up mat-

ters which were only admissible in

spiritual papers and of interest in great-

under the general head of "Review

nore and more attention because appre-

ciative letters have encouraged me to

and meaningless.

more than usually difficult. There has

following work in the field assigned me Question of Immortality. Chattanooga by the Association: The Death of Henry Slade. Banner of Light and The Progressive Thinker. First Quarter-Dec. 1, 1904, to March

1, 1905.

Contributions to the secular and Spiritual press: Men of Science Who Accept Spirit-

uallsm. Boston Traveler. Reply to Rev. A. T. Stewart. Com-mercial Review, Portland, Ind.

Oct. 21, 1993

Keller Again. Sunflower. 'A Case of Obsession. The Progress

ive Thinker. The Progressive Lyceum. Banner of

some instances my articles being given Light. Heresy Honored; Rev. Carter and Abunusual prominence and display headbot Compared With Thomas Paine. The

Progressive Thinker. Materialism Does Not Satisfy. Light,

London, Eng. An Inspiration. Harbinger of Light, been a constant demand for defeuse of some fraud-exposed, or medium Melbourne, Australia. Is Spiritualism a Maniac Religion? I presume that I have been a disapthought to have been unjustly treated:

Reply to Dr. Quackenbos' Criticism on Rey. Dr. Heber Newton in Detroit Jour-lush to the rescue, but I have not regarded such personal defense as a part For or Against Spiritualism. Eudora of the Editor-at-Large's duties.

(Kas.) Times. deeply to be regretted that the faker Kas.) Times. The Manifestations the Foundation of initialism. The Two Worlds, Mau-the world far more than mediums, and Spiritualism. The Two Worlds, Man-

Swedenborgism vs. Spiritualism. The Spiritualist, Bradford, Eng., also in The be distinguished from the false. With gratitude I acknowledge the as-Progressive Thinker. sistance of a circle of interested friends

Lesson for the Lyceum-The Garden of the cause. of the Spirit. The Progressive Lyceum. Has Spiritualism a Philosophy? The A. Bacon, who seemed never to forget, grow weary, or iose his interest. His Globe, New York.

Can the Dead Talk With the Living? Review of Symposium in Chicago Record-Herald

A Presentation of Spiritualism Called Out by the Symposium. The Record-Herald

The Gates Opened. The Progressive Thinker.

The Lyceum and Other Matters. Message of Life, Levin, New Zealand. Reply to Dr. E. Frank Lydston. Recpress. After replying to opponents in

ord-Herald. Great Men and Spiritualism. Reply

est measure to an audience of Spiritual-ists. These subjects have been taken to G. Allen White. The Searchlight, Waco, Texas. An Act Relating to Licensing Clairvoyants and Mediums. Boston Travof Passing Events." I have given this

Was It a Failure? Referring to at tempt to obtain through a medium the contents of a letter left by F. W. H. While the secular press is free to the opponents of Spiritualism to publish Myers. Light and Banner of Light.

their slanderous defamations, as shown Second Quarter-March 1 to June 1. on occasion of the death of Slade, there What Evidence is There That Ghosts is a marked inclination to give more Exist? Reply to Prof. Garrett P. Ser-space to spiritual matters especially if viss. Banner of Light and Sunflower. placed under the name of Psychical Re-Frauds and Follies. Sunflower and

search." A few years ago it appeared that a "conspiracy of silence" had been Banner of Light. Events and Their Significance. Banorganized, and from the press no one ner of Light and The Progressive would learn that there was a Spiritualist or spiritual meeting in existence.

Thinker. The World Moves; Advance of Min-isters and Laity. The Progressive Now meetings are reported, and it is common to find articles on the subject Thinker.

given prominent places. When I think of what might be done, Prof. Larkins' Expose of Spiritualism. Philosophical Journal. 12 (00

The work of John W. Ring, as National Lyceum Superintendent, is so telling in its effect toward the advancement of this important branch of the great institution of Spiritualism, as to be marvelous. He deserves the esteem and praise of every Spiritualist in the land for his persistent effort in behalf of the children's department of Spiritualism. The National Lyceum is a success.

To the Thirteenth Annual Meeting of and Mrs. W. R. McGlenn, 1303 North the National Spiritualist Association, at 11th street, and twenty attending, that Minneapolis, Minn., October 17, 18, 19 is doing a good work. 20, 1905; Spiritual Era 58:—The year At McKeesport, Mrs. Ida Baumann

nding September 1, 1905, has been one 2605 Walnut street, with twenty others of great interest in the lyceum work, report a good work and a promise of "he influence of a "school of liberal and growth.

harmonious education" has been pro-nounced and its benefits appear as Texas can report but one active ly ceum, that of the Home Lyceum in never hefore. Willing hands are put Galveston, where with an average at-willingly to the work and eager minds tendance of forty-five we endeavor to do a good work, for the betterment humanity. The Temple property look for the tuition which inspires, California has four active lyceums Galveston consists of two that affiliate with the National move ground, a large two-story brick struct ure, with lyceum ment through the National Superintendroom stage, etc., be ent of Lyceum Work. Mrs. E. G. L. Smith, conductor, Miss a two story nine-room frame dwelling

Nellie Sturr, 852 16th street, and Ralph house. Ulmer, treasurer, have a wide-awake ly- Whe Wheeling, W. Va., is represented with a Vyceum by G. William Way, who instructs about thirty in the lyceum ceum in San Diego, with an average at-tendance of thirty-five. idean.

In Los Angeles, Mrs. Mary C. Vlasek, Ripon, Wisconsin, has an active lyce-121 E. 30th street, and a corp of earnum, with an average attendance of est workers, bave an average attendmore than twenty-five, although many San Francisco is blessed with of them come several miles from the country. Arthur Muéller is secretary. Milwaukee supports a lyceum in which Miss Louise Loebel, 189 Lloyd presence and ciforts of Mrs. Anna L. Gillespie, where a lyceum with Edith Norton, 945 Dolores street, secretary, street, with about twenty-five, takes an has an average attendance of forty. Summerland has a lyceum organized active part.

Mrs. Mary C. Forbes has lately organsince the close of the Mineral Park camp-meeting (July 25). Mrs. L. ized a lyceum with twenty-five in Etna, н Woodraff is the active leader and the average attendance is twenty-five. Washington.

Last year twenty-six lyceums were reported; this year you will note forty, with an average attendance of one Grand Junction, Col., has lately start ed a lyceum, with Mrs. Minnie Bennett, thousand. We realize that there are Rockway avenue, conductor, with an other lyceums, and hope for their co-opaverage attendance of twenty.

Washington, D. C., supports one ly-ceum. Mrs. Mary J. Stephens, 402 A eration and support, to the end of establishing such systems as will make the work more effective. We realize this street S. E., reports an average attendto be a small number of lyceums com-Chicago, Ili., has but one lyceum that afiliates with the National Superintend-ent. Mrs. C. Schwahn, 523 Belmont avepared to the heauty of our Harmonial Philosophy of the territory covered, but with the marked increase over last

year, we can but apprehend the possibility of gathering greater strength dur-ing the coming year. 'I' , At the beginning of the year we had

oť which closed their sessions during the summer, as many were to attend the \$53.87 in the treasury.1 The National Chesterfield camp, where Mrs. Anna L. Spiritualist Association placed \$100 in Gillespie had charge of the lyceum, and the lyceum fund. The National Supera grand work was done. These lyce- intendent by a lecture tour placed \$35 ums are located at Bryant, Peru and in the lyceum fund. The single sub-Very good reports have been scriptions have paid \$69.40 while the received during the year, and they several lyceums have paid in \$325.28. promise to resume work. We put the All expenses have been paid and there All expenses have been paid and there average attendance at forty-five for the remains \$82.20. With an expenditure

of \$100 by the National Spiritualist As sociation \$500 has been collected and expended. With this sum 12,200 eight-Maine has the Bower of Beauty lycean at Monson, where we have a beau- expended. tiful exemplification of devotion to page and 16,950 four-page copies of The Truth. Mrs. Mary Drake Jenne started Progressive Lyceum have been printed and circulated, 1,375 letters have been the Bower of Beauty lyceum with a few children in her home. Its influence has written during the year, encouraging reached into the surrounding country the work of the lyceum and in other until people drive as many as fourteen ways attending to the business attend miles to attend this center of love and ant to the office of National Superinpeace. The average attendance is twenty, sometimes many more. The tendent of Lyceum work, as we under stand it. Merit and Membership Cards spirit of strength emanates from this and Badge Pins have been secured and yceum. Would that many pattern after furnished to the lyceums; and as rap-

his woman's devotion. idly as conditions permit, the many Massachusetts has four lyceums. needs of the lyceum work are being Brockton is favored with a well organ- met. There is such a necessity for sysized lyceum where Mrs. Anna Shean, 29 item that the forces may be cemented, Davids street, is active, with an average and by getting in touch with the variin comparison, what I have done seems attendance of fifty. Their sessions are cus lyceum leaders we will gather such

day of peace, when love shall be expressed in the lives of children of earth and the path of progress be so clearly defined that the great multitude will walk therein.

\$ 58.87

\$528.41

## Financial Statement.

1 09.4D 823.28 4.79 14.88 year..... Sample copies. Cards, pins, etc on articles, adv. in Commission on articles, adv. in Leeson Paper Donation Nat'l Spiritualist As-sociation... Donation Nat'l. Supt. of Lycoum Work... Donation C. D. Pruden, Baiti-more Md... Donation Mrs. J.R. Francis, Ohi-caro, Ul. 5,80 100.00 85.00 5.00 cago, Ili.... Donation Helping Hand Lyce-uni, Elyria, Ohio..... Donations from other sources.. 5.00 6.00 \$74.00 Total.

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	ive Lyceum, 16,950 copies If alling the same	\$487.25 24.40	· ·
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I am always, JOHN W. RING, National Superintendent Lyceum Work

AN IMPORTANT QUESTION.

Who Are the Real Heroes? You Will Find Many in the Ranks of Spiritualism, But Study This Question Well as to What Constitutes a Hero-As Considered in the Chicago Evening Journal, by Angela Morgan.

asks me. "In your opinion, what is really meant by the term greatness as

To be great is to live heroically the common life. The heroism of the uncommon is cheap by the side of the bravery that keeps men and women cheerful and aspiring in the midst of the terrors of every day.

For, with all its show of monotony and calm, and despite its stolid, pro saic front, it is this every day of ours that holds the real terrors, the genuine battles of life. It is "every day" that calls for the exhibition of our greatest

It is in compelling ourselves to meet the common life that we suffer our severest pangs and make our bravest con quests. Just to keep going, just to be able to meet work and make the ordinary daily efforts means many times the summoning of all the will and faith we can command.

To live the life of every day and to live it bravely demands heroism of the highest order. Not to shirk, not to evade the clear call of duty, always to make sacrifices uncomplainingly, always to cover our soul's wound with a smile, to ignore our personal sorrow for the sake of the general cheer, forever to stick to our post, no matter what the comptation to desert-this is the every day heroism we are called upon to practice. This is the heroism that counts

It is a heroism that involves the con stant exercise of the will, the persistent use of faith and courage. It is heroism that allows little respite from struggle and sacrifice and that forever restrains one from seeking escape through the gateway of death.

That is the chief command laid upon the common hero. He must not desert And he will not desert. He sees that to put a bullet through his brain, to take a deadly dose or to let the waves cover him is the meanest cowardice So he does the hard thing-keeps on living

Dying! Does dying call for courage? erhaps. But living demands courage a thousand times greater. To slip away quietly from the great tangle of things; to run away from the terror; to give up; this surely would be the simplest, way B

# The Warfare of Science With Theology.

A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. Svo. Cloth, Five Dollars. For Sale at This Office.

In these two large volumes are combined information that the reader could not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in overy branch of Science. To the Student it is indispensible. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in Scienc

"THE WARFARE OF SCIENCE WITH THEOLOGY" is undoubt. edly the most complete, careful, conscientious, able and bravely impar-tial history of the subject ever written. The exactness and reliability of its facts and citations are unquestioned. Its vast scholarly research is amazing. It contains just the information the student and thinker needs, and so indexed and tabulated that it is handy as a dictionary when one wishes to refer to some special point or topic.

These two large volumes, containing about 900 pages, will be sent to any address on receipt of the price, Five Dollars.

## LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as o Whether It Can Be Demonstrated as a Fact.-To Which Is Added an Appendix Containing Some

> Hints as to Personal Experiences and Opinions. BY MINOT J. SAVAGE, D. D.

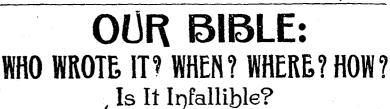
Svo. Cloth, 842 Pages,

After a review of the beliefs held in continued existence is demonstrated. the past concerning life beyond death. and that there have been at least some well authenticated communications Dr. Savage takes up the present condifrom persons in the other life. tions of belief and considers the agnoschief contents of the volume are as foltic reaction from the extreme "otherlows: worldliness" which it replaced, which

Primitive Ideas-Ethnic Beliefs-The was in turn followed by the Spiritual-Old Testament and Immortality-Paul's Doctrine of Death and the Other Lifeistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the tra-ditional creeds and the lossening of Jesus and Immortality-The Other World and the Middle Ages-Protestant churches and the weakness of the tra. World and the Middle Ages-Protestant ditional creeds and the loosening of Belief Concerning Death and the Life their hold upon the people. He then considers the probabilities of a future Spiritualistic Reaction-The World s life, probabilities which, as he admits, Condition and Needs as to Belief in Im-fall short of demonstration. The vol. mortality-Probabilities Which Fail ume includes a consideration of the Short of Demonstration-The Society work at the Society for Psychical Besearch and the Immorune includes a consideration of the Short of Demonstration—The Society work of the Society for Psychical Research and the Immor-search and also an appendix giving tal Life—Possible Conditions: of Anoth-some of the author's own personal er. er Life—Some Hints as to Personal Ex-periences in this line. Dr. Savage periences and Opinions. holds, as a provisional hypothesis, that Price, \$1.50; postage, 10 cents.

## The Passing and the Permanent in Religion. BY MINOT J. SAVAGE, D. D.

Plain Treatment of the Great Essentials of Religion, being a Sifting from These of Such Things as Cannot Outlive the Results of Scientific, Historical and Critical Study, so Making More Clearly Seen "The Things which Cannot be Shaken." Price \$1.50.



"What is it to be great?" some one applied to men and women?"

strength, our sublimest courage.

carcely worthy of mention. I have held regularly eight months of the year tributed by Emma Rood Tuttle). San attempted to seize the most salient dusky Register. A Presentation of Spiritualism. Port-

Evening Mail. Review of Passing Events. The Progressive Thinker.

Reply to Father Sherman. (Under stress of Catholic influences this article was refused admission by the editor of the paper which published the sermon

of this renegade American.) Is Spirit Existence After Death a Myth? Some Thoughts Suggested by

the Lecture of Dr. Taylor. The News . and Leader. Messages From the Dead Declared to

Review of Passing Events. Banner

of Light and The Progressive Thinker. Doctors Hillis and Abbot. New York Globe and Sunflower.

Notes on American Spiritualism Harbinger of Light and Sunflower.

Reply to George Allen White. The Searchlight.

Reply to Rev. E. E. Nell's Paper Be-fore the Ministerial Association. Elwood, Ind.

Review of Passing Events-English Lyoeum Work-Holy Rollers-Hell Re-vived. Banner of Light and The Progressive Thinker.

Great Men and Spiritualism-Second Reply to George Allen White. The Searchlight.

Third Quarter-June 1 to September

The Public Schools and the Bible to Rev. Bard., Walla Walla Reply Daily Union, Sunday edition. Review of Passing Events-Spiritual-ism in New Zealand-Ella Wheeler Wil-

-Dr. Carter. Banner of Light and The Progressive Thinker. Another Clergyman Sees a Gleam of

Light. The Sunflower. Review of Passing Evenis-Sardou

Prof. Richet-Responsibility of Medi-umship. Banner of Light and The Progressive Thinker.

Prof. Richet on Trance. Light, London, Eng. Review of Passing Events-Criticism

on the National Spiritualist Association

-The Official Register. Banner of Light and The Progressive Thinker. One Hundred Dollars Reward for

New Truth in Theology. Reply to Rev. Eaton. The Sunflower.

Reply to an Attack in Public Opinion (New York). Public Opinion and all the Spiritual journals.

Value of the Report of the Seybert Commission. Banner of Light.

Review of Passing Events-Who Are the Infidels?-Reply to Article in Public Opinion. Banner of Light and The

Progressive Thinker. Beware of False Prophets.'--Reply to Rev. Stupp. Register, Wheeling, W

Prof. Richet and Metaphysical Re search. Light, London, Eng.

The International Reform Bureau The Progressive Thinker and Sun-

Fourth Quarter-Sept. 1 to Dec. 1. (Partial Report of first month only.)

and they are prosperous. For me has been to stand on the land Examiner, Ind. Humbug and of the Devil. Reply to Evangelist Daniels. 'Galesburg (III.) sharpshooters and do what I humbly could to silence annoying batteries and meet guerilla attacks. Also to dissem-inate the principles of Spiritualism so the world may know what it is from its friends, and not be deceived by the alse reports of its enemies. I cannot close this report without upport. giving credit for the assistance beyond all else, I have received from spirit intelligences While I have given my best attention to the duties assigned me, as I believe every one should, for such attention

Messages from the beau becare to every one should, for such attention Be Impossible—Are They? Reply to and concentration furnishes the best C. S. Town. Record-Herald, Chicago. conditions for receptivity, I have at secretary. times felt that I was little more than a pen in their hands.

I am respectfully yours. HUDSON TUTTLE, Editor-at-Large, N. S. A.

THE LAND SOMEWHEBE.

There's a home Somewhere, "just over there.' We sing and dream of, fair as May.

Where the bloom is eternal, the landscape vernal. And the mornings fresh with dewy

SDray: Where comes from the sea, the hills

and the sky, Incense that lulls the senses to sleep, No sad dreams awaken the dwellers to

sigh cause them to sorrow and weep. Or

There's rest Somewhere in the bright

to-morrow Where rivulets flow by mossy banks fair

Where no heart grieves forsaken with sorrow.

Weary with toil or burdened with

care; Just over the hill-tops where the sunbeams play,

Comes the drowsy air pure and clear, Where peace broods her wings the livethirty

long day And fills the heart with joy and cheer.

There's a land Somewhere in the gar-

dens of light, "Tis built of endeavor our high hopes

We've felt it no pleasure through sorrows dark night,

In summer shine and winter's chill; Tis the land where our dreams are

fashioned of love, Spun from the sheen of the soul's .ideal

In the glow of the twilight through the star aisles above;

Somewhere we know that Land is ··· · real.

BISHOP A. BEALS. Summerland, Cal.

"The Romance of Jude. A Story of the Life and Times of the Namerene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely in teresting took. Neatly bound in cloth and gilt. Only 50 cents.

. he Communiments Analyzed." By Review of Passing Events-Thomas W. H. Bach. The Commandments are Olman Todd's History of Rochester not only analyzed, but contrasted with Knockings-George Allen Bacon-Ways other Bible passage; showing great in-of the Evangelist, An Object Lesson, congruities. Price 25 cents pointers as will make the growth of th yceum a certainty.

Lyceum Day at various camps.-Los Angeles, Cal. and Lily Dale, N. Y. Chas. B. Yeaton, 66 Franklin avenue Revere, reports an average attendance (where the National Superintendent at-tended); Chesterfield, Ind., where Mrs. of thirty-five at the Lynn lyceum. John Howlett, 31 French street, Mehuen, reports a live lyceum, with an Anna L. Gillesple had charge; Etna, Maine, where Mrs. Mary Drake Jenne worked with zeal; Mt. Pleasant Park, average attendance of twenty-five. Miss Ida F. Maxim, 257 Shawmut treet. New Bedford, reports an average Clinton, Iowa, where Mrs. Mattie E. attendance of twenty. There are other Hull had charge of the lyceum; at Lake yceums in the state, we understand, Pleasant, Mass., where Mrs. C. Fannie Allyn and Mrs. Eleanor K. Eager, our and we hope for their co-operation and

faithful contributor worked with the ly-Missouri has three lyceums with an ceum did much to unify the efforts of verage attendance of twenty-five each. the several workers, in this truly im-Joplin has the Sunshine lyceum, with portant department of our beloved Miss Dona Field, 1323 East Hill street,

daughter of Mrs. Thomas Sheridan, as The heart of the founder of the ceum work, Andrew Jackson Davis, is St. Louis has two lyceums. One at the Temple, Pine street, with Mrs. B. yet warm to the needs of the movement, and with many who have given of their best during the year, we join J. Hall, 104 Channing street, conductor. The other is presided over by Mrs. forces that Thomas Lees and Alonzo Klara T. Hary, 1950 Wyoming street. Danforth, arisen, may make us strong Chesaning Mich., has a lyceum, with an average attendance of fifteen. Miss to move forward. Mrs. Eleanor K. Eager of New Lon-Mabell Waldron reports a growing in-terest and we look with anticipation for don, Conn., has been an untiring work-er to furnish stories and lesson matter for the Lesson Paper; Mrs. Elizabeth Schauss has furnished some very val-Minnesota has three lyceums, two in

Minneapolis and one in St. Paul. G. W. uable matter. Several others have Bush. 311 Pierce street N. S., and Miss kindly contributed matter to be pub-Alice Wickstrom, 614 23rd avenue N. lished. It is our aim to interest the E. Minneapolis, report an average atleaders, conductors and members of the endance of twenty-five at each lyceum. various lyceums, that they will furnish Mrs. J. P. Whitwell, 254 East Winni-fred street, St. Paul conducts a lyceum essays, responses, etc., thus affording suitable matter for the Lesson Paner of more than fifty, which stands as an fresh from the fountain of action, at the

example for general conformity to the same time cultivating their personal order and growth to the best possible power of inspiration. It is the object order and growth to the best possible of your Superintendent to furnish a reg-New York has two lyceums. One in ular topic, with suggestions, for each Buffalo, with an average attendance of week thus drawing into harmonious ex-twenty-five. At Syracuse, Rev. G. pression the thoughts of the various lyceum workers and members, over the Mudge, 423 East Jefferson street, has charge of a lyceum with an average at | field. This unity of thought will pro-

duce unity of action and soon we will Ohio has four lyceums. At Conneaut. find the lyceum forces assuming such Miss Carrie Twing Howard, who had proportions as will demand an entire charge of the lyceum at the City of day at the National convention. Space Light Assembly this year, has done sigis too limited to ; furnish more than nal service. Mrs. Elizabeth Schauss is helps, and the great need is leaders, there at present working with the ly- who will faithfully draw into expression eum, with an average attendance of the soul power's of the pupils, keeping

them in line with the topic suggested, thus retaining the harmony of thought At Elyria, Miss Laura Winslow reports an average attendance of twenty and action. The Progressive Thinker, for the Helping Hand lyceum, that has Sunflower, Light of Truth and Banner of Light have done much to this end by done much good work during the past year: at one time contributed five dolpublishing the tonics of the Progressive Lyceum in their columns. I am under lasting obligations to the Spiritualist lars to the National Lyceum Fund. Irving Jackson manages to keep about fifteen in line at Sandusky.

press for their kindness in keeping the Cleveland, the former home of the lyceum work before their readers. faithful arisen Thomas Lees, gives promise of work in the near future, for Surely the conditions herein presented to you, will arouse a determination to place such funds in the lyceum treas-

Oregon has two lyceums. Mrs: Bila ury as will make the plans of the moved York, 453½ East Ankeny street, Port ment possible. When with an expendiand, has furnished excellent reports ture of \$100 by the N. S. A., \$500 can altendance of thirty. M. Julia Evans a few months since throughout the land, and 1,000 of the

started the work in Ashland, with fif- "buds of promise" are nourished and fed. it is time to venture a little more Pennsylvania has three lyceums and Thus ends the third year of my minis

here were two others at Bradford and trations for the lyceum work. Allegheny part of the season. power of Go(o)d is moving through this Titusville has a wide-awake crowd cause of education, and the spiri f workers, with more than thirty at friends are stooping low to carry for tending. C. W. Barber, 27 East Main | ward the development of girls and boys treet, is conductor and acting secre- until they shall become noble women tary. The society at Titusville owns a and men, then we shall have splritual magnificent temple property, such as Spiritualists who will knowingly seek should be reared, in the name of hu- for spiritualization rather than materi manity, in every city. alization, and endeavor to live as well

Philadelphia has a lyceum, with Mr. as teach. All hall to the dawn of the I tondencies. Filce, cloth, \$1.

fighting, no matter what the temptation to desert; this, to me, is the spirit that approaches greatness.

To keep up ambition when there seems no cause for ambition: to infuse with life a dead present; to put magic into monotonous work; to meet pair unflinchingly; to keep sweet and full of faith no matter how cruel the buffetings of fate-these achievements de mand greatness of soul and mind and spirit.

The other sort of deeds are compar atively easy of accomplishment. The times when they are demanded of us are rare indeed. We may encounter them once or twice in a life time, and when we do we are made aware of a sort of fatality, a predestination, that in itself is magical enough to furnish the needed courage.

In times of great stress and emergency mortals seem to find the elements of bravery close at hand. The stage of life seems set for a heroic deed, theater is filled with an audience ready to applaud. The hero is conscious of being urged, sustained by a force not his own; he is aware of being carried out of himself by strange powers-di-vine agencies. The very strength of the situation supplies him with daring -makes his deed imperative.

But not so with our ordinary heroism Here we are not conscious of the un usual and it is difficult to summor splendor to our aid.

Who are the real heroes? You see them about you every day. You meet them in cars, on the streets, in shops factories, offices. They carry no med als by which you may recognize them The world knows nothing of them But could you look into the hearts, the souls, instead of merely gazing into the faces of these "ordinary mortals," you would find the greatness that awes and inspires.

We may theorize all we like, but un less we have learned to meet the common life we are not heroes.

The man of genius may be worshiped for his gifts. He may be called great; but if he does not know how to fight the plain, common baitle of every day he is not a great man. He is a fine medium through which harmony, beauty, elo mence express themselves. But as an individual he lives this side of true greatness.

You may find a soul far more splen did in the woman who sews for you; the maid who serves you in the rest coom; the tired saleswoman who pa tiently exhibits sults and coats for your inspection.

You may encounter greater nobility in the man who keeps the little stationery shop where you go daily to buy your newspaper. You may see the gleam of greatness in the eyes of the cheerful youngster who works days and studies ights, planning for the welfare of a mother and little sister.

Without question, the greatest thing in this world is character. And it takes character to live the common life and live it bravely.

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the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life.

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We republish a brief abstract of the report previously given in reference to Willis Miller, a little boy of six, and his spirit playmate, Raymond. This week the paper will reach thousands who did not read that account. It is of unparalleled interest.

Spirit Return is world-wide, and its is no sport to equal the hurdle leaping manifestations are keleidoscopic in of those wonderfully trained rabbits of their characteristics. What more won-Raymond's." derful than the experience of a little innocent boy, as related in the Nashville. Banner by Mrs. Reno. We reprint a

brief abstract of her report: ble companions, all the time, to the ex- than I am. And he wears much pretclusion of living children, is the 6-year-old son of Capt. and Mrs. Wilson Bryant Miller of McKenzie, Tenn., and is beyond question the psychological mar- me, for Willis was dressed in a Rusvel of the age.

el of the age. His eyes are marvelous! They are Yale blue. Could it be that this little blue-a blue which unites the tints of child possessed the singular power of pansies, violets, bluetts, forget-me-nots projecting his own astral body at will? and hyacinths, with the azure jewel If so, of course lie used the law uncon-glints of turquoises, sapphires and sciously, and therefore failed to recoglapis-lazuli and the matchless hues of nize that the person he saw and called sea and sky. They are large and soul- "Raymond" was his own, unknown self, ful, and as they gaze at one, a sudden This unknown self of each and all of us flame blazes within their depths and inchild of Willis' imaginative type the stinctively one feels, one knows, that Something, a Presence sweet, silent but Something, a Presence sweet, silent but whole story of Raymond might be easily potential, has revealed itself for an in-explained. For the astral form is the exact reproduction of the physical body. stant of time.

even in the smallest detail.of attire, and In fact Willis Miller is one of the o test my theory, I said: "Then you and he are dressed alike, wonders of the 20th century, a veritable little angel on earth. An account of his or you also have on a white linen experiences is as wonderful as the nar-rative of Aladdin and his lamp. louse

ward with a glad cry of "Miss Green," and would nestle down, white." apparently on an invisible presence's

child's words, I asked: shoulder or knee, where he would re-main contentedly for hours. Miss Green "Did Raymond ever live in the 'real

"Yes, over so long ago, and he has was to him a substantial presence, though a spirit. When he was ill, no often told me about it. When he lived one could soothe nor quiet him as his here his home was a large, white stone house. It was a real house, you know, mysterious Miss Green. As he grew older and his power to express simself and one day real lightning struck it and in words developed with amazing ranidity, his parents were astounded to hear it was burned down. Wait a minutethat's so, Raymond, of course stone him prattling in his baby way of his houses can't burn. Raymond says, the great love for Miss Green and his inlightning, real lightning, struck it and tention of building a house for her, and tore out the doors and part of the walls." marrying her.

baby prattling of marriage!' Then the parents asserted themselves and insisted that the child should cease I was busy with my notes, and I was startled by Willis, who was still on his father's knee and at some distance talking such nonsence as love and maracross the porch from me, saying, in riage and assured Willis that Miss his musical voice: Green did not exist.

"Raymond is laughing at you, for he At first he was furiously indignant says you have written that wrong. and then, he grew inconsolable. After "What is wrong, Willis? I don't una time of exhaustless grief he came to derstand you," I replied. "Raymond says look at your notes and you will see the mistake. He told his parents and told them that Miss Green said that they were right. That he was too young to marry her, and that she was going away to remain till you, through me, 'that real lightning the time was ripe for their union. Then struck the house in which he lived and she would come back to him and claim it tore out the doors and part of the

him, but in going, she would not leave walls." him lonely nor desolate; that she "Yes

"Yes," I said. "Well, Raymond says you have writ-ten windows instead of doors, and he would bring him a companion, a little boy child like himself, whom he was to is amused at the error. call "Raymond;" that Raymond would I remembered perfectly that Willis

amuse and divert him, that he would had said doors and I-had thoughtlessly, always come, instantly, when Willis wished for him, even if the desire were not formulated into speech, and they scribbled windows instead, as a glance at my' note-book proved. ! But how could the child have known that when would become devotedly attached to he sat so far from me, and had not seen stronger, if each other, united by a my notes at all? For they, positively, stranger tie than that of blood. wore in my hands all the time.

"Raymond" is a veritable spirit, "Is Willis delicate? Is he often ill?" "No," replied Mrs. Miller. "He looks spirit playmate in every sense of the word.

"Do you know, Willis, why Raymond, more delicate than he really is, and yet, I am always most anxious about him. Not long ago he was taken ill with high the spirit boy, will not manifest himself

"Certainly," the child replied. "It is fever from the very first. When the because Raymond does not live in the physician 'came he made me depress real people's world. If he did, then you Willis' head below the level and keep could see him as you see me. But he it immersed in a bowl of water. Finally Willis said: doesn't. He lives in the spirit people's "How long are you going to keep this up, doctor? I can't stand it. Raymond world and the conditions are not right for you to see him now." ays if you will let me lie comfortably You live in the real people's world, Willis, then why can you see him and I in bed and put ice poultices on my head hat it will be well in a few hours." "The physician then ordered the ice cannot?"I contended. The child turned large, questioning s, which reduced the fever rap poultice eyes on me as he exclaimed: "I never idly and the child was quite well in the thought of that before, but I will ask afternoon," Mrs. Miller said with a Raymond. He was gone some time, and in his smile. A few moments later it was time for absence I asked his mother if she could, me to catch my train. The station was not more than three in any way, explain her child's strange life and beliefs. 7 ity blocks away, and between it and She assured me she could not and that it was, and had even been, a mysthe Miller homestead is a grove of magnificent forest trees. As Willis, who accompanied me, came near this bit of tery to herself and to her husband and a source of anxiety and sorrow to them woods he suddenly threw back his head both. However attractive and interest-ing it rendered Willis to others, they and gave forth a peculiar sound, half song, half whistle. Instantly the cry wished with all their hearts that he was was answered in exactly the same tone just like other boys. "Prenatal influence is complex and by a chorus of birds in the trees. I betrayed no surprise as I said to the child: "What did you do then, Willis?" far-reaching." I said to the mother of "Prior to the child's birth, do Willis. you recall any incident or experience for I had observed that the strange act which might have produced these condiwas done carelessly and with no thought of effect. tions in his brain?" "No," she said, thoughtfully; then "Do you mean when I got on the positively, "no." "Did you read much at that time?" I fence," he said. "No, just after that." "O, when I jumped up on the teleasked. "Yes," she said, "I read a great deal." graph pole?' Just after that," I answered. "What?" "O, then, you mean when I talked to "The Bible-I studied it constantly and with deepest interest," Mrs. Miller the birds?' Yes. Will you talk to them again?" replied. "May I ask why?" I ventured. And once more the child gave vent to that strange musical call. "I had always been a consistent mem-ber of the Christian-Baptist church," It was answered instantly by several hundred little feathered throats in the she said, slowly, "but just about that time I became interested, through the "Don't stop, Willis! Keep it up," I pleaded, for the strange chorus and the charming little leader fascinated me. conversion of a relative, in the Brethren, a new religious sect in Texas, who neld that salvation lay in being born of

affinity, but a great physical plance as well? Or, does it go deeper Raymond's." Tell me, Willis," I said after a while, is it more far-reaching, more strange, more mysterious still? Can little Willis Miller really stand for one of those won-"how does Raymond look?" derful metaphysical marvels which

"He is very much like me. He has ief abstract of her report: Willis Miller, who plays with invisi-and he is just my height, but he is fatter have occasionally startled the world? These questions, wide and deep as they are, may never be answered sat-isfactorily. Nevertheless the remarkatier clothes than I do. He has on now a Russian blouse of white linen." ble child, Willis Miller, will challenge At these words a new thought struck

keen, close and cubtle investigation of the psychologists of the age. Having heard and read of several re narkable feats in photography recently

Willis, exist not only a strong psychic

resem

where faces of invisible presences hav appeared in the most inexplicable and mysterious manner on certain photo graphs, I desired to test if the case of Willis and Raymond held similar oppor tunity. I wrote to Willis to this effect and his printed reply-he cannot write-is possesses all knowledge and with a

DEAR MRS. RENO. YOU. ASKED. ME. TO. SEE. IF.

RAYMON. WOULD. LET. HIS. PICTURE. BE. MADE. IN. WITH MINE. HE. SAID. HE. WOULD. 'YOUR. LITTLE. FRIEND. "WILLIS."

If the test should be verified-but as Kipling would say, that will be a story in itself.—Mrs. Reno, in the Nashville Banner.

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Woodlawn P. Chicago, 111. PASSED TO SPIRIT LIFE.

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

words constitute one line.] Passed to spirit life, Oct. 8, 1905, Anon F. Wittig, at his home in Van Dyne, Wis., at the age of 65 years. The de-ceased was a member of the Light of Truth Spiritual Society, at Ripon, Wis. He was a great sufferer for many years and not able to attend regular meetings but the good friends would from time to time hold socials and meetings at the Wittig home where the sufferer also could enjoy hearing from those he loved and had gone before him. Spiritualism was a comfort to him and one of his

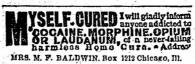
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## HOW HE WAS MISLED At One of the Materializing Seances of Mabel Aber

## Jackman.

The following constitutes an example ualist. Since then Mrs. Jackman has which may well become a PSYCHO- lost caste with Spiritualists, and is now LOGICAL STUDY, Mabel Aber Jack- carrying on her schemes outside the man for many years was a notorious ranks of Spiritualism.

figure in the ranks of Spiritualism. It is certainly a PSYCHOLOGICAL The spirits that "materialized" in her STUDY how the venerable Dr. Cole, a presence at Lily Dale were human be- fine physician, a man of culture and reings, evolved after the usual manner on finement, could have been so influenced the earth plane, as evidenced by one of and misled at her "materializing" cirthe flash light pictures obtained at one cles as to freely part with him money of her seances. In other words the to promote a questionable undertaking, 'spirits" were "mortals," and Mabel Mrs. Jackman is now posing as the was not wanted at the camp, and never "SHEPHERDESS OF PARADISE," repwent there again. resenting the "Church of Scientific

Finally one of the "spirits" that ap- Christianity," Every Spiritualist should peared at her rooms on the South Bide be exceedingly thankful she has forwas grabbed, and proved to be a con-saken our ranks forever. The good federate. A full account of this expos- work accomplished by The Progressive ure was published in The Progressive Thinker in exposing her methods has Thinker and for which the paper is en- been of great value to our Cause. Read titled to the gratitude of every Spirit- carefully the following:

CURIOUS PSYCHOLOGICAL STUDY day until it had been paid for before they would ask for a cent of money. Dr. Cole drew his check for nearly

In Which a Prominent Medium Played \$900, and the next day, after cashing an Important Part. the check, paid the money over to a

oung man in an office in the Commerce "Crystal gazing" proved a costly pas-time for Dr. Alfred L. Cole, a wealthy building, at the door of which was the name of O. M. Stone. Thus Dr. Cole retired physician, living with his family gave \$900 for machinery which he never had seen, to a man whom he never had met before, upon the suggestion of at the Auditorium Annex, as set forth in the Chicago Record-Herald. Roughly estimated, the sum of money extrimen who had no place of business, one cated from the bank account of the of whom had been introduced to him doctor, after he had gazed into the crysby Mrs. Jackman.

tal sphere for ten or fifteen minutes, First, let me say that I too, have been taking deep breaths in the meantime, is about \$7,500. He may have lost very ill for over two years. I would get better, then another blow would come, more, but he is willing to forget that. Now he wants to recover \$2,800 of the of sorrow-sickness and sorrow, sorrow and sickness; in fact, I have been down total amount lost, and he has sued in the dark valleys, and have suffered as few have suffered; but through it all "Rev" Mabel Jackman, 3663 Indiana avenue, for that sum. The writ was have felt that night would not last placed in the hands of the sheriff yesalways, and that some time the dawn of the morning would come, and to daw I find that I am full of confidence in the love of the Father and Mother God had not been found last evening. As for the \$4,700 for which the doctor

mourns, he has no hope of recovering it. and for all of their children, and I find He would just as soon forget about it, if he could. He retains a lot of mementhat once again am I strong in the Spirit and that the dawn is coming. I have tos, however, which refresh his mind had new strength given me, and I have taken up my Medical and Spiritual work again. I know, dear friends that as I once more resume my work, I have Now I will inform you of our LAT-EST AND GRANDEST TRUTH that has come to us. It is a new method by

which we make medicines out of the green roots and herbs, gathered out of God's great garden of Nature, at just have been her confederates. the right season of the year. It is by a process which gets rid of the EVIL Dr. Cole has sued Mrs. Jackman. whose prominence as a medium, teach a stock deal, and then turning in an er of the occult sciences and founder of expense account for \$37. EFFECT'S OF ALCOHOL, which all other liquid medicines contain. Alcohol destroys the very medicinal properties in the root and herb that cures. By our method we preserve these properties. No one knows this method but ourselves. We wish you to believe us when we say that we are meeting with the most wonderful success since we began this new method. We prepare the medicine for each case, out of the fresh green root and herb. The process at present in making this medicine costs us much more money than if we used the ordinary fluid extracts and tinctures; and it takes us twice; yes, firm of Pierson, Pease & De Young, three times as long to make the medicine, but the results are just grand. Now in order to introduce this new method of curing the sick, we are offering to our old patients and friends, who doctor formerly practiced in Minneap-olis, and there laid the foundation for may be ill, a trial treatment for only Five Dollars a month, and with this his large fortune. Later he had an of-

waukee, where Dr. Cole went in the company of Stillson, leaving Race be-Lind to send the signal over the telegraph wire that should net them a big sum of money. But the signal never came. Instead Dr. Cole got a telephone message from Race stating that more machinery was required and that it erday for service, but Mrs. Jackman and not been found last evening. would cost about 900 more. Obediently Dr. Cole came back to Chicago and drew \$900 more from the bank, paying it to Stone and carefully taking a receipt for the amount. From Millwaukee the scene shifted to St. Louis, because, as Stillson and as to how he lost the money through his Race explained, they could not get the

The next scene of operations was Mil-

.

en him by the "Rev." Mrs. Mabel while he sat in her "developing circles" at 825 North Clark street more than a year ago. It was there that Dr. Cole, a be-liever in Spiritualism come under the biever in t liever in Spiritualism, came under the sum the next day to pay Stillson's travinfluence of Mrs. Jackman, and became eling expenses to Milwaukee, where he entangled in the schemes of a number was to make a deal in stocks. Two days of cunning men, whom he declares to later Stillson returned and inspired confidence in the doctor by handing him \$75 which he said he had made in

her into contact with the courts here-tofore, for \$2,800. This sum is repre-and Race pointed out to him that a sented by fifty-six notes, each for \$50, horse race was soon to come off at Oak-executed by herself and her sister, Mrs. land, Cal., and that if they went in Della Simmons, after Mrs. Jackman had strong they would clean up a fortune. ceen arrested and threatened with pun-ishment on charge of being party to a peared on the scene. Dr. Cole began to conspiracy to swindle. The notes were be suspicious when asked to put in given with the understanding that pros- \$2,000 on a bet. Mrs. Jackman, he says, ecution would be abandoned. But since called at his office, explaining that she Dr. Cole has been unable to collect his had done so because the spirits told her money he has placed the notes in the to do so. That was the only way she hands of Arthur Burr Pease of the law could account for her visit.

The advice Dr. Cole got from Mrs. Jackman was reassuring. All he had with instructions to collect, if possible. Jackman was reassuring. All he had The ease with which Dr. Cole was to do was to bet all his money, for the separated from his money offers a spirits said he could not possibly lose, chance for study to psychologists. The which was what Race had said before. Mrs. Jackman was so confident that she betrayed much anxiety to have her husband participate in the wager, but condition only, that at the end of two months' treatment they will allow us to publish the results. We are curing old chronic cases in two months' time that used to take us six months to cure, the kind of disease. Curing cases in the curing cases in the take with take with

And all the way past that grove of oaks the Snirit. Therefore I read the Bible and prayed constantly to be born again the child continued to "talk to the birds." of the spirit. Could that have had such an effect on Willis, you think?" "Does Willis talk to anything else ex-

"The psychologists must answer cept birds?" I asked Captain Miller. "Yes," came the Captain's reply. "I that," I said smiling, as just then Willis returned, and looking at me gravely he announced:

don't understand it any more than any of the other strange things my child "Raymond thinks you probably under ices, but he certainly can make all the stand why I can see him and you can animals and fowls at home answer his not when he says the conditions or vi-brations are just right for me and are calls at any time, and Willis calls it talking."

not at all for you. But you will excuse, I hope, my long delay in returning, for After I had parted with the fascinating and strangely interesting child, I Raymond and I became absorbed in a gave myself up to speculation about race, and I forgot to come back.". What is the mystery surrounding im. I looked at the child with vivid inter him? Can it be that he is a psychic of

est as I said: "What kind of a race do so fine a fibre that both his clairvoyant you mean?" and clairaudient powers put him in in "A rabbit hurdle race. It was the stant touch with the astral form of most exciting race in the world. There some living child, between whom and

P......



"The man who denies the Phenomena of Spiritualism to-day is not entitled to be called a a hopeless task to attempt to enlighten him."— T. J. Hudson, "Law of Psychic Phenomena," p. 206.

last wishes was, that Mrs. Anna Mehrtens-should officiate at the burial of his body and Miss L. G. Loebel to sing some of his favorite songs. His wishes were granted, and Mrs.

Mehrtens delivered a beautiful sermon, taking for her subject, "In my father's house are many mansions." LOUISE G. LOEBEL.

Passed to the higher life, Sept. 25, from his home, Worth, Ill., Christian Flohr, aged 61 years. He leaves a wife and four children to join him again:

He loved flowers and the most that were placed on his coffin and grave, were beautiful roses, and many other kinds that he raised. He did not believe he would live after this change, but hoped to. Services at the grave by Mrs. M. A. Burland.

Victor Vogel's Orchestra. COR. Elmer Kleckner, for years a sufferer of consumption, passed to the higher for Parties, Balls. Receptions. Weddings, Enter-tainments, etc. Office and residence. 4218 Cham-plain avenue, Chicayo, Ill. Mr. Vogel is a well-known Spiritualist of Chicayo, and a natural born musician and composer of some noto. His Or-chestra is composed of first class musicians, and with the extensive Reperiory of the life, at his home in Battle Creek: Mich His wife and daughter Helen survive

him. They have traveled extensively in hopes of his full restoration of health, but of no avail. He was a thorough believer in Spiritualism. Mr. Kleckner was a member of the Just Enough Club, who paid ioving, respects and gave beautiful floral tributes. He was resigned and looked not upon death as the last sleep, but as the last awakening. The services were con-ducted by Mrs. Marian Carpenter of De-

troit, who officiated in her usual impressive manner, giving words of sym pathy to the relatives, and many loving friends.

Emma May Matteson passed to spirit life, at Nimshew, Cal. She was only 27 years of age; a lovely character and de-voted wife. Her husband accompanied her remains to Rochester, Mich., where the funeral was conducted in the Unitarian church by Mrs. Marian Carpenter of Detroit, the well known lecturer, who always imparts words of sympathy and comfort for those left to mourn, telling them of the life immortal.

Captain Davis, aged 86 years, a .re tired lake captain, highly respected and honored by his many friends, passed to spirit life at Detroit. His wife preceded him to their spirit home ten years ago While he never forgot his duty or lost intèrest in life, it was his earnest wish to join his beloved wife. The summons was received joyfully by him. Mrs. Marian Carpenter, of Detroit, who officiated at his late wife's obsequies, delivered the funeral address.

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us a vear. Now, kind friend, do you not know of some poor sick one, that, by informing them of our new method, you may be the means of restoring to health and bappiness? If you do, or not, we wish to hear from you again. While this is a printed letter, still it is a personal one to you all. But I desire to tell you,

HOTEL WESTLAND,

To Our Old Patients and Friends.

I know not if you are all living in the

ares and sickness pertaining to this

M

your best wishes.

life.

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Back Bay, Boston, Mass.

my friends, of this wonderful discovery, and cannot write each one a letter. Kindly let us 'hear from you, giving your present address; and it ill, leading symptoms and your present weight.

Yours kindly. DR. C. E. WATKINS.

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same kind of disease; curing cases in three months' time which used to take how to lose it.

found in his confession that he pre-viously had told her that he had just

sold a piece of property for \$20,000. those present. She also began to announce messages, some through her

spirit guides, some through trumpets, and some by independent voices. "A Spirit from New York is in the

room," said Mrs. Jackman, "and it has come to speak with Mr. Stillson. There is a very sick gentleman in New York, who is interested in some way with Mr. Stillson in a business venture."

"Why, that's so," replied Mr. Stillson from the chair next to Dr. Cole's, "I got a message from him this afternoon saying he was very sick, and that there was a very important business arrangement pending, amounting to \$50,000 or The message said he was very anxious about the matter, as delay might prevent us making the money. Will the man recover?"

"That is doubtful, the spirit says," answered Mrs. Jackman. "He is so sick that they are to take him to Florida. The spirit tells me that Mr. Cole can help him out in this matter."

Some kind of a spirit, good or evil, then came to Dr. Cole, and told him he could be of great assistance to Mr. Stillson, and that they should remain after the circle had adjourned and talk the matter over with Mrs. Jackman. The conference brought out the fact that Stillson claimed to be a telegraph operator, with a partner named Race: that they were acquainted with a Wes tern Union lineman named Dan, and that Dan would join them in a scheme for tapping the telegraph wires by which they would obtain advance information on racing and stock quotations, and make a lot of money. Mrs. Jackman-convinced him that he

could be of great assistance to Stillson by going into the scheme. Her argument proved to be correct, in the light of later developments, for Dr. Cole became a victim of the old-time game, the antiquated wire-tapping scheme, ... Dr. Cole had it explained to him the next day in his office by Stillson and swindled.

WOMAN: A Lecture Deliverer to Ladies the present status of woman, physically, mon-tally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 10c. Race that they did not have enough money to buy certain electrical instruments necessary to conduct operations. They already had about \$2,000 worth of RADIANT ENERGY and its Analy-to Modarn Astrophysics, by Edgar L. Larkin, Director Lowe Observatory, Echo Mountain, California. This book treats upon a new branch of research into the laws of mature, and to the student, or even, an admirer of the modern as-trolagical literature will surely come with great instruments. They knew, however, where some second-hand instruments ust as good as new, could be pur-They had a bill for this machased. chinery already made out, and agreed that if Dr. Cole would buy the apparatus ne with grea they would give him all the profits each Oloth, \$1.

he is to be believed, who showed him |\$2,000 more from the bank, and giving half of it to Race, they went to a pool-

One January night over three years ago Dr. Cole, who is over 60 years old, avenue, where Race presented what he and an ardent student of psychic phe- said was a letter of introduction to the nomena, received an invitation to at- manager. Dr. Cole saw money being tend a "developing circle" at her resi-dence, 825 North Clark street. An ex-planation for the invitation might be

"I've got the tip on the right horse, and the money is ours; put your bet on the same horse I do," he said, and then

The doctor's visit to the "developing went up to a man, giving the name of circle" was attended by many develop-ments. Mrs. Jackman, solicitous that he should obtain results, gave him a seat beside a man named Stillson, and placed a crystal sphere in his hands, instructing him to gaze upon it intently, while Dr. Cole's fingers were itching to while Dr. Cole's fingers were itching to concentrate his mind and take deep get hold of his winnings, he was told breaths, all of which Dr. Cole did in strict obedience. The lights were turned down low, and Mrs. Jackman be gan making passes over the heads of took the jockey's colors, and that another horse had won.

Dr. Cole had lost over \$4,500 within a month, but he was not quite ready to quit the game. He was told by Race

that Stillson was almost prostrate over the loss, and that such an accident could not happen again in a thousand years. Mrs. Jackman told him should not mind the loss, and that the spirits told her he would get all of it ..

back again, and more too. A few days later Race showed him a telegram from St. Louis stating that the building in which they had stored their telegraph apparatus bad burned.

"If we could only get some more ma-chinery," cried Race, frantically, "we could go East and do business. Dan has a friend in New York who holds the same kind of a position Dan held here

in Chicago, and Dan can fix it up with him so we can do all kinds of business.' Mrs. Jackman gave more assurance and Dr. Cole began paying out money again. He gave Stillson \$75 to go to New York.

Next he paid out \$1,905 for machinery and \$55 for more cable." More machinery required the expenditure of an additional \$750. Dr. Cole was then informed that the telegraph company had discovered their scheme, and that they would have to get out of New lace knew of a place up the Hudson River where they could rent a cottage and tap the wires from there. This cost about \$1,500 more, and still the doctor was not ready to lay down. The Western Union Telegraph Company, he was told, had arrested two heir confederates and confiscated all the machinery. Race insisted that the doctor, in the

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interest of their safety, should destroy all accounts he had with them, and he acted on the suggestion. He also obeyed their request and come back to Chicago. He saw Mrs. Jackman here and continued to ask her advice until. he finally concluded that he had been

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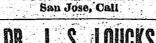
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# WAS ABRAHAM LINCOLNA SPIRITUAL

# A Chapter of Interesting White House Incidents

## And Incontrovertible Statements That Show Spiritualism's Outreach and Worth.

Upon the above question the people, outside of Spiritualism, and especially in the Catholic Church, are very positive in their denial that Spiritualism has any claims to the honor of being accepted in principle by the Martyred President, but in this bit of music. All at once it ceased, and Mr. Lincoln stood upon the threshold true history it is shown that Abraham Lincoln was not only a believer in spirit return, but that he had seances in the White House, and received advice and many prophetic communications from the spirit world that influenced his action in that great crisis, the War of the Rebellion. Catholicism may wish to cover its trail through that bloody conflict, but the ashes' of the murdered President still cry out against it, and will so long as history lasts. We take this opportunity for presenting Chapters from the book "Was Abraham Lincoln a Spiritualist?" by the Medium herself, Mrs. Nettie Colburn Maynard, who presided at the seances. This recital of a historical fact will be interesting to all.

#### FIRST MEETING WITH LINCOLN.

Secretary Foster takes us to Mr. Laurie's house in Mrs. Lincoln's carriage-Mrs. Lincoln promises to obtain another furlough for my brother-I go into a trance-"This young lady must not leave Washington; Mr. Lincoln must hear her."-Am promised a place under Mr. Newton-Am promised a furlough-A thirty-day furlough is granted -A present of a hundred dollars-I arrange to stay in Washington-We are invited to the White House, where we hold a seance that is of historical importance-"So this is our little Nettie"-President Lincoln is advised upon the Emancipation Proclamation, that it is to be the crowning effort of his administration and his life-The President states that pressure was being brought to bear upon him to suppress the enforcement of the proclamation-"My child, you possess a wonderful gift, but that it is of God I have no doubt.'

About half past eight o'clock in the evening of this day I was lying exhausted on the sofa, when a carriage halted at the door. Mr. Laurie entered hurriedly, asking if the "children" had gone (Parnie and myself). Mr. Foster explained that we were still there, and the reason therefor. Mr. Laurie seemed delighted that we had been delayed; and came at once to my side, and kindly said, "Get ready at once and go to my house with me, and I think we can remedy the loss of this furlough."

It was a ray of light in dense darkness. Without saying a word, I hastily prepared myself and was surprised to find a most elegant carriage at the door to receive us. Its crimson satin cushions should have told me whose carriage it was; but my mind was so fraught with my trouble that I barely noticed the fact that a footman in plain livery opened the door for us, and we were soon on our way to Georgetown. On my arrival I was astonished to be presented first to Mrs. Lincoln, the wife of President Lincoln, then to Mr. Newton, Secretary of the Interior Department, and the Rev. John Pierpont, at that time one of the chief clerks in the Treasury building. Mrs. Lincoln informed me that THAT IT IS OF GOD, I HAVE NO DOUBT. I THANK YOU FOR she had heard of the wonderful powers of Mrs. Miller, Mr. Laurie's daughter, and had called to witness the physical manifestations through her mediumship. He had expressed a desire to see a trance medium, when they had told her of myself, fearing that I was already on my way to Baltimore with my brother, as I expected to leave that evening. She had said at once, "Perhaps they have not gone; suppose you take the carriage and ascertain." Mr. Laurie went, and found me, as I have stated, prostrated from my long anxiety and trouble. But for the loss of that furlough this meeting would not have taken place. Mrs. Lincoln noticed my swollen eyes and inflamed cheeks, and inquired kindly the cause. Mr. Laurie briefly explained. She quickly reassured me, saying, "Don't worry any more about it. Your brother shall have another furlough, if Mr. Lincoln has to give it himself.". Feeling once more happy and strong, I was in a condition to quiet my nerves long enough to enable my spirit friends to control me. Some new and powerful influence obtained possession of my organism and addressed Mrs. Lincoln, it seemed, with great clearness and force, upon matters of that seemed to rest upon that gaunt, but expressive countenance. Yet State. For one hour I was under this control. When I awoke there was a most earnest and excited group around me discussing what had been said; and Mrs. Lincoln exclaimed, with great earnestness, "This young lady must not leave Washington. I feel she must stay here, and Mr. Lincoln must hear what we have heard. It is all-important, and he must hear it." This seemed to be the general impression. Turning to me she said, "Don't think of leaving Washington, I beg of you. Can you not remain with us?" I briefly explained that my livelihood depended on my efforts as a speaker, and that there was no opening in Washington of that kind for me. But, said she, "There are other things you can do. Surely young ladies get excellent pay in the different departments, and you can have a position in one of them, I am sure.' Turning to Mr. Newton, who sat at her right, she said, "You employ" ladies. do you not, Mr. Newton? and you can give this young lady a place in your department?" He bowed, all smiles, saying, "I have only very old ladies and young children in my department; but I can give this young lady a position if it pleases you." She turned to me then indier sprightly manner, as if the whole thing was settled, and exclaimed, "You will stay then; will you not?" I said I would consult my friends, and see what was best. But she said, "You surely will not go until Mr. Lincoln has had a chance to see you?" I replied I would not, if he desired to see me. She then turned to Mrs. Laurie, and said, "Now, to-morrow, you go with this young lady to Mr. Tucker; tell him you go by my direction, and just how the case stands. Tell him he must arrange it to have her brother secure another furlough." Soon after. she left, and Mr. Somes kindly escorted me back to Mr. Foster's. The next morning Mrs. Laurie came for me, and we went to the office of the Assistant-Secretary of War. I hid as closely as possible behind the stately person of Mrs. Laurie; but my old friend saw me and came forward to inquire how I was and if all was well with my brother. I could only shake my head and sink into a chair, leaving Mrs. Laurie to explain matters. He listened patiently, and came to me and said in the kindest manner: "You seem to have been delayed for some important purpose, my young friend, so I would not be overtroubled about it. You get any commissioned or United States surgeon to examine your brother again, and if he affirms he is still unfit for service in the field or camp, I will issue a new furlough, if you bring me the paper.' With a light heart I could only thank him; and that afternoon my brother and myself went to 'Mr. Laurie's, and in a few hours a United States surgeon from the Georgetown Hospital made a requisite examiit to Mr. Tucker, and a furlough was re-issued by the War Department amid thousands of children when the splendid, heroic Lincoln, with his of the 'old school gentlemen''). Mr. Lincoln stopped in the set of re--this time for thirty days' leave of absence. With a light heart I went from the Postoffice Department, placed in my hand an envelope, which, I was surprised to find, contained one hundred dollars in greenbacks, and a slip of paper on which was written, "From a few friends who appreciate a sister's devotion." No name anywhere to tell who were the generous donors; and I know not to this day whence came this most welcome tribute.

The friends I had made in Washington were determined I should not | What soldier in his standing army, bleeding and with dusty feet, leave that city, and it was decided that my brother should take my could enter the chamber of any other ruler in this world and plead his mother back to Hartford with him, with all her household effects; that eause as a friend? What woman, tearful because her son was in peril, I should resign my position in Albany; and that my friend Miss Han-num should join me in Washington. This programme was carried out. The day following my brother's departure for home, a note was re-ceived by Mrs. Laurie, asking her to come to the White House in the when a stroke of the President's hand would set him free, could any-where else force her way to him through lines of senators, and then receive consolation? What man, within the memory of man, has ruled without ealousy and fanaticism, and to whom every man in the land evening with her family, and to bring Miss Nettie With Her. I felt all could turn his thought, in hope, in prayer, as to a patient or never-failthe natural trepidation of a young girl about to enter the presence of ing friend? Was there ever a leader of the American people who got the highest magistrate in our land; being fully impressed with the dig- so near the heart of his generation as did Abraham Lincoln? And pernity of his office, and feeling that I was about to meet some superior haps, with all his greatness, this is one of his greatest claims to immor-being; and it was with trembling that I entered with my friends the Red tal memory: The writer dies; the honored philosopher fades away with Parlor of the White House, at eight o'clock that evening (December, the changes of time; the scientific man is blotted out by the record of

Mrs. Lincoln received us graciously, and introduced us to a gentleman and lady present whose names I have forgotten. Mr. Lincoln was not then present. While all were conversing pleasantly on general subjects, Mrs. Miller (Mr. Laurie's daughter) seated herself, under control, at the double grand piano at one side of the room, seemingly awaiting some one. Mrs. Lincoln was talking with us in a pleasant strain when suddenly Mrs. Miller's hands fell upon the keys with a force that betokened a master hand, and the strains of a grand march filled the room. As the measured notes rose and fell we became silent. The heavy end of the piano began rising and falling in perfect time to the of the room. (He afterwards informed us that the first notes of the music fell upon his ears as he reached the head of the grand staircase to descend, and that he kept step to the music until he reached the door-

Mr. and Mrs. Laurie and Mrs. Miller were duly presented. Then I was led forward and presented. He stood before me, tall and kindly, with smile on his face. Dropping his hand upon my head, he said, in a humorous tone, "So this is our 'little Nettie,' is it, that we have heard so much about?" I could only smile and say, "Yes, sir," like any the demons and call the people to morning worship. The bell was in school-girl; when he kindly led me to an ottoman. Sitting down in a process of casting in the mold, and there were joy and gladness. Priests chair, the ottoman at his feet, he began asking me questions in a kindly way about my mediumship; and I think he must have thought me stu-pid, as my answers were little beyond a "Yes" and "No." His manner, however, was genial and kind, and it was then suggested we form in a circle. He said, "Well, how do you do it?" looking at me. Mr. Laurie came to the rescue, and said we had been accustomed to sit in a circle and to join hands; but he did not think it would be necessary in into the seething pot. Women tore off their bracelets. Others ran this instance. While he was yet speaking, I lost all consciousness of and brought silver vessels; priests brought the appurtenances of the my surroundings and passed under control.

For more than an hour I was made to talk to him, and I learned from my friends afterward that it was upon matters that he seemed fully to understand, while they comprehended very little until that portion was reached that related to the forthcoming Emancipation Proclamation. abate the terms of its issue, and not to delay its enforcement as a law beyond the opening of the year; and he was assured that it was to be the crowning event of his administration and his life; and that while he was being counseled by strong parties to defer the enforcement of it hoping to supplant it by other measures and to delay action, he must in no wise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfill the mission for which he had been raised by an overruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterange, the strength and force of the language, and the importance of that which was conveyed, and seemed to realize that some strong masculine spirit force was giving speech to almost divine commands.

I shall never forget the scene around me when I regained conscious-I was standing in front of Mr. Lincoln, and he was sitting back in his chair, with his arms folded upon his breast, looking intently at me. I stepped back, naturally confused at the situation-not remembering at once where I was; and glancing around the group, where perfect silence reigned. It took me a moment to remember my whereabouts

A gentleman present then said in a low tone, "Mr. President, did you notice anything peculiar in the method of address?" Mr. Lincoln aised himself, as if shaking off his spell. He glanced quickly at the full-length portrait of Daniel Webster, that hung above the piano, and eplied, "Yes, and it is very singular, very " "With H matthed Emphasis.

Mr. Somes said: "Mr. President, would it be improper for me to inuire whether there has been any pressure brought to bear upon you to lefer the enforcement of the Proclamation !" To which the President replied : "Under these circumstances that question is perfectly proper, as we are all friends [smiling upon the company]. It is taking all my nerve and strength to withstand such a pressure." At this point the gentlemen drew around him, and spoke together in low tones, Mr. Lincoln saying least of all. At last he turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: "MY CHILD, YOU POSSESS A VERY SINGULAR GIFT; BU COMING HERE TO-NIGHT. IT IS MORE IMPORTANT THAN PERHAPS ANYONE PRESENT CAN UNDERSTAND. I must leave you all now; but I hope to see you again." He shook me kindly by the hand, bowed to the rest of the company, and was gone. We remained an hour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown. Such was my first interview with Abraham Lincoln, and the memory of it is as clear and vivid as the evening on which it occurred. [\* \* \* I looked up, and did not need to know by any one telling me who he was. Lincoln stood at the open window. He was looking down, yet seeing nothing. His eyes were turned inward. He was thinking of the great work and duty that lay upon his soul. I think I never saw so sad a face in my life, and I have looked into many a mourner's face. I have been among bereaved families, orphan children, widows and strong men whose hearts have been broken by the taking away of their own; but I never saw the depth of sorrow there was a light in those deep-sunk eyes that showed the man who was before me as perhaps the best Christian the world ever saw, for he bore the world upon his heart. That man was bearing the country of his birth and love upon his naked soul. It was just one look; but I never have forgotten it, and through the dimness of all these years that great and patient man looks down upon me to teach me how to bear, and how to do, how to hope, and how to give myself for my fellow-men. Lincoln was a noble representative of free institutions. He stood a the representative of that liberty which had been won by the swords of the Revolution, which had been organized by the earlier settlers of the Republic, and which has been adorned by many years of growth until the present day. The Revolution had passed before Lincoln's day; but he was a typical representative of the freedom of heart, and soul, and life which ought to be the most priceless inheritance of every American citizen. I think this was evinced in his whole course and conduct. He was surrounded by able men. The sword and the pen both had their heroes; but before this man every one chose to pause, and his choice was always the wisest of all do not know what Lincoln would have done without support; but through all troubles, the individuality of that one man, his unflinching courage, his broad sympathy and charity, his homely common sense, his indomitable rectitude and unshaken faith ran like a pulse of fire, a thread of gold. TABS You may speak of the arch of honor that spans those years of strugele. You may write the names of great generals, admitals, statesmep senators, and governors upon separate stones. But on that one stone which bound them together, without which the arch would have fallen into ruin and confusion, you must write LINCOIN'S name. I mention a third thing for which Lincoln was great We have had great men who were as cold as the marble in which their statues have been cast. We have had men who had no more warm blood in their hearts than the bronze tablets upon their tombs. Whe Pave had great statesmen, great warriors, great philosophers, great men of letters, all of them cold as icebergs, with no popular sympathies; no real tenderness, no heart beneath their garments. We have had men placed as Lincoln was who had calmly written out his same gigantic campaign and could accept death, peril, or disgrace, as well as honor, with the same calm impassibility with which you might move the knight or the bishop from one square on the chessboard to another. We have had men who left behind them mighty names; and nation and recommended him a furlough. The next morning I carried no one child sobbed when they were gone. But not a dry eye appeared wisdom; sagacity, and patriotism, was taken away. He carried a tento my brother with the paper; and that night Mr. Laurie, on his return | der heart, the heart of a little child, the heart of a woman when she has iven her promise to the man she loyes.

successive thought; the poet's sweetest lays may be folded away like a garment, to put some newer and better one in its place; but the love of the human heart is the one enduring thing in this world of ours; and where all these things will pass away, the man who is a lover of his country, who is a lover of his native land, is the man whose immortality

is best secured, and that man was Abraham Lincoln. I can say nothing, in this brief review of his work, of the emancipation of the slave, except to say that that patience, wisdom, and infallible instinct as to the right time of doing anything is illustrated in this, perhaps, as no other single incident of his career. And when I come to one effort it seems to me I wanted to lay my fingers on my lips and never speak another word. When he climbed that height at Gettysburg, and stood on the scene of the terrible conflict, on that ground made sacred with the bodies of our patriot soldiers, the eloquence of his lips, the impressiveness of his mien, and the words uttered by his heart through is tongue, made that oration which, in the history of American eloquence, puts culture into the shade, for it was the eloquence of the noblest American upon the noblest occasion in the history of mankind.

In the old days every cathedral had its chime of bells. A new bell had to be cast, and it was to be strung up far into the tower to exorcise process of casting in the mold, and there were joy and gladness. Priests brought the crucibles and bronze articles to the mould, and the molten metal began to make its way toward the great hole in which the cast was being prepared. Suddenly the great gathering was swayed with some sudden emotion. There was a danger of the failure of the cast through insufficient metal. The cry was, What shall be done? It was soon decided. Every one gave something, some article of value to cast sanctuary and flung them into the seething, boiling furnace; and at last there was sufficient. It cooled, and was swung into the tower, and there never was a sweeter-toned bell in all the world, and the sacrifices that had been made in flinging the treasure into the bell made its notes those of silver and gold as they rang out on the sweet morning air. The He was charged with the utmost solemnity and force of manner not to old bell that proclaimed liberty at Philadelphia is a useless bell to-day. We have done the casting all these years of that bell of liberty which is to be rung in the ages to come, high up above the people and the sound of the nations and the war and the peace of the world.

We hope and pause when the golden bell is rung, and we seem to hear its silver chiming as it calls to prayer. We hear its deeper notes when it warns us with its significant alarm and joyous clang that it is positively above us. How sweet is that bell of liberty. Let us not forget what makes it sweet is because men have cast sacrifices for the golden hope of manhood and life. Let us not forget that if it rings so sweetly, and is to ring forever in the name of liberty, some of that sweetness comes from Abraham Lincoln; for, when that bell was in the molten urnace of war and the crucible of trial, there was cast into it the pure gold of his manly life .- Rev. E. C. Bolles, at Lafayette Camp.]

## WE MAKE HISTORY.

We enter the Interior Department-Form the acquaintance of Mrs. Anna M. Cosby-Meet Geo. D. Prentiss and many prominent people-Frequently visit the White House-We hold a seance at Laurie's, the President attending-"Bonnie Doon"-Mrs. Miller causes the piano to dance-The scene at the front depicted-The President advised by "Dr. Bamford" to go to the Army of the Potomac and talk with the soldiery-"The simplest remedies the best"-The President grants a furlough to A. L. Gurney-The President speaks his views upon Spiritualistic communications-Advised not to make the seances public information-Mrs. Miller moves the piano while the President sits upon it.

On the Monday following I found employment (through the kindness of Mrs. Lincoln) in the seed-room, a division of the "Department of the which was under the control of Mr. New nterior.

THE SPIRITUAL LIFE

Let Us Be Spiritualists in Deed as Well as in Thought.

The spiritual life is a simple one, for ruth is best expressed in a life free from pretensions. The complexities of so-called modern existence are composed of non-essentials.

Unnecessary wants, not genuine needs, cause worry. To worry is to age rapidly. To do one's duty calmly, truthfully, conscientiously, living but "one day at a time," is to remain ever oung in spirit.

If the spirit remains young the body will mirror forth the condition of its commander-the soul-in a youthful appearance, free from the frowns of age. How quickly we recognize the youthfulness in those we meet. We recall with pleasure a calm, kindly face, and we say, when speaking of such a one: "He never worried, but was always hopeful of better things." In our youth, all of us realize quickly that he of the hopeful, kindly countenance belonged to that high order of human neings best described by our youthful but compre-

hensive term "good." This "good" man was good because he was a lover of humanity, and he was not afraid to let the light of his deeds so shine that even the babes in arms recognized the sterling quality of his spirituality. We do not remember the name of his religion-indeed, we are not sure that he was a member of a church congregation--but we know he was a good man. His was the great practically applied optimism known in these later days under the various names of Naturalism, Spiritualism, Humanitarianism and New Thought. But even though religion is found with real goodness, we forget the religion and remember the goodness.

The recognition of the trueness and richness of soul possessed by others is therefore not circumscribed by the narrow boundaries of creed or church. To live in order to benefit humanity is truly an ideal worthy of the efforts of all, for if we work without hope of reward we demonstrate in the most unselfish degree our true mission in this preparatory stage of our existence. If this life were all, if we were here

only for a day and tomorrow pass into nothingness, then we could perhaps afford to cherish petty grievances, and seek to "revenge" real or fancied wrongs; but when we fully realize the fact that life here is as one grain to the countless millions of grains of sand on the shores of the ocean in its propor-tion to the future ages we shall live, then we will see our pettiness and our narrowness in their true light, and our daily thoughts will be broadened accordingly.

It is only through ceasing to rail, and by beginning to help, that we advance. To see the bright lining of our troubles, we must have the illuminating power of a broadened sun of spirituality with-

Let us, then, allow the bright light of the heaven that is within us to shine, forth through our countenances, our deeds, our words, that the world-darkened children of fear may bask in its rays and cease to despair, to jeer, to curse, and begin to take heart of courage to do the world's work cheerfully and well.

By giving we gain, and by gaining we are enabled to give tenfold. True, many of us have neither money nor ands, but we can give kindness and love; for of these we should have an inexhaustible supply.

Let us turn to our good friend, Marcus Aurelius Antoninus. We will question him: "Do you believe that some men's

roubles are too severe?"

Hark to the answer: "Nothing happens to any man which he is not formed by nature to bear. Things themselves touch not the soul, not in the leas degree; nor have they admission to the soul, nor can they turn or move the soul."

"Do you think that revenge is justi-able?" Hear now the answer of the

the heart of the one whom I believed to be the most loving," the most tender, I would take it from the breast of Abraham Lincoln:

part of a building on F street near Seventh, where fifty to sixty occupants, the majority old ladies, and the balance children between the ages of ten and twelve, found employment. My duties consisted of sewing together the ends of curious little sacks—each sack containing a gill of seed corn, beans, etc., as the case might be; which work was little more than mere pastime. We entered the room at nine in the morning, leaving it at twelve; returning at one, and leaving again at three in the afternoon. For this work I received one dollar per day. A few days-later my friend Parnie joined me, also entering this room, doing the same work, and receiving the same compensation.

In the meantime my evenings were well filled with circles, which were attended by many of the most prominent people in Washington. Among those I met and learned to love, and who in turn became warmly attached to myself and friend, was Mrs. Anna M. Cosby, whose father, Mr. Robt. Mills, was the architect of the public buildings of Washington; and whose husband was at this time consul at Geneva (?). Her home was a solid brick mansion on Capitol Hill-historical in its associations; having been known in Washington's day as the "Old Bell Tavern;" afterwards used as a bank until Mr. Mills changed it to a family residence. The old vaults still remained beneath the building; and its quaint arrangement and winding stairway were a novelty to. my Northern eyes. The first floor of her house was occupied by John the wrestler's art than the dancer's in W. Forney; and a beautiful chamber on the second floor was usually occupied by General Simon Cameron when in Washington.

This lady was the patroness, as her father had been patron before her. of the Columbia Fire Company, which was located very near her residence. It was to her and her family that this company was indebted for the many privileges it enjoyed-her father being active in establishing it, and furnishing it with the motto, "The performance of duty insures the protection of God." This lady, after a time, insisted upon our "making her house our home;" and in its refining and elevating atmosphere, surrounded by all that wealth could give, we passed many happy weeks and formed many pleasant associations. At her house I met with Mr. Joshua Speed, Mr. Lincoln's former law partner. At one of her circles, held in her beautiful parlors, I also met Geo. D. Prentiss, the well-known editor of the Louisville Journal." Here I gave many private sittings to distinguished people, whose names I never knew; but who were apparently earnest investigators, and seemed satisfied with the truths they obtained. In short, every moment was filled to the uttermost, and the time so occupied passed quickly and pleasantly.

Prior to leaving Mr. Laurie's to become the guest of Mrs. Cosby I had another important interview with President Lincoln. One morning, early in February, we received a note from Mrs. Lincoln, saying she desired us to come over to Georgetown and bring some friends for a scance that evening, and wished the "young ladies" to be present. In the early part of the evening, before her arrival, my little messenger, or 'familiar'' spirit, controlled me, and declared that (the "long brave," as she denominated him) Mr. Lincoln would also be there. As Mrs: Lincoln had made no mention of his coming in her letter, we were surprised at the statement. Mr. Laurie rather questioned its accuracy; as he said it would be hardly advisable for President Lincoln to leave the Whife House to attend a spiritual seance anywhere; and that he did not consider it "good policy" to do so. .

However, when the bell rang, Mr. Laurie, in honor of his expected juests, went to the door to receive them in person. His astonishment was great to find Mr. Lincoln standing on the threshold, wrapped in his long cloak; and to hear his cordial "Good evening," as he put out ing health, to day is again like a baby, his hand and entered. Mr. Lauric promptly exclaimed, "Welcome, Mr. scarcely able to walk and appreciating Lincoln, to my humble roof; you were expected". (Mr. Laurie was one moving his cloak, and said, "Expected! Why, it is only five minutes since I knew that I was coming." He came down from a cabinet meet-ing as Mrs. Lincoln and how friends ing as Mrs. Lincoln and her friends were about to enter the carriage, parochial school as one of the brightest and asked them where they were going. She replied, "To Georgetown; Back of that rough, angular form and seemingly uncouth demeaner there lay a heart as white as show, and so dropping with the love of humanity that, if I were to take out of one of those Christian centuries in my life. He seemed pleased when Mr. Laurie explained the source purposes sho is an infant. This is a in my life. He seemed pleased when Mr. Laurie explained the source

(Continued on page 10,)

man who once ruled the Romans

"The best way of avenging thyself is not to become like the wrong-doer. In the gymnastic exercises suppose that a man has torn thee with his nails, and by dashing against thy head has inflicted a wound. Well, we neither show any signs of veyation, nor are we offended, nor do we suspect him afterwards as a treacherous fellow; and yet we are on our guard against him, not however as an enemy, nor yet with suspicion, but we quietly get out of his Something like this let thy beway. havior be in all other parts of life: let us overlook many things in those who are like antagonists in the gymnasium." "Should we think much of the future, and plan to be able to meet its problems?" we ask.

"Let not future things disturb thee, for thou wilt come to them, if it shall be necessary, having with thee the same reason which now thou usest for present things. Look within. Within is the fountain of good, and it will ever bubble up. The art of life is more like respect of this, that it should stand ready and firm to meet onsets which are sudden and unexepected."

Thus we learn of the ancients' patience and forbearance, wisdom and philosophy, and we build these into our structure of memory until we have but to turn to recollection for the references to annotate our book of life. Learning through the mistakes of others to avoid the disasters that may occur in our own careers seems the part of wisdom, but to bravely meet smiting hand of our own ignorance is to gain in knowledge.

The spiritual life, then, is a simple life-a life made up of good deeds kindly done, of cheerful words gladly spoken, of personal wrongs hidden and forgotten in the haste to help other unfortunates forget their troubles.

To assist others is but lending to ourelves of the storehouse of life, for no life can be complete in a selfish solitude. We must be unselfish citizens of the world if we would hope to reap the world's lasting benefits.

Let us be Spiritualists in deed as well as in thought, and cease to build up the huge blocks of criticism, coldness, cynicism and unkindness; for the resulting wall will surround and finally envelop in much the same way as that which shut from Mirza's prisoner light and F. M. SNARRENBERGER. life.

GIRL MENTALLY LIKE INFANT.

Owing to a strange case of mental relapse Miss Mary Scalley, 19 years old; who was a few days ago like any other young woman; bright, active, and enjoy. nothing of what goes on around her. She resides at Morristown, N. J.

members of her class.

case, no doubt, of spirit control. ASTRAL

## WAS ABRAHAM LINGOLN A SPIRITUALIST?

and Incontrovertible Statements

That Show Spiritualism's Outreach and Worth.

10

(Continued from page 9.)

of our information; and I think it had a tendency to prepare his mind to receive what followed, and to obey the instructions given.

On this occasion, as he entgred the parlor, I made hold to say to him, "I would like to speak a word with you, Mr. Lincoln, before you go, after the circle." "Certainly," he said; "remind me, should I forget it.'

Mr. and Mrs. Laurie, with their daughter, Mrs. Miller, at his request, sang several fine old Seotch airs—among them, one that he de-clared a favorite, called "Bonnie Doon." I can see him now, as he sat in the old high-backed rocking-chair; one leg thrown over the arm; leaning back in utter weariness, with his eyes closed, listening to the low, strong, and clear yet plaintive notes, rendered as only the Scotch can sing their native melodies. I looked at his face, and it appeared tired and haggard. He seemed older by years than when I had seen him a few weeks previously. The whole party seemed anxious and troubled; but all interest centered in the chief, and all eyes and thoughts were turned on him. At the end of the song he turned to me and said, "Well, Miss Nettie, do you think you have anything to say to me to-night ?' At first I thought he referred to the request I had made when he entered the room: Recollecting myself, however, I said, "If I have not, there may be others who have." He nodded his head in a pleasant manner, saying, "Suppose we see what they will have to tell us.'

Among the spirit friends that have ever controlled me since my first development was one I have before mentioned-known as "old Dr. Bamford." He was quite a favorite with Mr. Lincoln. His quaint dialect, old-fashioned methods of expression, straightforwardness in arriving at his subject, together with fearlessness of utterance, recommended him as no finished style could have done. This spirit took possession of me at once. As I learned from those in the circle, the substance of his remarks was as follows: "That a very precarious state of things existed at the front, where General Hooker had just taken command. The army was totally demoralized; regiments stacking arms, refusing to obey orders or to do duty; threatening a general retreat; declaring their purpose to return to Washington. A vivid picture was drawn of the terrible state of affairs, greatly to the surprise of all present, save the chief to whom the words were addressed.

When the picture had been painted in vivid colors, Mr. Lincoln quietly remarked: "You seem to understand the situation. Can you point out the remedy ?"

Dr. Bamford immediately replied: "Yes; if you have the courage to use it."

"He smiled," they said, and answered, "Try me." The old doctor then said to him, "It is one of the simplest, and being so simple it may not appeal to you as being sufficient to cope with what threatens to prove a serious difficulty. The remedy lies with yourself. Go in person to the front; taking with you your wife and children; leaving be hind your official dignity, and all manner of display. Resist the importunities of officials to accompany you, and take only such attendants as may be absolutely necessary; avoid the high grade officers, and seek the tents of the private soldiers. Inquire into their grievances; show your self to be what you are, 'The Father of your People.' Make them feel that you are interested in their sufferings, and that you are not unmindful of the many trials which beset them in their march through the dismal swamps, whereby both their courage and numbers have-been depleted.

He quietly remarked, "If that will do any good, it is easily done." The doctor instantly replied, "It will do all that is required. It will unite the soldiers as one man. It will unite them to you in bands of steel. And now, if you would prevent a serious, if not fatal, disaster to your cause, let the news be promulgated at once, and disseminated throughout the camp of the Army of the Potamac. Have it 'scattered broadcast that you are on the eve of visiting the front; that you are not talking of it, but that it is settled that you are going, and are now getting into readiness. This will stop insubordination and hold the soldiers in check; being something to divert their minds, and they will wait to see what your coming portends.'

He at once said, "It shall be done." A long conversation then followed between the doctor and Mr. Lincoln regarding the state of ffairs, and the war generally. The old doctor told him that he would be renominated and re-elected to the presidency." They said that he sadly smiled when this was told him, saying, "It is hardly an honor to be coveted, save one could find it his duty to accept it." After the circle was over, Mr. Laurie said, "Mr. Lincoln, is it possible that affairs are as bad as has been depicted?" He said, "They can hardly be exaggerated; but I ask as a favor of all present that they do not speak of these things. The Major there," pointing to an officer of that rank who was in their party, "has just-brought despatches from the 'front' depicting the state of affairs pretty much as our old friend has shown it; and we were just having a Cabinet meeting regarding the matter, when something, I know not what, induced me to leave the room and come down stairs, when I found Mrs. Lincoln in the act of coming here. I felt it might be of service for me to come; I did not know wherefore." He dropped his head as he said this-leaning forward in his chair as if he were thinking aloud. Then, looking up suddenly, he remarked, "Matters are pretty serious down there, and perhaps the simplest remedy is the best. I have often noticed in life that little things have sometimes greater weight than larger ones." As they rose to depart, he turned to me, saying, "Now I will hear what you have to say to me." Going to one side of the parlor, we sat down, and I laid before him the case of a friend who had been nearly two years in the anxiously awaited the result. Twenty minutes or more must have service in the Army of the Potomac, and who was a lieutenant in the Thirtieth N. Y. Regiment. He had seen hard service in camp and field, and had never asked for a furlough during that period. At this time, as his colonel was ordered to Washington on duty for a few weeks, he sent in a petition to the War Department for a furlough, signed by all the superior officers of his regiment and brigade. Not doubting the granting of the furlough, nor waiting for its arrival, feeling sure of its coming and being forwarded, he went with his colonel to Washington. Unfortunately, the day before, he had received the announcement that the application had been rejected, and that an order was then at the department for his arrest for "absence without leave." I stated these facts in full to Mr. Lincoln, and said to him, "This young man is a true soldier, and was one of the first to respond to the call for troops. He has no desire or disposition to avoid or shirk his duty, and is intending to return and give himself up as soon as his colonel's business is completed. It occurred to me that you would be kind enough to interpose your hand between him and the consequences of his rashness in leaving the camp before the arrival of his furlough." He pleasantly smiled. and said. "I have so much to think of now, I shall forget all about this. You write it all out to me, giving me his name and regiment, and bring it to me tomorrow." Feeling sure of my cause, I was delighted, and thought of the pleasant surprise I had in store for my friend.

no mechanical contrivances to produce the strange result, and Mr. Lincoln expressed himself perfectly satisfied that the motion was caused by some "invisible power;" and when Mr. Somes remarked, "When I have related to my acquaintances, Mr. President, that which I have experienced tonight, they will say, with a knowing look and wise demeanor, 'You were psychologized, and as a matter of fact (versus fan-cy) you did not see what you in really did see." Mr. Lincoln quietly replied, "You should bring such person here and when the piano seems to rise, have him slip his foot under the leg and be convinced (doubtless) by the weight of evidence resting upon his understanding."

When the laughter caused by this rally had subsided, the President wearily sank into an arm-chair, "the old tired, anxious look returning to his face."

This never-to-be-forgotten incident occurred on the fifth day of Febuary, 1863.

I believe that Mr. Lincoln was satisfied and convinced that the communications he received through me were wholly independent of my

volition, and in every way superior to any manifestation that could have been given by me as a physical being. This he affirmed in my presence and in my hearing in answer to a question by Mr. Somes as to what he thought of the source of what he had experienced and heard from time to time in the form of Spiritualistic manifestations. He replied, "I am not prepared to describe the intelligence that controls this young girl's organism. She certainly could have no knowledge of the facts communicated to me, nor of what was transpiring in my cabinet meeting prior to my joining this circle, nor of affairs at the front [the army], nor regarding transpiring events which are known to me only, and which I have not imparted to any one, and which have not been made public."

As he spoke, his face was earnest and in repose, and he laid one hand in the other impressively (as was his custom). He likewise comprehended that I was ignorant of the very facts surrounding the information of which I was the agent.

It has frequently been stated that Mr. Lincoln was a Spiritualist. That question is left open for general judgment. I do know that he held communication with numerous mediums, both at the White House and at other places, and among his mediumistic friends were Charles Foster, Charles Colchester, Mrs. Lucy A. Hamilton, and Charles Redmond, who warned Mr. Lincoln of the danger that faced him before he made that famous trip between Philadelphia and Washington; on which occasion he donned the Scotch cap and cape; and which warning saved him from assassination.

If he had not had faith in Spiritualism, he would not have connected himself with it, and would not have had any connections with it, especially in peculiarly dangerous times, while the fate of the nation was in peril. Again, had he declared an open belief in the subject, he would have been pronounced insane and probably incarcerated.

A man does not usually follow or obey dictation in which he has no faith, and which does not contain information of active present value to him. This argument, together with his following of the spirit dictation which passed through me, goes a great way toward a critical and correct judgment in this matter, especially when verification is at hand. It is also true that Mrs. Lincoln was more enthusiastic regarding the subject than her husband, and openly and avowedly professed herself connected with the new religion.

Mr. Somes frequently warned me that it would be unwise to talk with newspaper men, or to answer any of the many inquiries that were constantly made regarding the subject of our presidential seances-saying impressively, "Do not make these matters public property in any such manner at the present time. Reserve your statements, of experiences until sufficient time has elapsed to remove any condemnatory criticism which would naturally be caused by the present excitement of war, and for the time when the people are ready to look upon past and present events with coolness and correctness, at which time a true and dispassionate judgment will be reached, for you will then receive an impartial hearing, and at the same time make evident the truths of Spiritual ism." He added, "You are at liberty to quote me and to use, my name in connection with any events herein stated in which I was a partici pant." The value of his opinion is apparent, and I may add that I followed this advice implicitly. The time has arrived when we can criticise freely, judge dispassionately, and reach a true conclusion regarding those events which had to do with the greatest man of his time-the

#### PERILOUS TIMES.

chief actor in the tragedy of modern years, which centered upon us the

gaze of the civilized world.

I make a strange error—The President visits the Army of the Potomac at the instigation of the spirits-Mrs. Lincoln is distracted, and we comfort her-A sitting while the battle of Chancellorsville goes on and the result forteold-We depart with n armful of flow

struggle, the directions of our unseen friends. Mrs. Laurie and myself visited the White House in the interval of the preparation and the time of departure; and Mrs. Lincoln informed us that they were being besieged by applications from members of both houses, and cabinet officers and their wives, for permission to go with them. And she re-

marked, in her quick, impulsive way ; "But I tell Mr. Lincoln, if we are going to take the spirits' advice, let us do it fully, and then there can be no responsibility resting with us if it fail." I was controlled at this time, and "They" impressed upon her the importance of carrying this out as strictly as was consistent; as it was all important that the 'man," not "the President," should visit the army. Disunionists had abored to fill the minds of the soldiers with the idea that the government at Washington was rioting in the good things of life and surrounded by pomp and display, while the soldiers were left to die in the swamps, neglected and forgotten; it was therefore necessary "that they should see the man in his simplicity," and that he should carry with key from another. She has never been him a personal influence which would be felt throughout the camp. The

him a personal influence which would be felt throughout the camp. The wind to play a piece that is written, wisdom of his action is told in the result. I think it was in May of that year that the battle of Chancellorsville was fought. My father was then with my eldest brother in hospital in may be. She claims that she is con-Washington. Intending to visit him, I went-by permission of Mrs. Lin- | trolled by these great musicians. coln to the White House hothouse to obtain a bouquet of flowers for him. Miss Parnie and myself applied to the private entrance, expecting only to receive the flowers and depart; Mrs. Cuthbert, Mrs. Lincoln's waiting-woman, eagerly met us at the door. "Oh, my dear young ladies," she exclaimed in her broken French fashion, "the madam is destracted. Come to her, I beg of you. She wants you very much." Surprised at her earnestness, we went up-stairs and were ushered into her bedroom. Mrs. Lincoln, in a loose wrapper, her long beautiful hair down her back and over her shoulders, was distractedly walking up and down the room. As she saw me she came forward and exclaimed, "Oh, Miss Nettie, such dreadful news; they are fighting at the front; such terrible slaughter; and all our generals are killed and our army is in full retreat; such is the latest news. Oh, I am glad you have come. Will you sit down a few moments and see if we can get anything from 'beyond?' "

No hint of the battle had as yet reached the public. I was surprised. I threw aside my things and we at once sat down. "Pinkie" controlled me instantly, and, in her own original way, assured Mrs. Lincoln that her alarm was groundless; that while a great battle had been fought and was still in progress, our forces were fully holding their own; and that none of the generals, as she had been informed, were slain or injured. She hade her have no fear whatever; that they would get better news by nightfall, and the next day would bring still more cheering results. This calmed her somewhat, and after I awoke she talked very earnestly with me to know if I fully trusted and believed in what was said through me. I assured her of my confidence in whatever was communicated, and it seemed to give her courage. It was now approaching one o'clock, and Mr. Lincoln entered the room; he was bowed as if bent with trouble, his face looking anxious and careworn. He shook my hand in a listless way and kindly inquired how I was, shaking hands with my friend also. He sat down at a little stand on which Mrs. Cuthbert had placed a cup of tea and a plate of crackers. It seemed that it was his custom at this hour to partake of this frugal lunch.

Mrs. Lincoln instantly began to tell him what had been said. He looked up with quick interest. My friend Parnie said, "Perhaps Mr. Lincoln would prefer to hear it direct; would you not like to, Mr. Lincoln?" He said. "If it would not tire your friend too much, yes." hastened to assure him that I felt no weariness whatever, and again I was soon under control. This time it was the strong, clear utterance of one we had learned to call "Wisdam"; and Parnie told me that Mr. Lincoln listened intently to every word. For twenty minutes "he" talked to him, stating clearly the condition of affairs at the front: assuring him of what news he would receive by nightfall, and what the morrow would bring forth; and that in no wise was the battle disastrous; and though not decisive particularly in character, was sufficiently so to be a gain, not a loss, to the Union cause. He brightened visibly under the assurances given; and my friend said she had never seen me more impressive or convincing when under control.

Evidently "they" felt his need in that hour, and met it. When I awoke his tea stood untasted and cold, and as none seemed to think of t that should have done so, my friend quietly arose, and, taking it from the stand, handed it to Mrs. Cuthbert, and said, "Change this for a hot cup and bring it soon." No one seemed to think she was stepping out of her place in thus thinking of the weary man before us. It was quickly brought, and he drank it with a relish, but left the crackers untasted. He shook us warmly by the hand, and with a pleasant smile passed back to his private apartments.

I need not say that our hands were well filled with flowers when we left the White House. However, it was then too late to go to the camp. The next morning, on our way to the hospital, we called at the White House and received from Mrs. Cuthbert the assurance that the news had been received as predicted, and that "Mr. and Mrs. Lincoln were both feeling much better and full of hope."

Taking the cars at Fourteenth street, we made our visit to Mount Pleasant Hospital. Its thousands of clean, white empty tents, full of little cot-beds, suggested the possibilities of war, but presented none of its horrors. My brother was somewhat better, although still in bed; and my father was glad to see his visitors. We stayed a few hours, and he showed us over the departments; taking us to the surgeons' headquarters, where all seemed quiet and peaceful. We returned to the city, little dreaming of the scene that would greet us when we again visited the camp.

#### EXCELLENT RESULTS.

#### Some Experiences in Spiritual Mani festations.

A friend to whom I had written concerning a seance I had witnessed some years ago, writes me in answer, under date of March 15, 1905: "I doubt not there is something in spiritual phenomena, but what and how much I don't know. I have encountered many frauds in that line; but this may be taken only to prove that there is a genuine.'

We have a young lady friend who plays beautifully on the plano without knowing one note from another, or one known to play a piece that is written.

Sometime ago she and her mother began to hear what seemed to be telegraphic ticking on the table and chairs. without their touching them. It was new to them. She invited me and a learned friend of mine to bring an operator and test it one night. We got a young man who had never attended a seance—got him at one of the Western Union offices. He got intelligible communications and conversed with the invisible operator by tapping on the table with his pencil. The young woman and her mother know absolutely nothing about telegraphy. The name given by the spirit operator was that of a former acquaintance of the medium, who had committed suicide. He was a telegraphic operator. The medium said he used to call her by a name which was not her real name. She told the operator we took there to ask him what he called her. He gave it by ticks, and the operator called it out.

Once I invited a noted medium to give a seance in my parlor. I invited in my neighbors until we had fifteen present in all, mostly unbelievers. After he dark room performance was over, the floating musical instruments, etc., (the two guitars and violin being my own) all of which was wonderful, we sat down in the room and turned on the lights. Mr. S., the medium handed me his slate and asked me to examine it. I did so and rubbed it well on both sides, to be sure there was no writing on it. He then put a piece of slate pen-cil on it and took the slate by one end and reached it out at arm's length, placed the other end against the wall. He then turned to my wife and said, 'Mrs. ----, if there is any message you would like to have from the spirit world, call for it." She said: "I wish some one would tell me something about M—," our little girl who had passed over some years before, about which the medium knew nothing. Im-

mediately there began a sound as of some one writing on the slate with a slate pencil. After a little while it stopped. The medium then asked, 'Are you through?" There were three ticks on the slate as if done with the pencil. Then he said, "Sign your name," and there was a little more writing and three more taps. The medium then without looking at the slate handed it to Mrs. ---- and said, "Read what is on it."

I got up and went around to look over her shoulder. These words were written on the slate as clearly as any one could with a slate pencil, 'Mabel is with me and we are happy. Mary." Mary was Mrs. ——'s sister. Mrs.

writing." She then got one of hand She then got one of Mary's letters and found that on the slate certain letters were made in her peculiar tyle in the old letter. Farce was simply impossible in this case. Let us look urther. AN INVESTIGATOR.

THE CHRISTIAN ISRAELITES.

Different Religious Cults That, Arise Frof Time to Time.

If it is difficult to originate a new joke it is still more difficult to invent a new religion. The sense of humor is

Mr. Lincoln bade us all a pleasant "good night" and departed, leave ing us to talk over the curious circumstances of his coming and of its results.

It was at this seance that Mrs. Belle Miller gave an example of her power as a "moving medium," and highly amused and interested us by causing the piano to "waltz around the room," as was facetiously you see, he inclosed it in an envelope and bade me bring it to you." I remarked in several recent newspaper articles. The true statement opened it and read the following: "Leave of absence is granted to A. - is as follows: Mrs. Miller played upon the piano (a three-corner grand), and under her influence it "rose and fell," keeping time to her touch Feb. 17, 1863"-thus giving him ten days' additional leave (the time in a perfectly regular manner. Mr. Laurie suggested that, as an added was afterwards extended to the 27th, merely changing the date). I "test" of the invisible power that moved the piano, Mrs. Miller (his have no doubt this gentleman treasures to this day that souvenir of our daughter) should place her hand on the instrument, standing at arm's martyred President. I thanked the major for his kindness, and bade length from it, to show that she was in no wise connected with its movement other than as agent. Mr. Lincoln then placed his hand underneath the piano, at the end nearest Mrs. Miller, who placed her left hand upon his to demonstrate that neither strength nor pressure was used. In this position the piano rose and fell a number of times at her bidding, At Mr. Laurie's desire the President changed his position to another side, meeting with the same result.

The President, with a quaint smile, said, "I think we can hold down that instrument." Whereupon he climbed upon it. sitting with his loss dangling over the side, as also did Mr. Somes, S. P. Kase, and a soldier devoted army behind him when he returned to Washington,-are matin the uniform of a major (who, living, will recall the strange scene) ters of history too well known to bear repeating. from the Army of the Potomac. The piano, notwithstanding this enor-

to Mount Pleasant Hospital, where father greets us.

The next day was Sunday, and Mr. Lincoln had evidently forgotten that fact when he bade me bring him my request in writing. I therefore used a part of the day to write out a plain statement of the case. I considered it almost a State document, addressed it "To the President of the United States"; and thoughtlessly, or rather with great delibera tion, believing it necessary, signed my full baptismal name to the paper. Since I had responded to a name, I had been called "Nettie" by old and young, and had almost forgotten that my proper name was "Henrietta.

Sunday morning's issue of John W. Forney's "Gazette" born in startling headlines: "The President is about to visit the Army of the Potomac." Then followed a statement of what gunboat was in preparation to take him and his family to Fortress Monroe; and other matter showing literal obedience to the directions given the night previous. These papers, I learned, were scattered by the thousand throughout the army, as quickly as they could be conveyed there.

On Monday morning, with my paper in hand, I visited the White House. Going up to the waiting room, I sent it in by "Edward." and passed when "Edward" came out, and said, "The President desires that you call to-morrow." I was thunderstruck; not knowing what this might indicate. I knew that without the consent and knowledge of my friend I had furnished the full facts of his whereabouts and his acts to headquarters; and knew not how my action might be considered by him and his colonel. Startled and full of doubt, I walked to the broad stairway, and when halfway down met the major (whose name I have forgotten, but who was with the President on the occasion of the sitting the Saturday previous), who instantly recognized me, and raised his cap and bowed pleasantly. I left the White House, going to the Postoffice Department for my mail, then returned to Georgetown to find the major awaiting me. He came to me as I entered and said "Mr. Lincoln sent me to you with this note. He says he thinks it will answer every purpose. He told me to tell you he had left it without date, as you could not tell him the precise date of your friend leaving the camp, and being without date, it therefore covery all back time. He would have given it to you in person, but he did not recognize the name attached to the foot of the paper containing the statement. When I went into the room," he added, "after meeting you on the stairs, the President took up the paper and said, in a perplexed way, 'This lady states that I requested her to write this out. I doonbt remember the name or the circumstance, and yet there is something flamiliar about it. I stepped up to Mr. Lincoln, and glancing at the mame, replied, 'It is that little medium we saw in Georgetown.' 'Oh, yes,' he exclaimed, 'I fully remember now. Go out and bring her in.' I Married out,' added the major; "but you having left, I failed to find you?" He then said, 'This matter must be attended to at once,' and writing on this card, as him extend to Mr. Lincoln my grateful acknowledgment, impulsively remarking, "How good of him to do this thing !!" To which the major replied, "It is a common thing for him to do these acts. He is all the time doing something of the kind."

The President's visit to the "front" and the ovation tendered him showed the spontaneous uprising of a people to receive a loved ruler. How he was literally borne on the shoulders of soldiers through the camp. and how everywhere the "boys in blue" rallied around him, all Whereupon he climbed upon it, sitting with his legs grievances being forgotten and restored, and his leaving a united and

He did not achieve the victory of carrying out to the letter, without a

#### A TEST SEANCE.

We are requested to attend a private seance at the White House-The President asks me to demonstrate my "rare gift," as he called it-The two soldiers present in citizen's dress-"Perfectly satisfactory,' said Mr. Lincoln; "Miss Nettie does not require eyes to do anything" -Tracing lines upon the map; I do not hear the import of the seance -Those were not days for trifling-An account of a witty application of a part of Knox's poem, "Why Should the Spirit of Mortal Be Proud?"-The complete poem.

There was another meeting with Mr. Lincoln which is interesting and f considerable value. Shortly after my return to Washington, and while visiting Major Chorpenning one evening, Mr. Somes called. After an exchange of compliments, he stated that he had been requested to have me attend a seance, and as the same was of a private character he was not at liberty to say more. We all suspected the truth, however, and I instantly made ready to accompany him. After entering the carriage provided for the occasion, he informed us that our destination was the White House, explaining that while at the War Department that afternoon he had met Mr. Lincoln coming from Secretary Stanton's office. Mr. Somes bowed to the President and was passing onward when Mr. Lincoln stopped him, asking whether Miss Colburn was still in the city, and if so, whether it were possible to have her visit the White House that evening. Upon a reply in the affirmative to both questions, Mr. Lincoln remarked, "Please bring her to the White House t eight or nine o'clock, but consider the matter confidential."

By the time Mr. Somes had completed his recital we were at the door if that historic mansion, and a servant, who was evidently on the watch for us, quickly opened the door and we were hurried up stairs to the executive chamber, where Mr. Lincoln and two gentlemen were awaitng our coming. Mr. Lincoln gave an order to the servant. who retired. and a moment later Mrs. Lincoln entered. I am satisfied from what followed that she was summoned on my account to place me mere at ease than otherwise, under the circumstances, would have been the case. Mr. Lincoln then quietly stated that he wished me to give them an opportunity to witness something of my "rare gift." as he called it, adding, "You need not be afraid, as these friends have seen something of this before." The two gentlemen referred to were evidently military officers, as was indicated by the stripe upon their pantaloons, although heir frock coats, buttoned to the chin, effectually concealed any insignia or mark of rank. One of these gentlemen was quite tall and heavily built, with auburn hair and dark eyes, and side whiskers, and of decided military bearing. The other gentleman was of average height, and I somehow received the impression that he was lower in rank than his companion. He had light brown hair and blue eyes, was quick in manner, but deferential towards his friend, whose confirmation he involuntarily sought or indicated by his look of half appeal while the conversation went on.

We sat quiet for a few moments before I became entranced. One iour later I became conscious of my surroundings, and was standing by a long table, upon which was a large map of the Southern States. In my hand was a lead pencil, and the tall man, with Mr. Lincoln, was standing beside me, bending over the map, while the younger man was standing on the other side of the table, looking curiously and intently at me. Somewhat embarrassed, I glauced around to note Mrs. Lincoln quietly conversing in another part of the room. The only remarks I heard were these: "It is astonishing," said Mr. Lincoln, "how every

(Continued on page 11.)

supernatural. Man has been hammering away at religion ever since he be gan to feel that he was at all different from other animals. Hence a Moses is likely to appear long before a Mark Twain.

The "Christian Israelites" over at Benton Harbor, Mich., are regarded as "freaks." Perhaps they deserve no better title. But a "freak" flower is usually one which has just been produduced by some caprice of nature. The "Christian Israelites" and most other modern religious sects are not "freaks" in the meaning of the word. They are for the most part adapters of religious and metaphysical ideas which have run down through human history from an exceedingly early date.

The "Christian Israelites," for instance, have a queer way of dividing the human being up into three parts.

Body and soul are not enough for them. They talk about body, soul and spirit, and quote several passages from the bible in proof of their phraseology. But this division is an old one. The ancient Christian fathers had a special name for it. It was called trichotomy, and was quite different from the modern tracheotomy. It signified that those who believed in it held the body to be one thing, the animal soul (which we share with all other living crea-tures) to be a second thing, and the spirit to be a third and divine thing. But the early Christian controversialists did not discover this theory. It is still studied in our universities out of the text books on Greek philosophy. The Greeks speculated about it as they did about everything else.

To come to more modern instances most of the theories about the end of the world now taught by the "israelites" can be found in the writings of Joanna Southcote, who lived - in eighteenth century. She believed that she was the woman who in the book of Revelation is promised the uncomfortable fate of being driven out into the wilderness. She prophesied the end of the world and then because of the exigencies of the situation postponed it several times. Toward the end of her ife she believed that she was about to give birth to a second Messiah, but died before the accomplishment of her

intention. It will hardly do to blame the present age for the appearance of strange cults. It must be confessed that the present age perpetuates some of them. But that is, after all, a minor fault. They were handed down to us by our ancestors. We didn't invent them. We couldn't. They were all invented long ago. If now and then a magazine writer arises who thinks we are going crazy because we furnish the soil for strange religious growths, he should

stop for awhile to contemplate the age which came before us.

The above, an editorial in the Chicago Tribune, illustrates a comprehensive DIVINE WRIGHT. truth.

The acknowledgment of weakness which we make in imploring to be re-lieved from hunger and temptation is surely wisely put in our prayer,-Thackeray.

Ambition makes more trusty slaves han need .--- Ben Johnson.

## WAS ABRAHAM LINGOLN A SPIRITUAUST?

## A Ghapter of Interesting White House Incidents and Incontrovertible Statements

## Which Show Spiritualism's Outreach and Real Worth.

#### (Continued from page 10.)

line she has drawn conforms to the plan agreed upon." "Yes," an-swered the older soldier, "It is very astonishing." Looking up, they both saw that I was awake, and they instantly stepped back, while Mr.

Lincoln took the pencil from my hand and placed a chair for me. Then madam and Mr. Somes at once joined us, Mr. Somes asking, "Well, was everything satisfactory?" "Perfectly," responded Mr. Lincoln; "Miss Nettie does not seem to require eyes to do anything," smiling pleasantly. The conversation then turned, designedly I felt, to commonplace matters.

Shortly afterwards, when about leaving, Mr. Lincoln said to us in a low voice, "It is best not to mention this meeting at present." Assuring him of silence upon the question, we were soon again on our way to the major's.

Mr. Somes informed me that he heard enough in the opening remarks of the spirit to convince him that the power controlling knew why I had been summoned. He said I walked to the table unaided and requested that a pencil be handed me, after which the President requested Mr. Somes and Mrs. Lincoln to remain where they were at the end of the room. "In accordance with this request," said Mr. Somes, "we paid no attention to what was being said or done, further than to notice you DECLARES RELIGION A SCIENCE, AND THE ETHER TO BE THE tracing lines upon the map, and once one of the gentlemen re-sharpened the pencil for you." I never knew the purport of this meeting, nor can I say that Mr. Somes ever heard more regarding the strange affair. That it was important may be supposed, for those were not days for the indulgence of idle curiosity in any direction, nor was Mr. Lincoln a man herd, an old-time Spiritualist of Leavenworth, Kans., will be read with to waste his time in giving exhibitions in occult science for the amuse ment of his friends.

The impressions left upon my mind could not be otherwise than grat-ifying, in finding myself the recipient of such unusual attentions, and, for the occasion, the central figure in what appeared to be a mysterious ions .-- Wm. Scott, M. D., Kansas City, Mo. and momentous consultation. Had it been simply an experiment to test my mediumship, Mr. Somes and Mrs. Lincoln would have been included in the group that gathered around the table. Should the two stranger participants in that scance be now living, and by any chance these lines ognize the incident from the remarks that were uttered at the time. I -am confident that my services were appreciated, and that the spiritual guidance which found utterance through my lips was confirmatory of the plans which they had already prepared. As in this instance, so in many others, has this powerful aid been called upon and used to advantage, to further important national and personal interests, and accomplish results that simple human knowledge could not achieve.

Mr. Lincoln's fancy for poetry and song inclined towards those mel-odies which appealed to his emotional nature, as is illustrated by his keen appreciation of Mrs. Laurie's "Bonnie Doon," and his favorite poem, "Why Should the Spirit of Mortal Be proud?" I remember hearing him refer to the touching poem upon an occasion of peculiar interest, at which time he recited a part of it, applying the verses to the occasion in a very pleasant and happy manner. This incident is worthy of appearing in print:

One morning in January, 1863, Mrs. Laurie desired me to go to the White House and inquire after Mrs. Lincoln's health. Mrs. Laurie had visited Mrs. Lincoln the previous day, and found her prostrated by one of her severe headaches. It was about eleven o'clock when I called. Upon sending up my name and inquiry to Mrs. Lincoln, I was requested to walk up stairs to her rooms, where I found Mr. and Mrs. Lincoln, a gentleman and two ladics. I was cordially received by Mr. and Mrs. Lincoln, and presented to the guests, whose names were not mentioned, and when I noticed their glances, I knew that they had been told I was -a "medium." After explaining my errand and being about to with-draw, Mrs. Lincoln asked whether I felt equal to the task of a seance. Noticing that all were expectant, I signified my willingness and reseated myself.

After Mrs. Lincoln had assisted me to remove my wraps, she re-quested that the friends present do the same. They declined. Where-upon, the gentleman, who was their escort, laughingly remarked, as he indicated the lady nearest him: "It is useless to urge Anna, Mrs. Lin-coln, for she thinks she looks better in her new bonnet." To which That she believed she did, and felt very proud of it." Mr. Lincoln, who was seated, raised his hands with a comical gesture, and quoted a part of his favorite poem, "Why Should the Spirit of Mortal Be Proud?" The gentleman said, "You are familiar with that oem." To which the President replied, "Perfectly; it is a favorite of line; and, let me ask, what could be finer in expression than the lines: •oem."

We drink the same stream, we view the same suny 'ar And run the same course our fathers have run. ite

The thoughts we are thinking, our fathers would think; From the death we are shrinking, our fathers would shrink; To the life we are clinging, they also would cling; But it speeds from us all like a bird on the wing.

They loved-but the story we cannot unfold; 10 .... Iv They scorned-but the heart of the haughty is cold;" They grieved-but no wail from their slumber will come; They joyed-but the tongue of their gladness is dumb.

They died-ay, they died;-we things that are now, That walk on the turf that lies over their brow, And make in their dwellings a transient abode, Meet the things that they met on their pilgrimage road

Yea! hope and despondency, pleasure and pain, Are mingled together in sunshine and rain; And the smile and the tear, the song and the dirge, Still follow each other, like surge upon surge.

'Tis the wink of an eye-'tis the draught of a breath-From the blossom of health to the paleness of death, From the gilded saloon to the bier and the shroud :--Oh! why should the spirit of mortal be proud?

-William Knox.

## Sees God as a Master Scientist.

TRUE AND VERITABLE GOD.

The following from the New York Truth Seeker, by Prof. S. R. Shepspecial interest by Spiritualists. It looks very much as if the Kansas man had worked out the solution of that greatest problem of the ages-Religion-and thus discovered the common scientific basis of all relig-

True religion is a science - the science of perfect normal development and adjustment to the laws of the universe. True religion leads man to study Infinite law, to idealize good and to seek the realization of his participants in that scance he now living, and by any chance these lines highest hopes and aspirations. That the material parts of the universe should be read by them, they will readily recall the scene, and fully recall are but infinitesimal specks in the boundless realm of etheric life and energy is beyond question.

In the long and carnest search to find out God I proceeded in the true scientific manner, he representing the unknown quantity or equation. He made all the sciences, hence must be the great master scientist of the universe. He makes the sun to shine, the rain to fall, and the grass to grow, hence must be the omnipotent, omnipresent energy which moves and directs the heavenly bodies and causes every effect both great and small in the boundless universe.

Electricity is vibratory. Life is essentially electrical.<sup>111</sup>Spirit is electrical. Every effect or phenomenon in the universe is of electrical causation. The earth and every stick, stone, straw, grain of sand, or piece of matter is an electrical magnet with positive and hegative poles. God is the great fountain of life, love, and potential energy, the great, etheric dynamo of creative power, the great "central," while we are tiny fragile electrical organisms or machines, helplessly dependent upon the creative power from which we emanated.

And naturally the query-why in the name of Infinite goodness should we not be able to develop some latent, divine faculty, a sixth or ether sense, and like the electric boats or motors when exhausted call up at will some great "central," as if by wircless telephone, and place ourselves in such relation of receptive onenessias to receive an influx of new energy, life and courage.

Ten years ago, after twenty years of patient observation, study, and experimentation, my fondest hopes were realized in fillding the ether vibration or energy to be, indeed, the veritable "ever present help in ime of need," the "staff of support," the "comforter," etc., so earnestly and vividly portrayed by the deeply religious of all ages. My experiences and continued studies during the past ten years fur-

nish to me absolute demonstration of the identity of this divine energy with the God or Heavenly Father of the Christian and Mohammedan and the One Supreme Being of other religions-the common source and basis of all religious experience and phenomena. 

Here is a "working hypothesis" worthy of the investigation of all nonest, scientific, truth-seeking souls. It accounts for everything hitherto unexplainable in the world's history of religion and religious phe-nomena. The spiritually alive and quickened of all times and religions have experienced the benefit of retreating at will into vibratory unison with this divine energy, though having no proper conception of its nature. Victims of false education, and handicapped by intellects working at cross-purposes with the verities of their own subjective lives and experiences, they yet sought help and healing from the ecclesiastical gods of their sects but received it instead from Etho, Ethos or Etherion, the Infinite source of all life, energy and causation. Man's first exercise of the religious instinct is the childhood love of mother. Nothing quickens to life the religious impulse like a sense of helpless dependence. Out of this feeling and in response to the mother's love is born the child's love for its mother. The relation between the two is the divinest and holiest expression of the religious instinct. The mother is the child's divinity, the all-in-all, the supreme good. If his love and adoration for her grows year by year he is laying deep and strong the foundation for the broader exercise of the religious instinct in full spiritual development and in his relations to God and man. He grows to manhood, the mother has passed to the higher life, but he is still her child and a child of the Infinite. In sickness or loneliness or sorrow he instinctively reaches out to some divine power for that invigorating cordial of consolation he in childhood received from "Mother." And if with such depth of emotion as to strike the chord of divine sym nathy and come into vibration with the soul of the universe he will re ceive comfort and strength and courage and healing in fullest measure The idea of religion being an inductive science, divided into "pure" and "applied," the same as mathematics and other sciences, will no doubt strike the unthinking as "awful" but such it unquestionably is.

## The Established Church of England Inquiring Into Psychical Phenomena.

Great Encouragement to the Devotees of Spiritualism Comes from Every Source, Not the Least of Which Is From Science.

SPIRIT RETURN IS MAKING ADVANCEMENT ALL ALONG THE LINE-AS RAPIDLY OUTSIDE OUR RANKS AS IN THEM. NO ONE CAN PREVENT ITS ONWARD PROGRESS. IT IS DES-TINED TO REVOLUTIONIZE THE WHOLE WORLD, DESTROY ING ALL SHADES OF SECULARISM. NOW COMES ARCHDEA CON COLLEY, OF ENGLAND, WITH AN AGKNOWLEDGMEN'A THAT SPIRIT RETURN IS A FIXED FACT IN THE ECONOMY OF NATURE. Archdeacon Colley, rector of Stockton, near Rugby, will make a sen-sation at the Church Congress at Weymouth. Eng., next month by mov-SPIRIT RETURN IS MAKING ADVANCEMENT ALL ALONG

sation at the Church Congress, at Weymouth, Eng., next month by moving the appointment of a committee representative of the Established Church to inquire into psychical phenomena, says the Daily Express of London, England.

Archdeacon Colley has embodied his Spiritualistic experiences of thirty-three years in an address, which is to be published in three languages, and which is based upon a diary in which he had recorded care-

fully various supernatural visitations. "'My object," said Archdeacon Colley in an interview with an "Ex-press" representative, "is to explain what I hold strongly—that there is scientific proof of life beyond the grave.

"Religionists say that we want no proof, but I wish to show that it is a truth that does not depend upon belief, article or creed, but on proof positive—ocular, auditory, and tangible—that these spirit people of whom I speak have been seen, heard, and touched by me.

"I give dates for all the circumstances, and chapter and verse."

### Facts in Support.

In one instance the archdeacon avers that he and four friends were sitting with a medium when the form of a little child was discerned on tion the medium's left.

The child was seen in the full gaslight, pursed her mouth to receive kisses, spoke, and, on the instructions of the medium, fetched articles from different parts of the room.

Eventually an ornament on the mantel-piece was indicated. As the little girl went forward the fire blazed up with scorching heat, and she drew back in alarm.

Involuntarily the archdeacon asked: "Did it burn you, my dear?" and the reply came back through the medium, "Yes, I felt it."

Another spirit form called into realization through the medium was that of an Egyptian. He was tall, walked about the room, and finally sat by the side of the archdeacon, who examined him through a Stanhope lens closely, observing the frontal ornament of the turban. As he passed his fingers over it, it seemed to melt away.

Altogether the Egyptian remained visible for an hour, and was induced under the influence of the medium to write on the back of Archdeacon Colley's card. For this a pencil was placed near him. The pencil was held at the same angle as a stylus, and the writing ran from right to left.

#### Coptic Writing.

Subsequently the card was forwarded to the authorities of the Britsh Museum, and the writing was identified as Coptic. Fac-similes have been prepared, which the archdeacon will produce at the congress.

The archdeacon assigns the wedding which took place last July beween his son, Lieutenant Colley, and an Irish girl to a recent visitation. While paying a chance call in London, Lieutenant Colley was told

that a lady wished to see him. He was confronted with a medium, a total stranger, who told him that the spirit of his dead mother wished to communicate with him. A message in a faint voice was dictated by the spirit through the medium, the meaning of which was beyond the lieutenant's comprehension.

Presently another and strange spirit spoke and delivered a message which proved afterwards to concern a lady in Ireland.

Again the first spirit spoke, and intimated that the stranger was the mother of the lieutenant's future-wife, and that his marriage had been urranged.

Quite skeptically the officer informed his father of his amazing experience, and the archdeacon understood the first message as a reference to in incident of his early married life. •

#### Met His Bride.

Eventually, while delivering the message to the Irish lady, though middle of the eighteenth century, who

#### SPIRIT RETURN.

Verily, it Comes to All, and Many Times No Medium is Present-An Interesting Case.

To the Editor:-- I see that my trial subscription has expired, and as I am getting interested, I will have to renew. I have been hunting for truth for the last fifteen years. I have had my expe-rience in the Baptist church, and as I began to think for myself it had no use for me. I have been through Christian Science, and it looks as if a share of it called twice when none were around. S. HOGLE.

THE "GENERAL CONSCIENCE."

Some Interesting Particulars In Reference to the Same-The Church in Persecutions and Religious Bigotry-The Jesuits and their Nefarious Work.

To the Editor of The Sun:-A letter in The Sun of Sunday, July 16, in crit-icism of Mr. Goldwin Smith's question, "Where would even nominal Catholicity now be if political power had not in Italy, France, Spain, Austria, Bavaria and the Spanish Netherlands forcibly crushed freedom of inquiry?" contends that political power seldom attempted to crush freedom of inquiry in the in-terest of the Church herself; that it fought only to crush freedom of ac-

In the individual man to will is to act; all before this is simply velleity, the lowest form of desire. Freedom of inquiry is not mere velleity; it implies action, not merely the right to think, but the right to speak, write and preach, not only for one, but for all. To say that Martin Luther was a mere inquirer and German Protestants were actors is to belittle the human mind, Nearly all the massacres for 3,000 years have come from religious bigotry as the inciting cause, and when it comes to murdering a whole people for a dif-ference of opinion concerning religion it matters not whether you call it polit-ical power or the Church, for State and Church all along have been one.

The Jews stoned the Prophets, the priests never interfering to prevent it. The Greeks put Socrates to death for teaching false doctrines. The Romans persecuted the Christians for denouncing false gods, and the Church, when she had obtained power, was never backward in crushing every inquiry. Your correspondent said that in every country mentioned by Mr. Goldwin Smith the Church has been persecuted by the State. Now, the Church, in addition to her prerogative of locating the population of the next world either above or below, claimed the right to dominate the whole earth, to bestow scepters and kingdoms, to throne and dethrone, and what he calls the effort of the temporal power to enslave her was simply an effort in self-defense against her arrogant claims and persistent endeavors to grasp all power, temporal as well as spiritual. There is no instance in history where the Church was persecuted by the Christian State when she confined herself to her legitimate and proper business of

saving souls. It is true the Jesuits were expelled from Spain, France, Germany and ev-ery country in Europe, and why? Because in the language of the Roman Pontiff-of blessed memory-in the

"'The maid on whose cheek, on whose brow, in whose eye, Shone beauty and pleasure-her triumphs are by; And the memory of those who loved and praised, Are alike from the minds of the living erased.'

### Continuing to the line:

#### "Have quietly mingled their bones in the dust,"

'At this point I became unconscious, and awoke a half hour later to find the company betraying much emotion, and while recovering myself, they talked together in low tones, and in an animated manner. This was interrupted by Mr. Lincoln rousing himself with an effort, saying: "I must go, and am afraid I have already stayed too long." Shaking hands with his visitors, he turned in his kind way to me, and, while warmly shaking my hand, said: "I thank you, Miss Nettie, for obliging us; we have deeply enjoyed our little circle." As he left the room, the others expressed the same sentiment; and as I was preparing to don my bonnet and shawl, Mrs. Lincoln requested me to wait. She rang the bell for the servant, who soon after returned with two beautiful bouquets, one of which she said was for Mrs. Laurie, the other for myself. The party then shook hands with me, rising as they did so. I was treated by them with the same courtesy as would have been offered any friend or, old acquaintance. The following poem is the entire text of the part quoted by Mr. Lincoln on this occasion:

#### Oh! Why Should the Spirit of Mortal Be Proud?

Oh! why should the spirit of mortal be proud? Like a swift-fleeting meteor, a fast-flying cloud, A flash of the lightning, a break of the wave, He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade, Be scattered around, and together be laid; And the young and the old, and the low and the his Shall moulder to dust, and together shall lie.

The infant a mother attended and loved; The mother that infant's affection who proved; The husband, that mother and infant who blest,--Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose over Shone beauty and pleasure, -her triumphs are by; And the memory of those who loved her and praised, Are alike from the minds of the living erased.]

The hand of the king that the sceptre hath borne, The brow of the priest that the mitre hath worn. The eye of the sage, and the heart of the brave, Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap, The herdsman, who climbed with his goats up the steep, The beggar, who wandered in search of his bread. Have faded away like the grass that we tread.

[The saint, who enjoyed the communion of heaven, The sinner, who dared to remain unforgiven, The wise and the foolish, the guilty and just, Have quietly mingled their bones in the dust.]

So the multitude goes-like the flower or the weed. That withers away to let others succeed; So the multitude comes-even those we behold. To repeat every tale that has often been told.

For we are the same our fathers have been :-We see the same sights that our fathers have eren; And being so its claims upon the intelligence of mankind become a thousand times stronger. Hence it will not be necessary for men to apologize for being caught coming out of the scientized church of the future.

Pure religion treats of divine laws, principles, forces, and elements while applied religion concerns their combinations and classification into formulas and axioms and applies him to work out the fullest measure of happiness and attain the highest and most glorious achievement of destiny possible to human endeavor. For pure maligious science is just as exact in its equations as algebra, and applied religious science is just as unerring in its methods and certain in its regults as geometry.

To develop the "ether faculty" and utilize the vital relation of subconscious soul communion with the Infinite is no more to be caviled at by the spiritually atrophied and dead than are the demonstrated facts of wireless telegraphy, telepathy, hypnotism, and exercite telephone which was scoffed at when projected a few years agoor This is a world of wonders and the half has not been told.

True prayer, which is no more and no less than telepic communion with the Etho-God is as scientific and hygienic as sleepyrest or nutrition, but those who never developed their spiritual natures and have not learned and practiced that wonderful art divine gan of course see no sense or utility in it. No more can the blind or dim sighted realize the beautiful tints of the rainbow, or the deaf or hard of hearing sense the delicate symphonies of the eolian harp.

Let all the spiritually dormant, in church and out (for church lines prove nothing), wake up from the sleep of death and flee from the annihilistic wrath to come, for the law of the survival of the fit is as inexorable in dealing with spiritual organisms as with physical.

Let us be wise and take thought for the morrow. Let us practice spirit culture as well as physical, for unless any organism both feeds and functions it will surely die,

Let us play the game of life for all there is in it. Let us see the whole show. To lose out in the first act and miss the best part would be the climax of folly.

Political men, like goats, usually thrive best among inequalities .-Landor.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.-St. Evremond. Pleasure soon exhausts us and itself also; but endeavor never does, -Richter.

still incredulous, the lieutenant became acquainted with the girl, who became his bride a little over two months ago.

During a pastoral visitation Archdeacon Colley came across an instance only a few days ago, in which a widow who was on her deathbed talked aloud for some time with her husband, whose spirit, she declared, was in the room.

"I do not believe in pressing these things before unbelievers," said the archdeacon, "because life is too short for controversy, and, as someone has said, controversy equalizes wise men and fools.

"What I have learnt I have learnt by experience and patient experiment, and by constant fasting. I have not been afraid to imperil my position by my assertions in favor of Spiritualistic beliefs.

"It has been borne in upon me that I ought to speak, and I shall not cease to claim that these manifestations should be received as being just as credible as Bible incidents, in which angels appeared to men. There are many things which must be left to the scientists rather than the church. I am ready-to be cross-examined, and I want inquiry to be made."

Archdeacon Colley graduated at Magdalen College, Oxford, in 1869. He has been a curate at Coventry, morning lecturer at St. Anne's, Wandsworth, and has worked in Portsmouth.

He spent some years in Natal, and was appointed rector of Stockton in 1901.

## WHAT IS LIFE?

#### The Question Tersely Answered by a Physician.

Life is a term with which we are familiar in its ordinary sense, but the fullness of its meaning is apt to stagger us. For life is everything! Objections to such a definition are ready to hand, but can it not be proved true? Truth is frequently established by proofs that are largely speculative. When that eminent scientist, Sir Oliver Lodge, tells us that atoms are verifiable, which are so fittle that a million villions of them massed together are barely visible with the highest power of microscope, we accept the fact, although we feel that proof of t must be partly inferential. But what, in this connection, interests us most in Sir Oliver's tiny atoms is the fact that they are alive; they move-and move with a purpose. They build up other forms of being, just as they themselves are built up by and of the ultimate something we here term life.

But what reason have we to claim that the inherent activity of infinitesimal bits of substance is, properly, a phenomenon of life? We do so simply because life is the energized principle-the primary basis-the ultimate something of universal existence, whose incessant activity not only sustains its own being, but creates and sustains everything else that exists.

Hence life is eternal: these conditions of its existence prove that it could have had no beginning and can have no end. They also prove that life has intelligence that is inherent and supreme; none other could control its purposeful processes.

Therefore life is all-powerful and all-comprehensive; it is omniscient, omninotent and omninresent. But these are attributes which we can only ascribe to God himself; as the supreme ruler of the universe. Therefore life is God and God is life.

And the dictum is true that man is created in the (intellectual) image of his maker; for he is apparently the superlative output of the constructive processes of life. For human life, as a specific determination and individuation of universal life, differs essentially from the lower forms in that it acquires consciousness of its existence and memory of its experience. These go to constitute human personality, which, as an incomplicated condition of eternal life, can never be destroyed. Selfconsciousness in any form of being that is strictly elementary could by no possibility be lost.

Man. therefore, is destined to live forever as a miniature reproduction and integral part of creative intelligence. In conclusion, we claim that here are facts that go to establish the truth of the definition that life is that intelligent creative energy whose activity accounts for universal existence. Life is everything, O. O. BURGESS, M. D. San Francisco, Cal.

morals and encouraged the assassination of princes." But Jesuitism is not necessarily the Church. Practically, there was no question of

freedom of inquiry during the middle ages except in an academic way by some of the monks here and there. It was not till the fourteenth century. when Wycliff arose, that freedom of in-quiry became a living issue. From that ime every Catholic power in Europe at the instigation of the Church sprang to he work of crushing it. What but political power, or, to be more precise, as "H. F. L." would have it, what but the Church crushed freedom of inquiry in Moravia, exterminated the Hussites What but the Church desolated Spain by driving into the sea the Moors, the hewers of wood and the drawers of water, the people who tilled the soil who grew the rice and the corn while the lazy Spaniards were basking in the sun? What but the Church incited civil war in France, the Massacre of St. Bartholomew and the exile of millions of her best and most virtuous people? What but the Church ravaged all Germany with the horrors of war for thirty years, so that for 200 years she stood still until Bismarck arose to conselidate her scattered energies and power? Your correspondent says there is no such thing as the "general conscience." hat conscience is exclusively and severely individual, that it is a process of the intellect. Conscience is the moral sense. It is the reason employed about questions of right or wrong and accompanied with sentiments of approbation ondemnation. Reason is the intentional faculty or faculty of first principles as distinguished from the under-standing, the discursive faculty. On it are based all the higher cognitive faculties that distinguish man from the brute. Its absence produces idiocy, its obscuration insanity. Without moral sense there can be no conscience. It comes not from the head. It springs spontaneously from one's moral nature. from the heart. It is a feeling, a sentiment, a concrete consciousness of right and wrong. The mind is the sum of subjective activities, ganglionic, nervous and muscular, focused in the brain. The understanding is the familiar and easy operation of the mind on what actually exists before it. intellect is the mind engaged in the discovery of bidden and abstract truth. It is very possible for one with a good understanding to have no intellect, and without intellect there can be no con-

science if the latter is but a process of the former. This is but a logical deduction from the premise, but all experience teaches us that it is not true. that his premise is false. The "general conscience" of a people is the average conscience, just as the general honesty is the average honesty. M. E. Montrose Pa.

Quarrels would not last long if the fault was only on one side.-Rochefoucauld.

Read not books alone, but men, and amongst them chieffy thyself; if thou find anything questionable there; use the commentary of a severe friend rather than the gloss of a sweet-lipped flatterer; there is more profit in a distasteful truth than in ,deceitful sweetness.-Quarles.

Ambition makes more trusty slaves than need.-Ben Johnson.

# All Hail to the Advance of Our Sacred Truth, Our Noble Cause !

Let us love our cause \$ and dare to advocate its

## SPIRITUALISM IS A TRUTH.

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

large." Shakespeare.

12

"Let us make truth catching instead on the truth of the iron." Mortimer. of falsehood and disease." Ingersoll. "Truth bears the torch in the search

"Truth depends on, map only arrived for truth." Lucretius.

truth and decry fraud. If we have the pure it cannot be destroyed in "Plows, to go true, depend much upthe crucible of reason. and fair discussion. It i will only thrive, and Service of the & expand more rapidly.

## TRUTH IS IMPERISHABLE.

Proy. viii., 7. again." William Cullen Bryant. that however true it may be, if it is not having lungs and refusing to breathe." it will be held as a dead dogma, not a "However unwillingly a person who living truth." -John Stuart Mill.

"My mouth shall speak the truth." has a strong opinion may admit the possibility that his opinion may be false, he "Truth crushed to earth shall rise ought to be moved by the consideration

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

SUPER-PHYSICAL MEANS

Brought into Regulation in the Curing of Disease-Some Suggestions

Worthy of Consideration

It is possible to cure disease by super-physical means; that there is some truth in the assertion of the students of

hypnotic therapeutics, mesmerism and mental healing, can no longer be doubt-

ed by anyone who investigates these phenomena without prejudice and with

As in our inquiry into other phenom-ena that elude the physical senses and

require for their scientific examination

the use of our super-physical or clair-voyant vision, such as the survival of the soul after death and its return to

earth-life in accordance with the prin-ciple of reincarnation, we have found

the coherent and reasonable explana-tion of the theosophical system, so in

this matter of healing, we shall obtain, from the investigations of theosophical

tudents, a complete and common-sense

exposition of the rationale of healing, of its dangers and abuses, and of the qual-

ifications which one must possess be-fore he may safely use these higher

a sincere desire to get at the facts.

# FUNDAMENTAL PHILOSOPHY

BY HENRY MORRISON TEFFT.

There are no well defined lines in any department of life. Pride becomes haughtiness; humility carried to excess becomes weakness; diplomacy degenerates into duplicity; patriotism merges into ambition and taxation in time becomes confiscation.

Nothing remains stationary. The stars make their orbits; the sun and moon follow their eircuits and all nature is involved in a cycle. Whatever has been will be again. This applies to all forms and customs. Discarded philosophies, religions and governments are not exempt from this universal rule.

To-day the trend of events, in church and state, is toward centralized power. Democracy, in my opinion, is only a passing phase in the his-Alexander: Rome en tory of civilizations and governmental life. Zangwill speaking of minishes Titus." Alexander; Rome enchained, diminishes Caesar'; Jerusalem killed, di

Emperor William's belief in the divine right of kings, says : "It may be that Europe will drift back again to his way of thinking. Reactions are not uncommon in history, and the agitations of anarchists and socialists may drive the world back to its monarchies and its kings by divine right.

Republican simplicity even in democratic governments is already a thing of the past. The great display attending the public appearance of rulers and the attention they demand makes them the target for by sailors than a fierce storm; envy, malice, and every sort of dissatisfaction. Greed, love of power As water finds its level so the disorders of governments and civil in-

and display has ruined every civilization, government or society that stitutions finally become reconciled and law and order again assert their has heretofore existed. Wealth has no politics, no religion, no morals. has heretofore existed. Wealth has no politics, no religion, no morals, sovereignty over the people. "The birning sun may heat the sands of Corporations have no souls. States nullify treaties, override international the description occurs after which an equilibrium is retional law and trample upon the rights and liberties of weaker peoples stored." Agitation means purification. Freedom of thought, act, and when the exigencies of the occasion demand.

questioned in relation to his politics, that he was a republican in a re- the pressure. publican county and a democrat in a democratic county. Kings sometimes vary their standard of morals and faith. Napoleon is quoted as saying: "In every country religion is useful to the government; and forced to speak along a given line, what he says is valueless as a guide those who rule ought to avail themselves of it to govern mankind. I to human conduct. Though he may advocate the right measures, his was a Mahometan in Egypt. In France I am a Catholic."

keep in line with the tendencies of the times; if these are corrupt one spected by community than a shifty, negative manion the right side. cannot breast against them, if he does it is only to invite disaster. Civ- Each individual is either a protection or a menace to society - a help or ilization breeds more vices than barbarism. A man may be cruel but a hindrance to the good order and well-being of community. "Every not vile; he may be ignorant but virtuous. Sin, gilded, sometimes bears good man, with his small power and wisdom, prevents many evilsthe lustre of righteousness. It is no greater crime to kill a king than a suspicions; slanders; hatreds, quarrels, frauds, diseases; in short, sins peasant, but it strikes the servile mind of the populace with more force. and sorrows of all names. He hails them while they are yet, as it were, The people always have been, always will be fooled, deceived, betrayed. in the offing, and successfully warns them off-from the shores of being." They are fooled by party platforms, lulled to sleep by prohibitory laws, and coaxed into submission by promises of reform. The weaker the moral force of the government becomes the more stringent the laws, the more numerous the detectives and the stronger the police force has to'be.

No ruler need be guarded among a people free, prosperous and happy, Where equal rights prevail there is safety. To men oppressed and trodden down, there first comes a sense of weakness, humiliation, and defect, then the feeling of desperation, revenge, and savagery. If the world knew how the public money was squandered, how, and for what purpose laws were made, offices multiplied, and salaries of officials raised,-every existing government to-day would stand in danger of unmeaning pretensions in the eyes of an intelligent public.

statutes and many accepted by the popular limit in popular limit is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-nial of the moral order of the universe. The submission of the people to unjust laws, conditions, and burdens, has been the wonder of the appeared on his body the sears and prints of the nails like unto those appeared on his body the sears and prints of the nails like unto those SPIRIT WORLD." written through the SPIRIT WORLD." written through the 2-The Encyclopedia of Deat by the poor is the marvel of human society. 'When the people com- upon the body of the crucified Christ, plain,' said Mirabeau, 'the people are always right.' " condition is the ideal life and can only be obtained and kept by con- dency and course; but neither as individuals or communities have we tinual argument. "Each man," declares Emerson, "has an aptitude the making of our destinies. Everything is bound hard and fast under born with him to do easily some feat impossible to any other." world's work demands all grades of talent. The scavenger prevents Even man himself, it is claimed by an eminent writer, is "the result" more diseases than the doctor. The doctor's province is to cure dis- and not the cause of "historical forces." ease, not to exterminate it. The vast majority of mankind view questions only on the surface; they see the running stream but never follow it to its source. There is no moral quality in a law. The criminal statute treats the crime; the offense, not the cause. All criminal legislation is superficial. It deals with effects, not with causes. There is nothing reformatory in a legislative act. No law-making power has ever been able to stamp out a single crime. Tolstoy, the great Russian writer, opposes all force; he holds conscience to be above law and government. The public acts the part of he ever select his own paternity-his father, his mother; the physical critic on both general and private matters. They analyze, discuss and and moral union of their lives in him? Did he ever make himself a / determine all questions, - and their decision is final. As physicians Hindu, a Persian, a Greek, a fire-worshiper, a pagan, a Christian / Did sometimes fail to properly diagnose the case of their patients, so the any ever prepare beforehand to be a soldier, a poet, a priest? \* Could public often fail to locate the disease affecting the body politic. If the root of a tree is unhealthy the whole body of it will sooner or later perish. When a man loses respect for himself he ceases to regard others. All punishment is degrading, humiliating, and destructive of that self-consideration which each individual should possess. "There is no reformation in degradation. Whoever is disgraced by society becomes its enemy. The seeds of malice are sown in his heart, and to the day of his death he will hate the hand that sowed the seeds. \* \* \* If we are to change the conduct of men, we must change their. conditions. Extreme poverty and crime go hand in hand." "The statutes of a country are the true indices to its civilization. Laws, religions, governments and gods, are all fashioned after the ideals of the people. The stream cannot rise higher than the source. Reforms commence in individual hearts, not in legislative assemblies. It is the outward manifestation, the show, not the substance, the results. not the causes, that attract attention. There is no sound in the thunder clap, there is no color in the sunset. The sound is in the ear. It is the intervening atmosphere that beautifies the evening sky. Color is nothing but reflected light. What we call the colors of an object is really the color of the light reflected from it. Sir Isaac Newton was the first to get a clear perception of this fact. Through his famous experiments with a prism he discovcred what is now the most familiar of truths, that the white solar light is composite; that it is a mixture of the seven colors of the rainbow.' The social world, as well as the physical is largely made up of appearances. Very few generous acts are done without hope of recompense. Ambition is often more potent than money. Thousands would swap dollars for genius, worldly goods for fame and glory. A man may be a king in form, but a slave by nature. A title is an adornment to a small man, but detracts from the splendor of a large one. It is said that Herbert Spencer refused the degree of LL. D. from both Cambridge and the University of St. Andrews, stating "that if the degree had been offered him when he was young and struggling it and will on its own lines, but has become tangled in all the glittering would probably have been of use to him, but he did not need it in his pursuits of the worldly ring as said. They do not welcome the revela-Genius needs no artificial aid. It is only cripples that walk tions of this day and age which are God's aids sent to strengthen them age." with crutches. Already titles are so plenty that they have become a and to uplift all people, and which revelations are the fulfillment of the sign of "glorified mediocrity" rather than a badge of distinction. "So promises given in what they call the Word of God; yet they do not remany statues in that Forum of yours, may it not be better if they ask, ceive them because their minds hre darkened to these spiritual truths by Where is Cato's Statue ?! "Society," says one writer, "is full of shams: fashion covers up the the spirit and progress of the age. This grand old ship will be differmental blanks. \* \* The ingenuity of the modern man is constantly de- ently manned and the captains controlling her precious cargo will be condition caused by these accumulations from nature's constant activimental blanks. \* \* The ingenuity of the induced man is constantly de entry manned and its who are attuned to the harmonies of nature and ties which produce more than the world system proper needs for its morally and mentally worthless." Everything is veneered. The poor the voice of God as it speaks in myriad ways to humanity in these days. maintenance.

self in the garb of religion, and ambition talks in the language of patri-otism. But looking at the flag will not make a person patriotic, no self in the garb of religion, and ambition talks in the language of patri-otism. But looking at the flag will not make a person patriotic, no more than praying will make a man pious. Sentiment, feeling, rever-more than praying will make a man pious. Sentiment, feeling, reverence lie deeper than all these. We are all creatures of education, and are continually growing in virtue or vice. If we violate the law of the land in minor matters it becomes easier for us to transgress those of stronger import. No act stands isolated and alone. Watered stock means watered morals, watered politics, watered religion. Society moves as a unit. If any member of the body is injured the whole sysmoves as a unit. If any member of the body is injured the whole system feels the shock. Each virtue practiced has its reward; each wrong committed its punishment. Every act done, good or bad, leaves a history. The moral quality of a man is what the people most admire. The king that oppresses in time will be condemned; no tyrant ever be-

comes a god. Warriors are glorified for their deeds of bravery and mercy, but not for those of revenge and hatred. Every life, unnecessarily taken in war is murder, all acts of cruelty barbarous, and detracts from the glory of the victors. "Babylon violated, diminishes

But there are conditions in society when order is tame and law inade C L quate; times when virtue is weak and justice demands the abrogation of rules, precedents and formulas. The English revolution which resulted in the Protectorate of Cromwell, and the French Revolution which caused the downfall of the king and the nobility, are striking

examples. Moral, political, and religious upheavals cleanse society the same as great storms purify the air. A dead calm is more to be dreaded

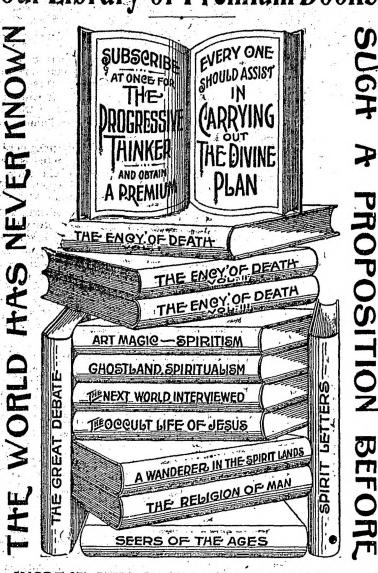
speech are the bulwarks of liberty. Free and full discussion, act on the A great railroad magnate once testified in a legal proceeding, when minds of men the same as a safety-valve on a steam boiler-it lets off

No righteous cause ever suffers from publicity-Truth seeks the light, -error and falsehood darkness-silence. When a person is hired or words carry no conviction to the heart. A positive, truthful man, hon-It is claimed that to have any influence in the affairs of life, one must est in his convictions, on the wrong side of a question, is more to be re-

> "I hold it true that Thoughts are Things-----Endowed with heing, breath and wings, , tert. And that we send them forth to fill The world with good results or ill.

That which we call our 'secret thought' the Speeds to the earth's remotest spot tong spot -And leaves its blessings or its woes Like tracks behind it, as it goes."

A man's life is stamped upon his countenance. We read the history in his form; in his words and in his acts. A freeman meets all persons raised, --every existing government to-day would stand in danger of in his form; in his words and in his acts. Afreeman meets all persons here and there, in every note and correst in mind that every order for a being swept from the carth. The mouthing of patriotic words by poli-dike, on equal terms and with open face; while the subject of tyrants here and there, in every note and correst words and correst in mind that every order for a being swept from the carth. The mouthing of patriotic words by poli-dike, on equal terms and with open face; while the subject of tyrants here and there, in every note and correst be accompanied with a tigians, the babbling of a servile and a subsidized press, are hollow and subsidized before his superiors with averted look and downcast eve. A parallel to the offer made in reference Thinker. We repeat that the world The low born and depraved naturally associate together. People/ are to these twelve remarkable Premium has never seen the like of it before. unmeaning pretensions in the eyes of an intelligent public. The most false and delusive propositions become crystallized into statutes and finally accepted by the popular mind as fundamental truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. To argue that sin can be legalized and iniquity licensed is a de-truths. The following is the list of titles of the list of Each individual has, a personality peculiarly its own; each nation a lain,' said Mirabeau, 'the people are always right.'" Equality is a leaven that is ever at work in the hearts of men. That fixed type, and all civilizations have their distinctive determinate ten-fully: Equality is a leaven that is ever at work in the hearts of men. That dency and course; but neither as individuals or communities have we we we have now TWELVE magnificent J. R. Francis. They contain invaluable The the grasp of irrevocable law. The past is a sure prophecy of the future. 'Look," he says, "at the individual at any time and in any country, Select the man from any situation whatsoever, and see whether he has determined even himself, to say nothing of the events of his epoch. Did he before his coming mark the time of his birth ? Did he determine and choose his country? Did he reekon the conditions of climate and scene into which he should be thrown; and the consequent limitation of his powers? Did he fix his birthplace in river valley, on mountain slope, in populous city, or solitary steppe, in moaning forest, or by the beach of the infinite sea? Did any man ever choose his race and blood? Did any be a Hun or a missionary, a Crusader or an Infidel, a prince or a boor, a fool or a philosopher, man or woman, slave or general, black, brown or white, strong or weak, blind or seeing, dwarf or herculean, capable or incapable of action or accomplishment? Has any man in any or country to any degree whatever influenced, not to say determined, the antecedent conditions of his own life and activities?



Truly, the world has never seen the out, all postage prepaid, for \$3.75, some-like before. Search the annals of his- thing never before equalled in this tory, ancient and modern; critically ex- country or Europe. amine the history of Spiritualism; look Bear in mind that every order for a bard and thore in every pool and one Bear in mind that every order for a

forces. The more intelligent students of hypnotic therapeutics are coming to real-ize that they must return to the teachings of Mesmer, the great physician who wrought such wonderful cures in the middle of the eighteenth century, for a fuller understanding of these finer forces, for they are beginning to recognize that it is dangerous to use the hyp-notic trance and that far more effective work can be done without it. Mesmer-ism, or animal magnetism, is that treatment which means the vital magnetic fluid which courses through every human and animal body. The strong and healthy man possesses much of it, the weak and sickly man very little, and it is by transferring some of his surplus vitality, by the use of will power, that the mesmerist, or healer, removes dis-ease and brings about health. The ef-

fectiveness of a healer depends upon the strength and purity of his body, and also very largely on the purity of his moral and spiritual nature. It is beieved that Christ wrought his cures in this manner.

Mental or divine healing is thoroughly grasped when one realizes that thoughts are real things and that they definitely influence people for good or evil. It is interesting to note that thought-forms have actually been pho-tographed by Dr. Baraduc of Paris. Phoughts of health and strength, when generated by a sick person himself, or when sent from a healthy person to a sick one. will assuredly accomplish some good. What their effect will be.

depends upon the physical, mental and spiritual power of the persons involved. That many wonderful cures have been wrought in this way is evidenced by the literature of Christian Science.

Now that this method of treating disease is spreading so rapidly, it is very important that every person understand something about it, about its dangers have opportunity to practice in serious cases unless he has absolutely proved his competency by success in many other cases. We must ever be on guard against these foolish and dangerous people who think that the mere reading of a few books makes them competent to heal disease. No more would the reading of a book on swimming make one able to swim. Common sense is the keynote to this whole matter of healing, and we must vigorously protest when there is any deviation from it.

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History is written on the air. In the presence of the awful enigma of life reason abdicates her throne and conjecture stands speechless. HENRY MORRISON TEFFT. 1. Norwich, N. Y.

#### AN EARNEST ADMONITION.

Thoughts Which Are Applicable to Material and Spiritual Progress.

Revelations, chapter 17, represents the world's commerce arrayed in scarlet and as being boastful and proud. It is the modern Babylon corrupting kings and nations and causing all the miseries experienced by Earth's people.

It is also called the worldly ring which will onldoes make war with the Lamb, as stated in 14th verse, "and the Lambashall overcome them; for he is the Lord of lords and King of kings;" and they that are with him are called the chosen and faithful.

The world has its ships of church and state. They cross and recross every ocean and sea under every sky. They ride, proudly waving their banners, going forth into conflict for victory; but in these latter days there has been and is too much compromise with the worldly ring, that is, by the custodians of the Gospel proper, or ship of church who have joined the world in all her amusements and even her traffic, to enhance their external splendor and thus lose their power and right to gather in

Earth's harvest grown from gospel seeding, etc. Ah, yes, the ministry is not working in accordance with God's word

reason of their worldly mingling as said; hence, not keeping pace with

ilke to appear rich. Poverty is the unpardonable sin. No penance can be discarded; that truth is eternal, but the errors which have been truths to teach them and bring them forth in works as indicated. atone for it; heither can having and plate or and pring them forth in a goolish look wise and the sinner virtuous. Hypocrisy clothes it besped upon har and crushed her to Earth must be removed and cast 1 Wan Wert, Ohio,

1-The Encyclopedia of Death, and

SPIRIT WORLD," written through the 2-The Encyclopedia of Death, and mediumship of that remarkable me Life in the Spirit World, Vol. 2. dium, Carlyle Petersilea, should be in every library. Read the following.care-3--The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These Premium Books, and you can select data. from them as follows:

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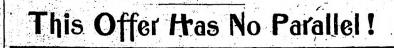
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Any leven of the Twelve Premium cult library. Books you may order, price \$3.40. Lastly, all of these TWELVE Pre-mium Books here announced are sent scription for The Progressive Thinker.



into oblivion, that she may shine forth in her purity and be felt in her power. Yea; the power and glory of truth and harmony are what is needed to lift mankind above their submerged conditions of vice and elfishness

When the Word of God is divested of all man-annexed errors, the people will see its beauty and gladly accept it and work harmoniously together in accordance with their mental and spiritual unfoldment and gradations... This is God's will and man's duty, from which good only can result.

It is required of religious leaders that they acquaint themselves with nature's principles and active forces, for the reason that in times past the Word was for the most part given in symbols indicating its varied relations. Since all gospel that can in truth be termed everlasting must coincide with nature's principles and science, and be so understood that t can have its scientific demonstration when nature's and man's unfold ment make such demonstration possible.

The time is near at hand when this can and will be done. The true teachers of the word must therefore also be true scientists and in conse quence thereof healers of the minds and bodies of mankind. They must

lead in thought and others follow in the actual physical demonstrations. The true gospel ministers of to-day should be able to show to the world their at-one-ment in thought and action with God and nature; show this by pointing out how nature's forces can be tamed to render service to man, instead of being destructive; to show to the world the superabundance of electricity stored in nature's vaults below Earth's surface and in the dome of the skies, as well as the super-abundant oils, rases and coal need to be and must be brought forth for man's use, not only for his comfort in many ways, but that it is also necessary because the stability of the central system depends upon relieving the congested

MRS, M. KLEIN.

and the second second

Besides a knowledge of the laws that underlie those things, we must insist on good, strong, pure character, so that these higher forces may not be used selfishly and harmfully. They are entirely safe only when they are exercised for the benefit of others and not in one's own interests, and this is standard that we should ever have in mind.

That is why theosophists devote themselves to living a right life and helping their fellow-men, for they realze that the development of a perfect character is the object of evolution, and that these higher faculties, which are latent in everyone, will come to them

in the natural course of events. HENRY HOTCHNER.

FINDS SOLACE IN MUSIC.

His Wife Dead and Young Daughter Dying, John Creny, Left Alone in the World, Says Harmony Is a Voice That

Carries His Thought on High. Out of a darkened room at 2033 West Twenty-second street floated last inclu-the melancholy strains of "Mary in Heaven," played on the violin. The Heaven," played on the violin. The notes died away to be followed a moment later by the deep vibrations of a cello, then the violin again and later the plaintive pleadings of a brass instrument.

It was John Creny consoling himself. with his music for the loss of his wife and little daughter, the latter dying in the hospital.

"Music is like another voice to me." he said in broken English. "My wife is gone. My child is dying. I shall be all alone. Dó you play the piano? Come and accompany me. Gently, gently. Music is a voice that carries my thoughts up there-to her.'

Other players there may be who have greater art than this simple German. But none have ever put more feeling into his music or was more exatted in the performance than John Creny in that humble but lonely home last night, telling his sorrows to his well loved instruments. "They understand, they understand,"

he half sobbed, stroking the 'cello. softly.

Two weeks ago John Creny's wife died. Last Friday his little daughter suffered an accident and yesterday they told him she could not live. He is alone in the world with his instruments that used to make bread for the family and are now his only solace.-Chicago Examiner.

"Cosmian Hymn Book." A collection of original and relected hymns, for lib-eral and ethical societies, for schools) and the home; compiled by L. K. Wash burn. This volume meets a puly want. It comprises 259 choice sc tions of poetry and music, embo the highest moral sentiment, a gron all sociarisment. Price,